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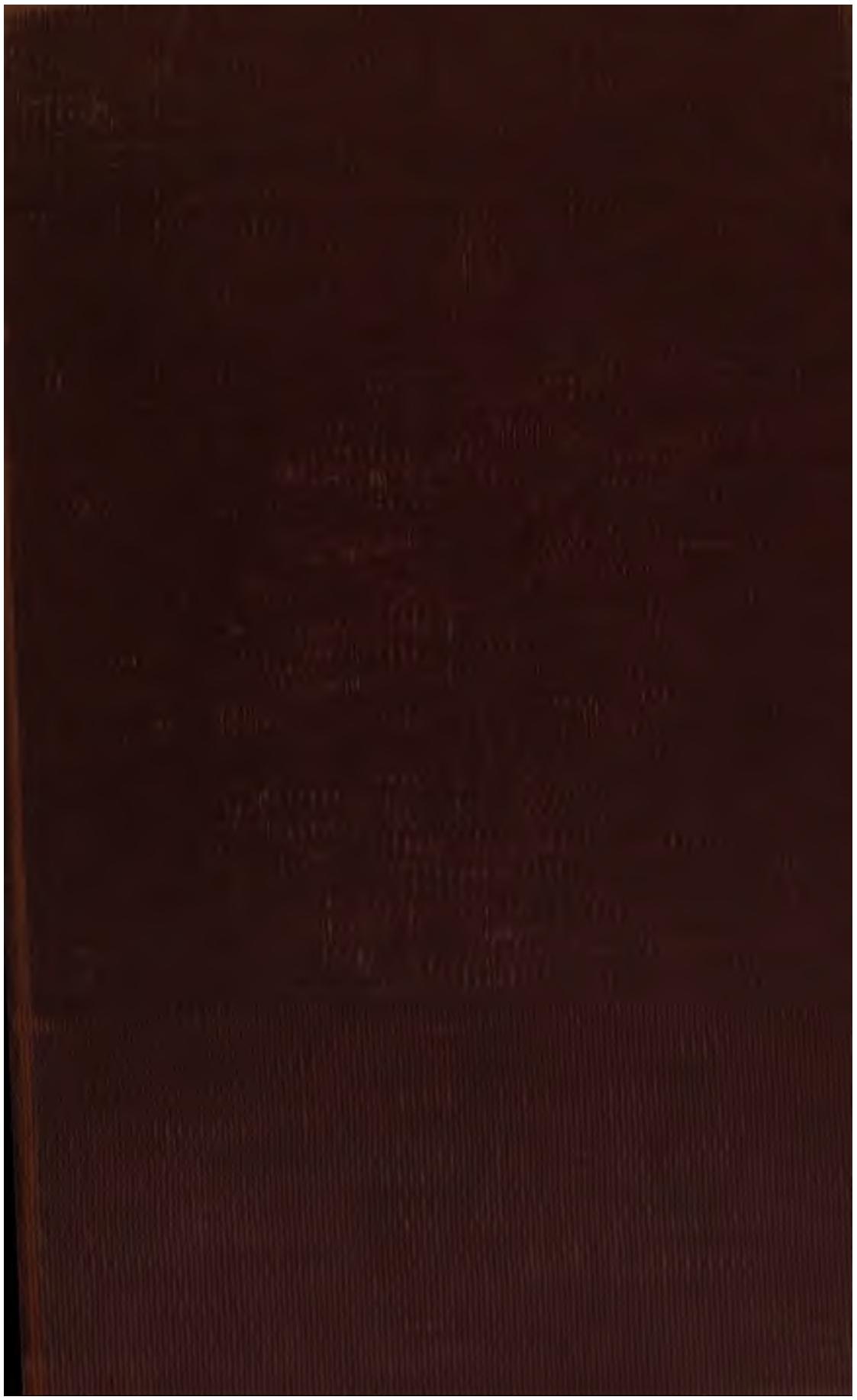
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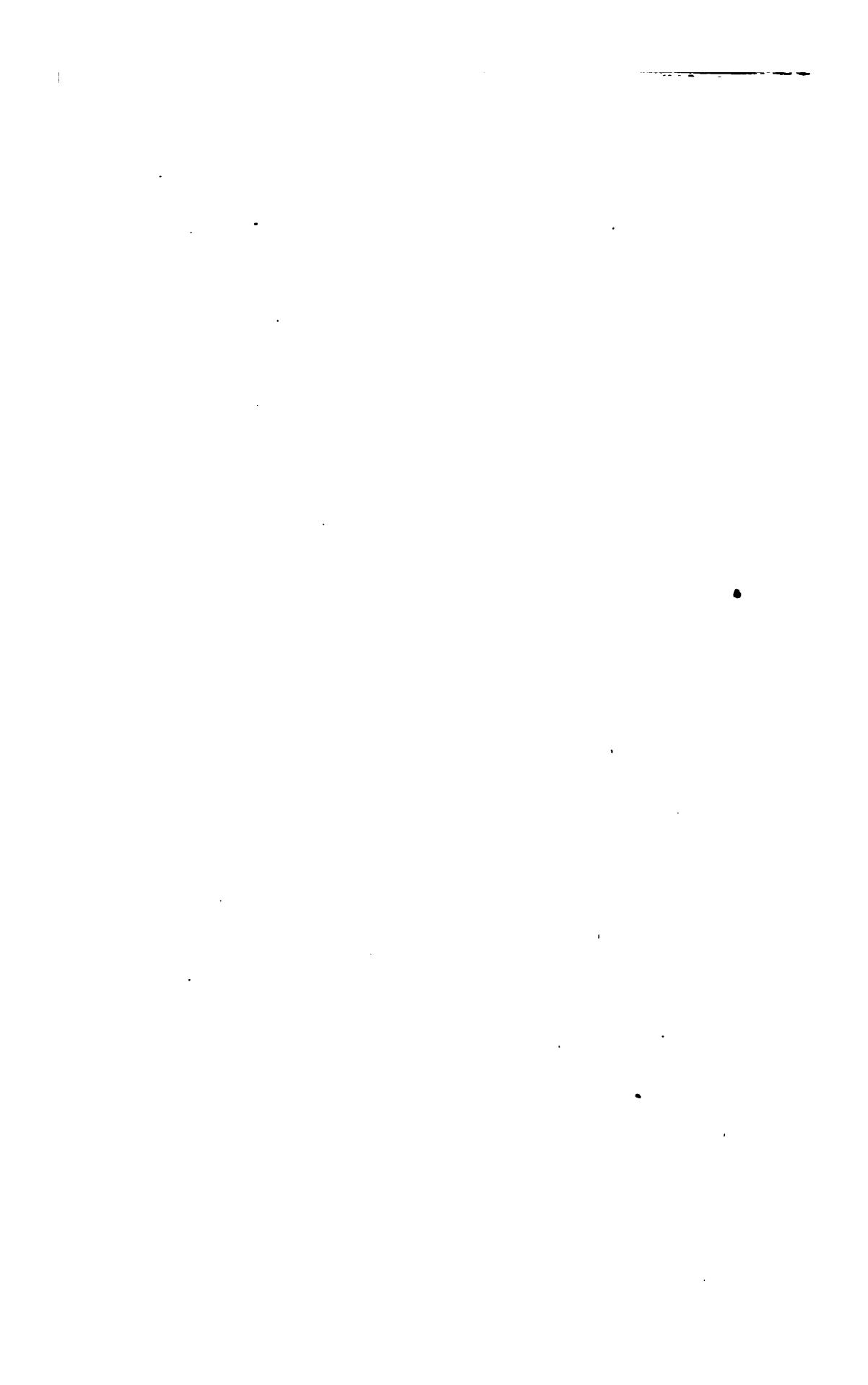
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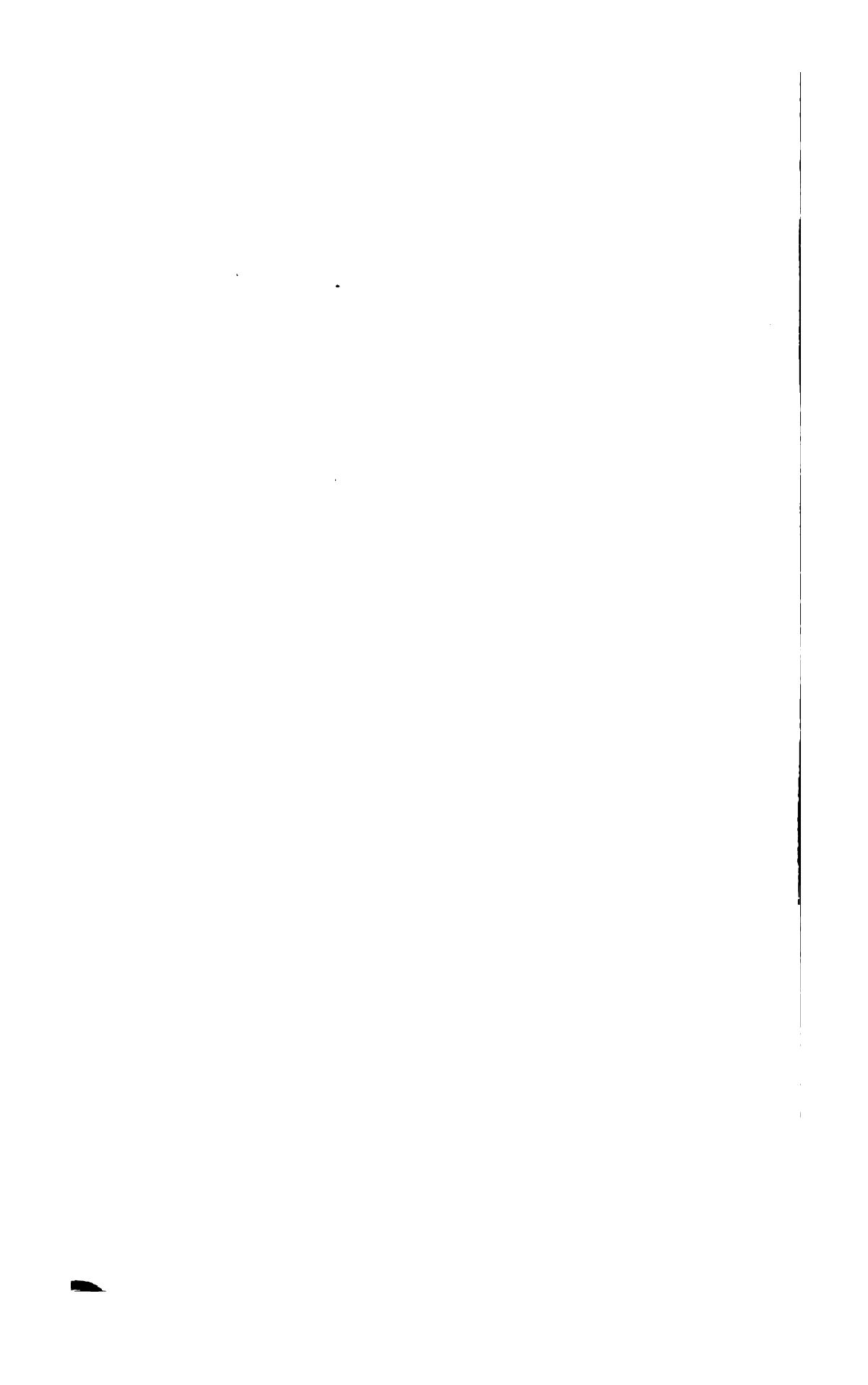


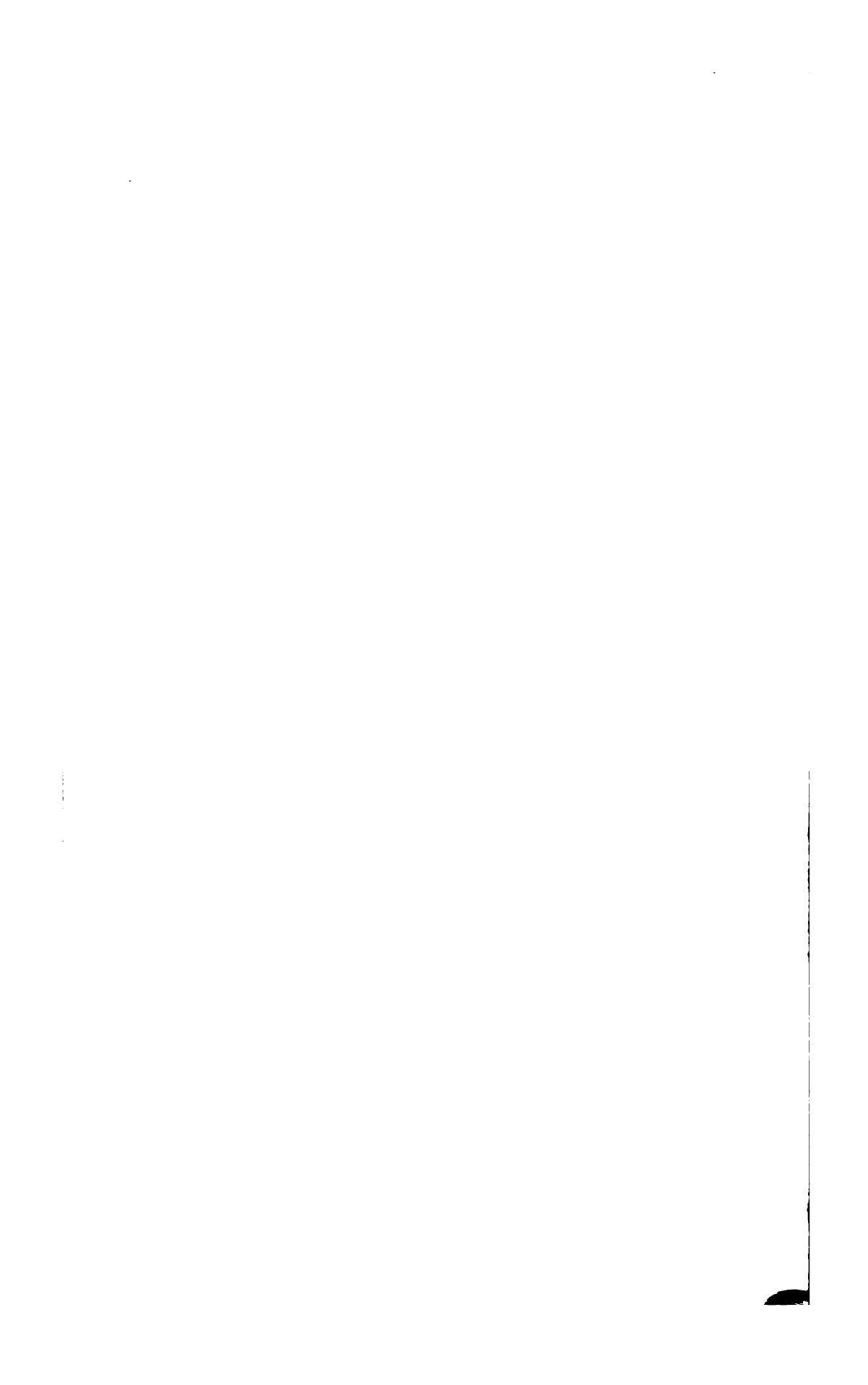
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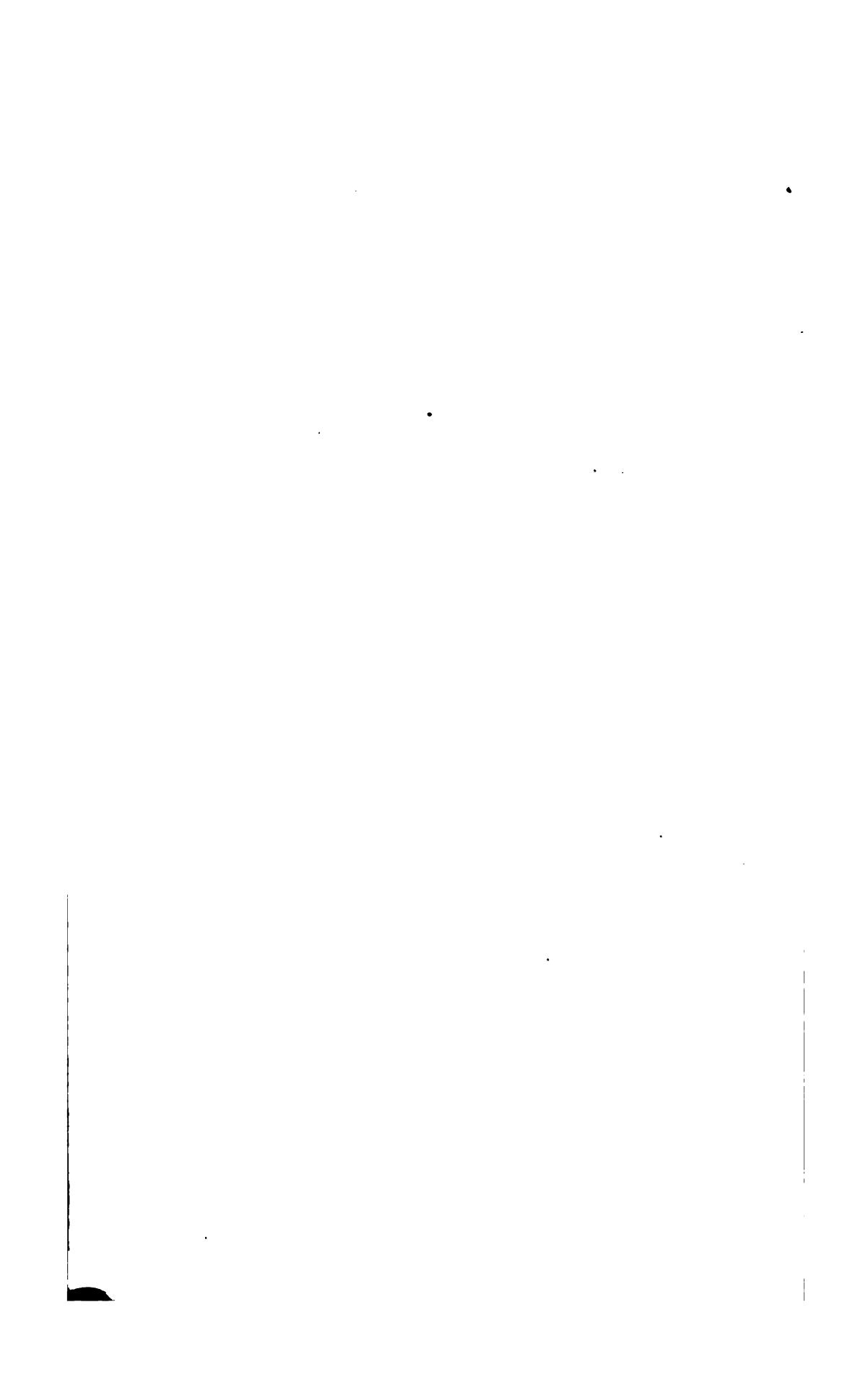
FROM

Mrs. E. M. Hopper









A COMPLETE
GREEK AND ENGLISH
LEXICON
OF THE POEMS OF
HOMER AND THE HOMERIDÆ.

COMPOSED WITH CONSTANT REFERENCE
TO THE ILLUSTRATION OF THE DOMESTIC, RELIGIOUS, POLITICAL, AND MILITARY
CONDITION OF THE HEROIC AGE; CONTAINING ALSO AN EXPLANATION
OF THE MOST DIFFICULT PASSAGES, AND OF ALL MYTHOLOGI-
CAL AND GEOGRAPHICAL PROPER NAMES.

FROM THE GERMAN
Götter und Helden des
G. C. H. CRUSIUS:
= = =
TRANSLATED, WITH CORRECTIONS AND ADDITIONS,
BY
HENRY SMITH,
Professor of Languages in Marietta College.

HARTFORD:
H. HUNTINGTON, ASYLUM STREET.

1844.

Gh 63.224

1886, May 6,

Gift of

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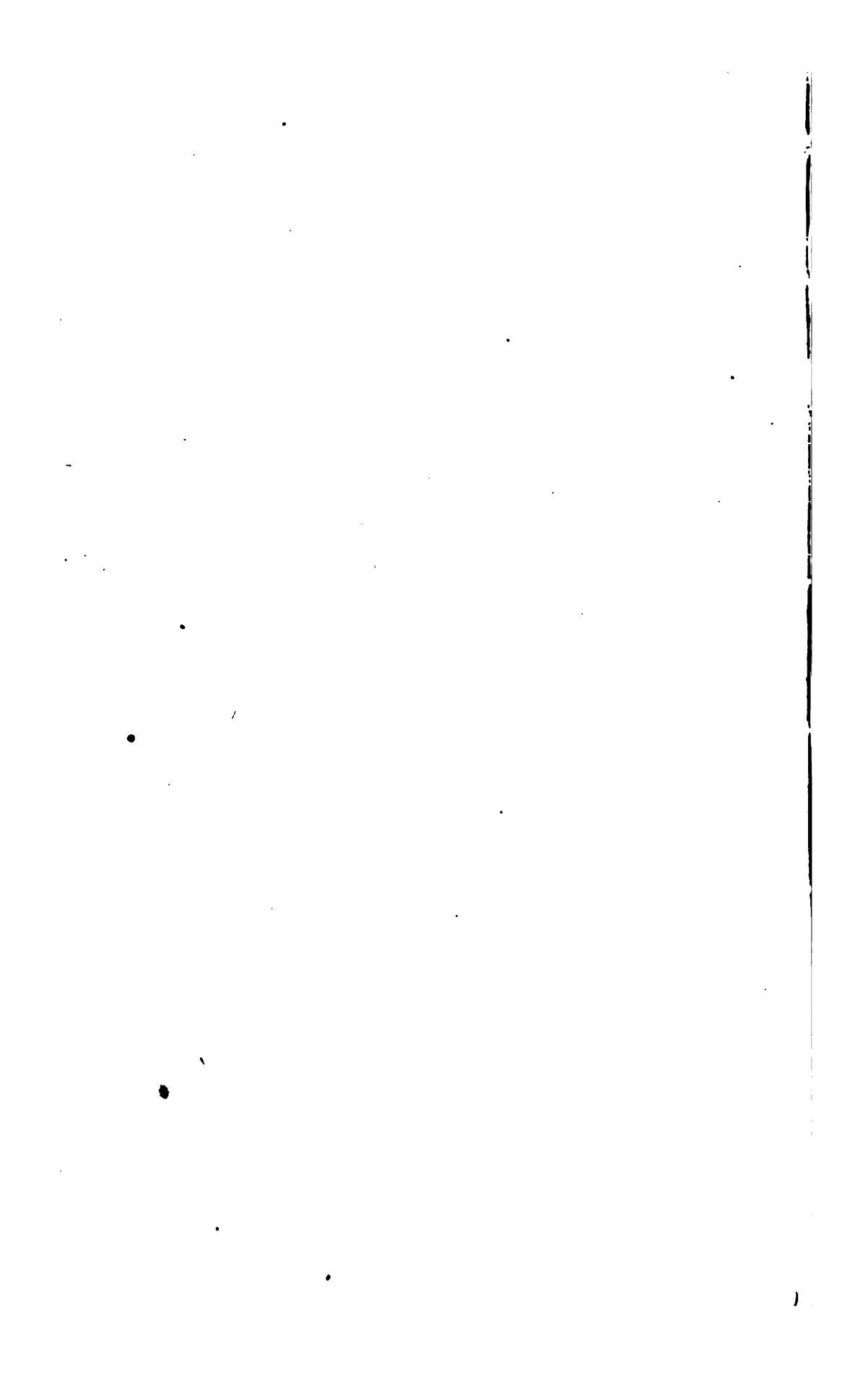
THIS

TRANSLATION

IS GRATEFULLY DEDICATED TO THE MEMORY OF

MR. SAMUEL STONE,

LATE OF TOWNSEND, MASS., WHO CROWNED A LIFE OF ACTIVE USEFULNESS BY LEAVING HIS
ESTATE TO BE DEVOTED TO THE CAUSE OF CHRISTIAN BENEVOLENCE. AS ONE RESULT
OF THIS BENEFACTION, THE LIBRARY OF MARIETTA COLLEGE IS IN
POSSESSION OF A DEPARTMENT OF VALUABLE PHILOLOGICAL
WORKS, TO WHICH, IN THEIR SELECTION AND
USE, THE PRESENT VOLUME OWES
ITS EXISTENCE.



TRANSLATOR'S PREFACE.

THE plan upon which the work now offered to the public is composed, will be found delineated in the prefaces of the Author subjoined. Some years since, when the Translator was engaged in making purchases of books in Germany for the library of Marietta College, his attention was directed to the original work of CRUSIUS, then recently published. It was procured, and upon his return to this country, was for two years used in the discharge of his daily duties in the class-room. This use, which necessarily brought to his notice the manifold defects of the common general Lexicons accessible to American students, when regarded as exponents of the Homeric poems, resulted in a conviction that a translation of Crusius, properly executed, and accompanied with the additions and corrections which a first edition of such a work would almost of course require, could scarcely fail to secure the approbation of teachers. He was also not without hope, that, through their favor, it might attract the attention of that portion of the students in our colleges and classical schools, who are desirous to read Homer, not as a mere school task, but with a view to understand and feel the poetic beauties, unequalled in uninspired composition, of those immortal rhapsodies, which, bearing a date anterior to the earliest records of profane history, have held, in all subsequent time, and in all nations of civilized men, such undisputed sovereignty in the empire of imagination and taste. The task was undertaken, and when completed, was submitted, without revision, to the inspection of several gentlemen to whose learning and labors the cause of classical literature in the United States is deeply indebted. By their favorable judgment, the Translator was induced to revise the work for the press; and happy indeed may he deem himself in regard to the result of his labors, if a more deliberate examination shall confirm the favorable impression, so kindly expressed to him upon their first rapid and partial inspection of the manuscript.

More than two years have now elapsed since the work was announced as ready for the press. Unforeseen difficulties, however, delayed for some time the operations of the publisher; and when, at length, the work of printing had been actually commenced, it was arrested at the threshold by intelligence that a new edition had appeared in Germany.

It is a duty, the discharge of which affords me the most sincere gratification, to acknowledge at this point the important benefit which the present work has received from an act of unsolicited kindness rendered me by Prof. E. A. JOHNSON, of the University of New-York. This gentleman, though not personally acquainted with the Translator, aware that the work was about to be put to press, and prompted by that courtesy and zeal for learning which mark the

true scholar, forwarded me, through a mutual friend, upon its first reception and without waiting to peruse it himself, the number of the *Jahrbücher* of Jahn and Klotz, for March, 1843, containing an elaborate review of the second edition of the German original, occupying some fifty pages of that periodical. This review, from the pen of Dr. Ameis, of Muhlhausen, is evidently the work of a master; and the Translator, whilst engaged in incorporating in his work every important improvement in the second edition, has availed himself of the many valuable suggestions, corrections, and additions presented in this very able article, to render the book more useful and acceptable.

It was the original design of the Translator to distinguish additions of his own by including them in []. The traces of this design still appear in the translation, although the changes in the second edition have, in many cases, led to an erasure of the brackets, transferring their contents to the Author. The additions which still appear have been derived from various sources, some of which could not well be acknowledged in the text. In many, perhaps in most instances of this kind, the authority depended on is the masterly critique referred to above.

It is a remark of Ameis, that one of the lowest of the claims which the public has a right to make in a work of this character, is correctness in the citations. This is a claim, however, which is certainly more easily made than met. To one who is aware how multitudinous are the causes constantly operating to produce errors of this description, it will not appear surprising if, in a work embracing many thousand citations, several lapses should escape detection. The first edition of the original "literally swarmed" with mistakes of this character, so that no small part of the labor of the Translator has been to verify the references. In this labor, important aid has been received from several young gentlemen belonging to the class which was graduated at this institution in 1843, particularly from Mr. THEODORE S. DANA, and Mr. CHARLES H. GODDARD, whose attainments as classical scholars are highly creditable both to their talents and their industry. A large number of errors have thus been corrected, which, notwithstanding the author's efforts to exclude them, had found their way even into the second edition. Whilst, therefore, immaculate perfection in this respect is not claimed for the translation, it is hoped that not errors enough have escaped detection materially to impair the usefulness of the work.

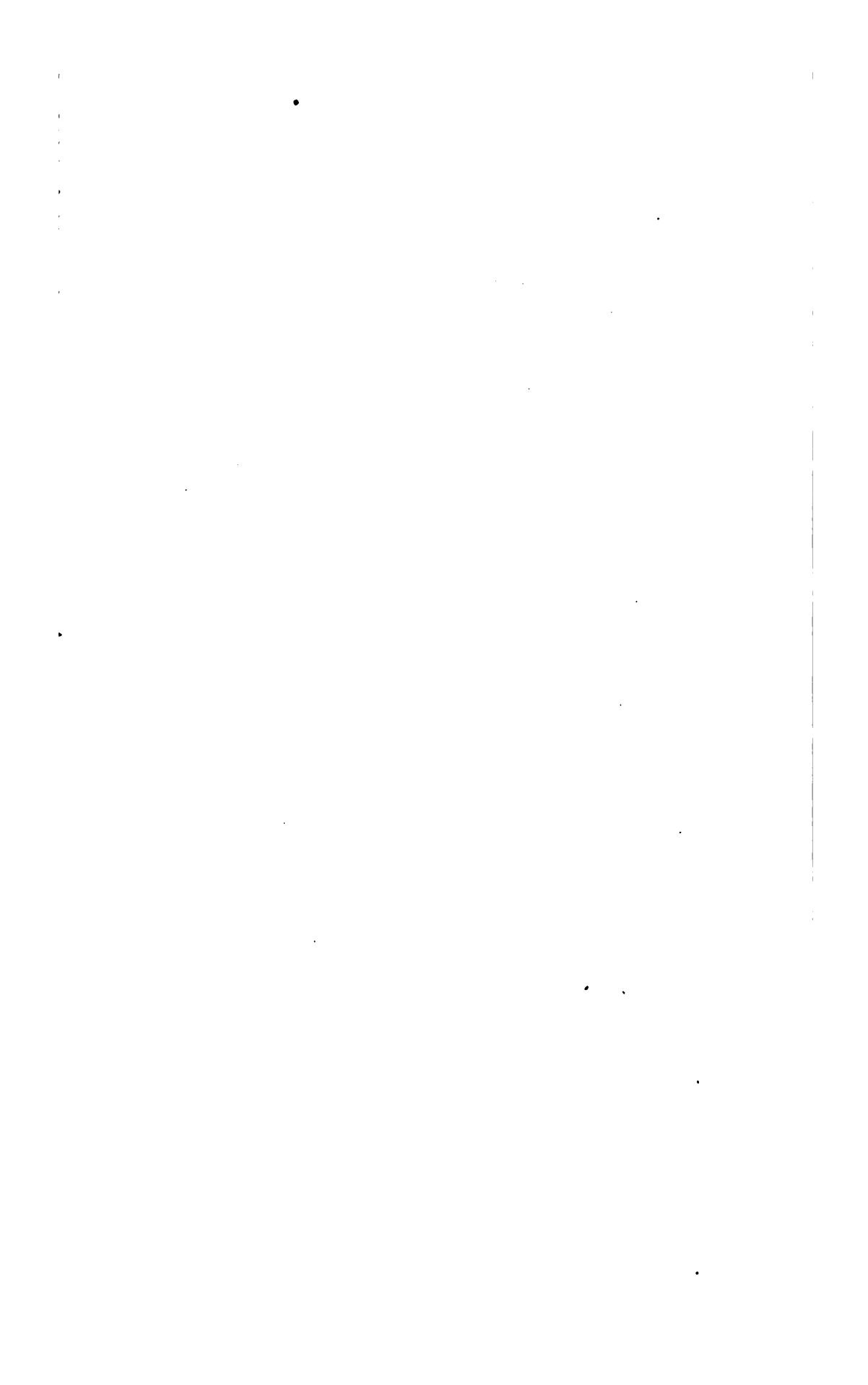
The distance of the Translator from the press rendered it impossible for him, in person, to correct the proofs. The responsibility of this work was therefore, at his request, kindly assumed by his highly valued friend, Rev. JOHN J. OWEN, of the Cornelius Institute, New-York; who, having recently edited and carried through the same press an edition of the *Anabasis* of Xenophon, justly held in high estimation by those who have examined it, was peculiarly qualified, both by his scholarship and his experience, for the task. In this work he has received the able assistance of Mr. WILLIAM C. FRENCH, of the Union Theological Seminary, New-York; and the fewness and comparatively trivial character of the errors to be found in the general typography of the book, afford ample proof of the skill and fidelity with which this painful labor has been performed.

In regard to the external appearance of the work, the liberality of the publisher, and the taste and care of the proprietors of the press from which it emanates, a press already becoming distinguished for the beauty of its Greek typography, have left little to be desired.

In conclusion, the Translator commits his work to the candid judgment of American scholars, not indeed without some degree of anxiety for its fate, but with a prevailing hope, that the years of labor expended upon it will not be found, by their verdict, misapplied. That it has imperfections he is fully sensible; still he has spared no effort which the laborious duties of his profession and the comparatively limited library of a young institution permitted, to render it faultless. He cannot but entertain the conviction that a diligent use of this Lexicon, by the young student of Homer, among other benefits, would especially contribute to impress upon the memory the more expanded phases of words in the earlier language of the Greeks, a perfect knowledge of which is so essential in order to understand the process which resulted in the compact brevity of the Attic forms. And may he not cherish the hope, that the aid which it proffers will stimulate some minds to a more thorough study of the most affluent, melodious, and picturesque of human tongues? that it will serve to augment the number of young men, if not of maidens, among us, who, having taught their ear to appreciate the full-toned melody of the Homeric versification, having passed the outer courts of the temple and inhaled the atmosphere of the inner sanctuary in which the genius of the father and prince of epic song has enshrined itself, may be able with the heartiness of feeling and truth to give the required response to the appeal in the Hymn to Apollo so eloquently made to the virgins of one of the Grecian isles?

“Virgins! farewell, and oh! remember me
Hereafter, when some stranger of the sea,
A hapless wanderer, may your isle explore,
And ask you, maids, of all the bards you boast,
Who sings the sweetest, and delights you most,—
Oh! answer all,—‘A blind old man and poor,
Sweetest he sings, and dwells on Chios’ rocky shore.’”

Marietta College, July 25, 1844.



AUTHOR'S PREFACE.

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within a moderate compass, to the numerous readers, and especially to the young readers of these poems, every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools, should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations ; it should also embrace, in connection with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns and other small poems. Secondly, especial attention is paid to the explanation of difficult passages ; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geopraphical explanations.

Before speaking further of the plan of this work, it is proper, perhaps, that I should justify myself, in applying to it the expression, "A complete Lexicon."

The most copious Lexicon of Homer we possess, is the work of *Damm*, which appeared in 1765, under the title : "Novum Lexicon Græcum Etymologicum et reale, cui pro basi substratæ sunt concordantiae Homericæ et Pindaricæ." It embraces, as is well known, in addition to the Pindaric vocabulary, all the words to be found in the Iliad and Odyssey, with a careful citation of the passages in which they occur. In the last edition, it has been improved, in point of convenience, by an alphabetical arrangement ; and by the copious additions of Prof. Rost of Gotha, it has been brought nearer to the present stand of Greek scholarship. Although that work is not to be brought into comparison with the present, in respect to the diligence with which its peculiar design has been prosecuted, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the Iliad and Odyssey, as ἄμαθος, ἀμπείρω, ἀναπείρω, Λίμη, Ἐλικάων, ἐκτάδιος, ἐλάσσων, σολινρητος, φύρος, φώκη, etc., was certainly, considering the compass of the work, to be expected. A still older work, "W. Seberi Argus Homericus s. Index

vocabulorum in omnia Homeri Poëmata," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison, it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A.; and the separately published Lexicons of the Iliad and Odyssey, by *Lünemann*. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service, which its lamented author has rendered to the poems of Homer, I gratefully acknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically, the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in addition, the epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttmann, which is commonly used in the schools, and to that of Rost, as well as to the recently published Grammar of my valued colleague, Dr. Kühner. The large Grammar of Buttmann is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connection with the common forms, the poetical forms are also given. Finally, I have thought it expedient, according to the derivation of the Grammars, to place the different forms of a root under the form which is in use as present, conf. *ἀκακίζω*, *ἀραρίσκω*, *δαρέματι*, etc.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets, are designated as poetic, and if found only in epic writers, as epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavored to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case ; and I gratefully acknowledge, that in this point I am much indebted to the labors of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connections, are printed in leaded type ; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Voss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been paid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as *βασιλεύς*, *δῆμος*, of the mythological articles, of the names of clothes, weapons, etc. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connection, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connection. This desideratum I have endeavoured to supply, and have also marked the so-called *ἀπαξ εἰρημέτρα* with †. In order to distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (*) is prefixed to the words which occur only in the hymns and other small poems. If to an article, *Il. or *Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey.

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least a translation ; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word, under which the explanation is given, because in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use ; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, Diss. de Mythol. Græcorum Antiquissima, and De Historiæ Græcae primordiis (Opusc. II. 1827). I have thus endeavored to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of

Greek proper names.* That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written, for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's *Handbuch der Mythologie aus Homer und Hesiod*, E. L. Cammann's *Vorschule zu der Iliade*, and D. E. Jacobi's *Handwörterbuch der Griechischen und Römischen Mythologie*. Upon the principal works which have appeared on the Homeric Geography, as those of Schöne-mann, Voss, Uckert, G. F. Grotfend, Völcker, as well as upon other writings which treat of this subject, as Mannert's *Geographie der Griechen und Römer*, Ottfried Müller's *Geschichte hellen*. Stämme I. Bd. etc., I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that Wolf; in connection with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner; and in the hymns to Ilgen, Hermann and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particluar works on the Homeric language, as Buttmann's *Lexilogus*, *Lehrs de Aristarchi studiis Homericis*, etc.; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, *Grammat. dialectici Epicæ*, Vol. I. L. 1., which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in press; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is, of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labor bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotfend, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CH. CRUSIUS.

Hanover, Nov. 1835.

* *Griechisch-Deutsches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigefügter kurzer Erklärung und Angabe der Sylbenlänge, etc.* Hanover, 1832.

EXTRACTS FROM THE PREFACE TO THE SECOND EDITION.

To render this work still more worthy of the favorable reception which it has found, I have taken great pains to supply defects, and, as far as possible, to remove mistakes. Besides a careful attention to such criticisms as I have found in various periodicals, in keeping with the design of the work, I have carefully examined a Dutch translation of the book published at Amsterdam,* which the preface represents as containing several emendations; and in addition, I have availed myself of many observations which have been kindly communicated to me in a more private way. I will now state, in a few words, what has been attempted for the improvement of the work in this new edition.

First of all, by a careful comparison, I have corrected the errors in the citations, and I hope thereby to have removed all ground of complaint in this particular. How easily, nevertheless, an error may occur here, may be seen from the circumstance that similar mistakes have been detected even in the corrections of the reviews. I have also entirely re-written many articles, and in the case of many difficult passages, I have added further materials for their elucidation; although it was not in my power entirely to meet the demand of one review, that the reasons should be annexed, except when this could be done without an extended explanation. Had this been done throughout in the manner required, the volume would have been swelled to a size incompatible with the design of furnishing a help for understanding Homer which should not be too expensive. Finally, I have examined Spitzner's edition of the Iliad, and have introduced several words adopted by him, which have hitherto failed in Lexicons of Homer, e. g. *άκεσμα*, *δυγμαρέω*, *αισνιλόεργος*, etc.

In other respects, I have adhered to the principles indicated in the preface of the first edition; and in this connection I may remark, that in respect to quantity, I have acted upon the principle of marking only the long syllables. I may mention also, that instead of referring to the larger Grammar of Dr. Kühner, I have cited, in this edition, his school Grammar published in 1836.

Hanover, Sept. 1841.

* Volledig Grieksch-Nederduitsch Woordenboeck voor de Gedichten van Homerus, etc., voor Nederduitsche Scholen bewerkt door Hm. Pool, Ph. Th. M. Litt. hum. doctor. Amsterd. 1837.

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ABBREVIATIONS.

absol.	signifies	absolute.	Ion.	signifies	Ionic.
accus.	"	accusative.	iterat.	"	iterative.
act.	"	active.	π.τ.λ.	"	καὶ τὰ λοιπά = etc.
adj.	"	adjective.	Lex.	"	Lexicon.
adv.	"	adverb.	Buttm.	Lexil.	Buttmann's Lexilogus.
Æol.	"	Æolic.	metaph.	"	metaphorical.
aor.	"	aorist.	mid.	"	middle.
Apd.	"	Apollodorus.	neut.	"	neuter.
Apoll. or Ap.	or	Apollonii Lex. Homericum.	Od.	"	Odyssey.
Att.	"	Attic.	optat.	"	optative.
Batr.	"	Batrachomyomachia.	part.	"	participle.
comm.	"	common, commonly.	pass.	"	passive.
compar.	"	comparative.	perf.	"	perfect.
conj.	"	conjunction.	plupf.	"	pluperfect.
dat.	"	dative.	plur.	"	plural.
depon.	"	deponent.	poet.	"	poetic.
Dor.	"	Doric.	signif.	"	signification, signifies.
ep.	"	epic.	sing.	"	singular.
epith.	"	epithet.	subj.	"	subjunctive.
fem.	"	feminine.	V.	"	Vater or Voss.
fut.	"	future.	=	"	equivalent to.
gen.	"	genitive.	†	"	ἄτος εἰρημένος.
h.	"	hymn.	?	"	doubtful.
Il.	"	Iliad.	*	"	only in the hymns.
imperat.	"	imperative.	* Il.	"	only in the Iliad.
imperf.	"	imperfect.	* Od.	"	only in the Odyssey.
infin.	"	infinitive.	[]	"	additions by the Translator.
intrans.	"	intransitive.			

HOMERIC LEXICON.

A.

A, the first letter of the Gr. alphabet; as a numeral *one*; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies, both of the Iliad and Odyssey, are distinguished by the 24 letters of the Gr. alphabet.

a, in composition is 1) a privative, (before a vowel commonly *ἀν-*) the English *in-* or *un-*, denoting a *negation* of the idea; sometimes also giving it a *bad sense*; *ἀδηλος*, *in-visible*, *ἀπαις*, child-less, *ἄβονλος*, ill-advised, *ἄνατιος*, *in-nocent*. 2) a copulative [answering to the adv. *ἄμα*] indicates primarily a connection of two objects, also generally conveying the idea of *equality*, *collection*, and *intensity*; *ἄλογος* (*λέγος*), *bedfellow*, *wife*; *ἄταλατος*, *equiponderant*; *ἄθροος* (*θρώω*), *assembled*, *crowded together*. 3) a intensive, strengthening the adj. with which it is compounded and answering to the adv. *ἄγαρ*. *ἄβρομος*, *loud-roaring*; *ἄσπερχης*, *very impetuous*. [The signification of intensity is denied by many Gram. See Passow sub voce, who marks *a* in these examples merely euphonic.] 4) a euphonic is prefixed for mere sound's sake to many words beginning with two consonants; *ἄβληχρός* for *βληχρός*; *ἄστερον* for *στερον*.

ἄ, interj., an exclamation denoting *displeasure*, *pity*, *astonishment*; *oh!* *ah!* *ἄδειλίς*, *ah wretch!* Il. 11, 441.

ἄνταρος, *ον*, poet. (*άνω*), *inviolable*, as an epith. of the waters of the Styx, Il. 14, 271; and as an epith. of a contest, Od. 21, 91. 22, 5. According to Buttm. Lexil. I. p. 232, the waters of the Styx are called *inviolable*, because the gods swore by them an oath *not to be broken*; and in the Od. the contest is called *inviolable*, i. e. *that which may not be*

spoken against, hence *unblamable*, *honorable*; but Passow translates the word *irrevocable*, i. e. a contest whose result is decisive. The old Gram. suppose either a double *a* privative, or an *a* intensive, and explain *ἄνταρος* by *πολυβλαβής*, *very injurious*. Voss translates it in the ll. *woe-denouncing*, and in the Od. *fearful*. [See Jahrbüch. Jahn and Klotz, März 1843, p. 245.]

ἄνγης, *ές* (*ἄγνυμι*), *not to be broken*, *difficult to break*, *strong*, *φόταλον*, Od. 11, 575. † *ἄάρματι*, *depon.* mid. see *άάω*.

ἄπατος, *ον*, poet. (*ἄπτω*), *not to be touched*, *unapproachable*, *invincible*, epith. of the strong hands of the gods and heroes, Il. 1, 567. 7, 309.

ἄάσχετος, *ον*, ep. for *άσχετος*.

άάω, poet. (= —), aor. 1 act. *άασα*, contr. *άασα*, aor. mid. *άασάμην*, 3 sing. *άαστο*, aor. pass. *άασθην*. Of pres. only 3 sing. mid. *άάται*. I) Act. transit. to *injure*, to *harm*, with acc. *η φά τιν' οδη βασιλήων τῆδ' ατη* *άασας*, hast thou now ever injured any one of kings by such misfortune, i. e. brought into such misfortune, Il. 8, 236. b) Especially to *injure in the understanding*, to *infatuate*, to *befool*, to *delude*, with and without *φρένας*: *οίνῳ*, to *stupify his mind with wine*, Od. 21, 297. *άαστον μ' ἔραρι*, my companions *befooled* [*betrayed*] me, Od. 10, 68, and *δαμόνος* *άασα*, Od. 11, 61; hence pass. to be *deluded*, *infatuated*, *blinded*, to fall into *disaster*, Il. 16, 685. *Ἄτη*, *η πράταιος* *άασθην*, Ate, by whom I was first *infatuated*, Il. 19, 136. *άασθεις* *φρέσιν*, Od. 21, 301. II) Mid. to *delude oneself*, to let oneself be *deceived*, to *mistake*, to *err*, to act *foolishly*, Il. 9, 116; also *άαστοτο μίγα θιμῷ*, he was utterly

infatuated in mind, Il. 11, 340. b) As dep. mid. with acc. to *lead astray*, Il. 19, 91.

**Αβακέω* (*βαίκω*), poet. aor. *ἀβάκησα*, properly, to be without speech; gener. to be uninformed, to be ignorant, to be unsuspecting, Od. 4, 249. †

**Αβαρτες*, *οι*, the *Abantes*, the earliest inhabitants of the island of Eubcea, who went to Troy under Elephenor the son of Chalcedon; probably a colony from the Pelop. Argos which emigrated to Eubcea under king Abas; according to Strabo they came from Thrace, Il. 2, 536.

**Αβαρβαρη*, *ή* (from *ἀ* and *βάρβαρος* native), a fountain nymph, mother of *Æsepus* and *Pedasus* by *Bucolion*, Il. 6, 22.

**Αβᾶς*, *αρρος*, *ό* (from *ἀ* and *βαίνω* not going away, *Nabito*, *Herm.*), a Trojan, son of *Eurydamas*, killed by *Diomedes*, Il. 5, 148.

**Αβιοι*, *οι*, the *Abii*, nomadic Scythians in the north of Europe, accord. to *Strabo VII. p. 360*, on the Ister, Il. 13, 6. † (prop. poor, needy, from *α* and *βίος*: Wolf and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[*άβιος*, *ον*, see **Αβιοι*.]

**άβλαβέως*, poet. for *άβλαβώς*, adv. (*άβλαβής*), harmlessly, inviolably, without harm, h. *Merc. 83.*

**άβλαβήν*, *ή*, poet. for *άβλαβεια* (*βλάπτω*), inviolability. 2) *harmlessness, innocence*; in the plur. *άβλαβαις νόοι*, h. *Merc. 393.*

**Αβληρος*, *ό*, a Trojan, killed by *Antilochus* son of *Nestor*, Il. 6, 32.

**άβληγες*, *ητος*, *ό*, *ή*, poet. (*βάλλω*), not discharged, unshot, epith. of an unused arrow, Il. 4, 117. †

**άβλητος*, *ον*, poet. (*βάλλω*), not hit, unhurt, Il. 4, 540. †

**άβληχρός*, *ή*, *όν* (*α euphon. and βληχρός*), weak, powerless, gentle; *χείρ*, the feeble hand of Venus, Il. 5, 337; *τεῖχος*, a weak wall, Il. 8, 178; *θάνατος*, a gentle death, Od. 11, 135.

**άβρομος*, *ον* (*α intens. and βρέμω* according to *Apoll. Lex.*), loud-roaring, very clamorous. Epith. of the Trojans, Il. 13, 41. † *Passow* with *Eustath.* makes *α euphon.* and translates *clamorous*. *Buttm.* makes *α copulative* and translates *shouting together*.

**άβροτάζω*, poet. (prob. from aor. 2 *άμβροτειν*, epic for *άμαρτειν*), to miss, miss any one: found only in aor. 1 subj. *μήπως ἀβροτάξομεν* (ep. for *ἀβροτάξωμεν*) *ἄλληδοις*, lest

we miss one another, Il. 10, 65. † See *Thiersch. § 232.* *Buttm. Lex. I. p. 137.*

**άβροτος*, *η*, *ον*, later *ος*, *ον*, poet. (*βροτός*) = *άμβροτος*, immortal, divine, holy. *νέκτης ἀβροτη*, sacred night, because it is a gift of the gods, Il. 14, 78. (The meaning *destitute of men* is doubtful. See *Buttm. Lex. I. p. 135.*)

**Αρίδος*, *ή*, *Abydos*, a city in the Trojan dominion on the Hellenpont, opposite Sestos, now *Avido*, Il. 2, 836. Hence the adv. *Αριδοθετ*, from *A.* and *Αριδοθή*, in or at *A.*

άγασθαι, see *άγαμαι*.

άγαγος, see *άγω*.

άγαζομαι, pres. not used by Homer, but yields the tenses assigned to *άγαμαι*.

**άγαθός*, *ή*, *όν*, good, excellent, strong, distinguished of its kind. a) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, *βοήντης ἄγαθός*, good in the battle-cry (see *βοή*), epith. of leaders. b) Of birth, noble, high-born (opposed to *χερῆς*), Od. 15, 324. b) Of things and states, *τις ἄγαθός*, *τις ἄγαθὴ εἰπεῖν*, *μυθεύσθαι*, to speak for good, Il. 9, 102, 23, 305. (cf. *φρονέω*) *πειθεύσθαι τις ἄγαθός*, Il. 11, 789. *ἄγαθὰ φρονεῖν*, to be intent upon good, Il. 6, 162. Neut. pl. *μεταθά*, Od. 14, 441. Irreg. comp. *άγετεν*, *βελτιών*, *χρείστων*, *λιπίων*, superl. *ἄριστος*, *βελτίστος*, *χράτιστος*, *λιπίστος*, etc.

**Αγάθων*, *ωνος*, *ό* (amplif. of *άγαθός*), son of Priam and Hecuba, Il. 24, 249.

άγαίομαι, ep. form of *άγαμαι*, only in pres. in the sing., to be indignant, to be angry, Od. 20, 16. †

**άγακλεής*, *ής*, poet. (*ἄγαν*, *κλέος*), gen. *άγος*, very illustrious, famous, glorious, generally of men; once of Vulcan, Il. 21, 379. [*Il.]

**Αγακλεής*, contr. *ής*, *ηος*, *ό*, a Myrmidon, father of *Epigeus*, Il. 16, 571. * Il.

**άγακλειός*, *ή*, *όν* = *άγακλεής*, poet. very celebrated, famous, glorious, generally of men. b) Of things: only *άγακλειή ἱκατόμβη*, a glorious hecatomb, Od. 3, 59.

**άγακλεντός*, *όν*, poet. (*κλέος*), prop. of which one hears much, far-famed, most glorious, generally of men. b) Of things: only *άγακλεντά δόματα*, Od. 3, 388. 428.

**άγαλλις*, *ιδος*, *ή*, a bulbous-rooted flower, perhaps the *sword-lily*, h. *Cer. 7. 226.*

**άγάλλομαι*, mid. only pres. to exult in, to make a display of, to be proud of any thing,

with the dat. generally in the particip. spoken of men: ἵππουσιν καὶ ὅχεσφιν, proud of horses and chariots, Il. 12, 114. Of gods: of the Thrissæ, h. Merc. 553. Of Pan: φρένα μολπαῖς, to be proud in heart of the songs, h. 18, 24. Of mares: πώλουσιν, exulting in the foals, Il. 20, 222. Of birds: πτερύγεσσι, exulting in their wings, Il. 2, 462. Of ships (met.): Διὸς οὐρῷ, to exult in the fair wind of Jupiter, i. e. to be favored with a fair wind, Od. 5, 176. b) With a particip. of Hector: ἀγάλλεται ἔχων τιύχα, he exults in arms, Il. 17, 473.

ἄγαλμα, ατος, τό (ἀγάλλω), prop. what contributes to show and parade, *an ornament, a jewel*, Il. 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, *an image, a statue, or a placating offering*. Of the Trojan horse, ἄγαλμα θέαν, Od. 8, 509. Of a bullock adorned as a victim, Od. 3, 438.

ἄγαμαι, dep. mid. (ἀγαν), epic form, ἄγαομαι and ἄγαλομαι, fut. ἄγαστομαι, (Wolf τεμενοστομαι, Od. 1, 389,) aor. 1 ep. ἄγαστην, ἄγασταμην, and ἄγασταμεν. (Fr. ἄγαμαι only 1 sing. pres. fr. ἄγάομαι 2 pl. pres. ἄγασθαι ep. for ἄγασθαι. Inf. pres. ἄγασθαι for ἄγασθαι, 2 pl. impf. ἄγασθαι for ἄγασθαι. 1) *to esteem, in a good sense, to admire, to venerate, with acc.* Il. 3, 101; μῆθον, Il. 7, 404; without acc. *to wonder*, Od. 23, 175; with particip. Il. 3, 224. 2) *to esteem, in a bad sense, to envy, to grudge, in which signif.* Hom. uses the pres. ἄγομαι and ἄγαλομαι with the dat. of pers. spoken especially of the gods, Il. 17, 71; and acc. of the thing: τὰ μέν πον μὲλλεν ἄγαστοθαι θεός αὐτός, that indeed must even a god have envied, Od. 4, 181; and with inf. νῦν μοι ἄγασθαι, θεοί, βροτὸν ἄνδρα παρεῖναι, now ye envy me, ye gods, that a mortal man is with me, Od. 5, 119, 8, 565. 3.) *to be offended with, to be angry at, with acc. κακά ἔργα, Od. 2, 67; κότῳ to be offended, to regard with anger, Il. 14, 111.*

Ἄγαμεμνονίδης, ον, ὁ, son of Agamemnon=Orestes, Od. 1, 32.

Ἄγαμέμνων, ονος, ὁ (fr. ἄγαν and μένω most constant), son of Atreus, grandson of Pelops, king of Mycenæ, the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, Il. 2, 478 and

in personal bravery, Il. 11; but was sometimes wanting in decision and circumspection. Hurried away by passion he insulted the priest Chryses, and when obliged to restore his daughter, he caused Briseis to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, Il. 9. According to Od. 1, 300, and 11, 410 sq., Ægesthus, who had seduced his wife Clytemnestra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named Il. 9, 287. Hence adj. **Ἀγαμέμνονις**, έη, έον [Ep. Kühn. § 309. 3.], *belonging to A.*

Ἄγαμίδηη, ή, daughter of Augeas king of Elis, wife of *Mulius*. She was acquainted with all the medicinal herbs which the earth produces, Il. 11, 740.

Ἄγαμίδης, ονς, ὁ (fr. ἄγαν and μῆδος most wise), son of Erginus king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

ἄγαμος, ον (*γάμος*, *unmarried*, Il. 3, 40. † **ἄγαννιφος, ον**, poet. (*νίφω*), *very snowy, entirely covered with snow*, epith. of Olympus, whose summit according to the affirmation of travellers is never free from snow, * Il. 1, 426. 18, 186.

ἄγανός, ή, ίνη, poet. (*γάνος, γάνυμαι*), 1) *gentle, mild, lovely, ἔπεια*, Il. 2, 180; *βασιλέν*, Od. 2, 230. **ἄγαννα βίλεα**, *the gentle arrows* of Apollo and Diana, since sudden, gentle death, (in opposition to death produced by long sickness,) was ascribed in case of men to Apollo, and of women to Diana, Od. 3, 280. 15, 411. See Apollo and Artemis. 2) *Active, rendering mild, propitiatory, agreeable, welcome, δῶρα*, Il. 9, 113; *εὐχαλή*, a grateful vow, Il. 9, 499. Od. 13, 357.

ἄγαννόφροσύηη, ή (*φρήν*), *mildness, gentleness*, Il. 24, 772. Od. 11, 203.

ἄγαννόφρων, ον, gen. ονος, poet. (φρήν), *of a gentle disposition, mildly disposed*, Il. 20, 467.

ἄγάομαι, ep. form of ἄγαμαι, which see. **ἄγαπάζω** and **ἄγαπάζομαι** as dep. mid. = *ἀπαω*, only in the pres. Il. 24, 464. Od. 7, 33. 16, 17.

. **ἄγαπάω** (akin to ἄγαμαι), aor. ἄγαπησα, poet. **ἄγαπησα**, 1) *to receive kindly, to treat with kindness or attention, with acc. spoken generally of men*, Od. 16, 17, 23, 214; *of a god*: θεὸν ὡς βροτοὺς ἄγαπαζεν. **Ἔτηρ,**

that a god should thus openly favor mortals, Il. 24, 464. 2) *to be content, to be satisfied*, οὐκ ἀγαπᾷς, ὃ (for ὅτι) ἔκηλος δαίνεσαι, art thou not content, that thou feasteest in quiet? Od. 21, 289. 3) ἀγαπάζομαι, dep. mid. stands as particip. absolute with φιλέω and κινέω. οὐκ ἀγαπάζομενοι φιλέουσ', do not cordially entertain, Od. 7, 33. 21, 224.

ἀγαπήνωρ, ορος, ὁ (ἀνίρ), *manhood-loving, manly, bold, brave*, epith. of heroes, Il. 8, 114. Od. 7, 170.

'Αγαπήνωρ, ορος, ὁ, son of *Ancæus*, grandson of *Lycurgus*, king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, Il. 2, 610. Comp. Apd. 3, 10. 8.

ἀγαπητός, ἡ, ὁ (ἀγαπάω), *beloved, dear*, epith. of an only son, Od. 2, 365. Il. 6, 401; thence ἀγαπητώς, *with love, cheerfully, willingly*, Batr.

ἀγάρδοος, ον, poet. (φεω), *strong-flowing, rapid*, epith. of the Hellespont, Il. 2, 845; of the sea, h. Cer. 34.

'Αγασθένης, εος, ὁ (adj. ἀγασθενής, very strong), son of Augeas, king of Elis, father of Polyxenus, Il. 2, 624.

ἀγάστονος, ον, poet. (στένω), *properly, strong-sighing; then loud-roaring, high-sounding*; epith. of Amphitrite, Od. 12, 97. h. Ap. 94.

'Αγάστροφος, ὁ (from στρέφω to turn oneself often), son of *Paeon*, a Trojan, killed by Diomedes, Il. 11, 338.

* ἀγατός, ὁν, poet. for ἀγαστός, *admired, neut. as adv.*, h. Ap. 515.

'Αγανή, ἡ, daughter of Nereus and Doris, Il. 18, 42; (in Wolf and Spitzner 'Αγανή, cf. A. Græfhan Gr. dial. Ep. p. 58.)

ἀγανός, ἡ, ὁ (ἀγαμαι), *admirable, wonderful, glorious, excellent, noble*, generally epith. of kings and heroes; also of the Hippomolgi, Il. 13, 5; of birth, μηνοτῆρες ἀγανόι, *noble suitors*; of the Phœaces: πομπῆς ἀγανοι, excellent conductors, Od. 13, 71; and of Proserpine, Od. 11, 213. Superl. ἀγανόταος, Od. 15, 229.

ἀγγελίη, ἡ (ἀγγελος), *a message, an embassy, news, tidings*. ἀγγελίη τινος, a message from or about any one, Il. 15, 640; and ἀγγελίη πατρός φέρειν, to bring tidings of the father, Od. 1, 408. ἀγγελίην ἔλθειν, to come on an embassy, i. e. to bring a message, as an ambassador, Il. 11, 140. In the last passage

and some others, the old grammarians incorrectly suppose a subst. ὁ ἀγγελης = ἀγγελος; but the most approved modern Gram. suppose an accus. or a gen. sing. of the fem. ἀγγελη, cf. Buttm. Lex. 2, p. 202. Thiersch § 268. 2. Spitzner Il. 13, 252. ἀγγελην ἐπι (Wolf ἐπι) Τυδῆ στεῖλον, they sent Tydeus on an embassy, Il. 4, 384. ἦλθε σεν ἐνεκ' ἀγγελης, (gen. caus.) connect thus, ἦλθε ἀγγελης σεν ἐνεκα, he came on account of a message concerning thee, Il. 3, 205. ηδέ τεν ἀγγελης μετ' εμ' ἦλθες, or comest thou to me on account of some message, Il. 13, 252. ἀγγελης οἰχνεσκε, he was wont to go on account of a message, i. e. to carry messages, Il. 15, 640.

ἀγγελης, ὁ, Ion. for ἀγγελας, ον, ὁ, according to the ancients, a form of ἀγγελος, see ἀγγελη; cf. Rost. aufs. Lex. who defends the view of the ancients, *a messenger, an ambassador*. ἦλθε σεν ἐνεκ' ἀγγελης as an ambassador on thine account, Il. 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* ἀγγελιότης, ον, ὁ = ἀγγελος, *a messenger*, h. in Merc. 296. Comp. ἕριθος.

ἀγγελλω (ἄγω), fut. ἀγγελω, ep. for ἀγγελω, aor. ἠγγειλα, aor. mid. ἠγγειλάμην, *to bear a message, to give information, to bear tidings*; often absol. Il. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) *to announce, recount, report*; with accus. of the thing, ἐνθλά, Il. 10, 448; ἔπος, Il. 17, 701; θεμιστας, h. Ap. 391; also of the person, τινά, to give intelligence of any one, Od. 14, 120. 122; and with inf. κίνηταις ἀγγελλόντων παῖδας πρωθήβαις λέξασθαι, let the heralds announce that the adult youth keep watch, Il. 8, 517; comp. Od. 16, 350.

ἀγγελος, ὁ, ἡ, *a messenger, an ambassador*, whether male or female: heralds are called Διός ἀγγελοι, messengers of Jupiter, Il. 1. 334; Οστα, Il. 2, 93; also birds by whose flight divination was performed, Il. 24, 292. 296.

ἀγγος, εος, τό, *a reservoir, a vessel for wine, milk, etc.* Il. 2, 471. Od. 2, 289.

ἄγε, ἄγετε, properly imperat. fr. ἄγω, bear; then, as interject. up! on! come on! quick! Often strengthened: ἀλλ' ἄγε, ἄγε δί, up, then! on, then! comm. with imperat. also with the 1 and 2 pl. subj. ἄγε δὴ τραπειομεν, Il. 3, 441. ἄγε δὴ στίσαμεν, Il. 11, 348; and ἄγετε περιφραζόμεθα, Od. 1, 76; and with the 1 sing. Od. 20, 296; [in a single passage with imperat.

3 plur. Il. 2, 437.] On εἰ δ' ὅγε, up, then! see εἰ.

ἀγείρω (ἄγω), aor. ἡγειρα, ep. ἀγειρα, perf. pass. ἀγήρεσμαι, aor. 1 pass. ἡγέρθη. Peculiar ep. forms: 3 pl. plur. ἀγηγέρατο, 3 pl. aor. ἡγερθεν for ἡγέρθησαν, aor. sync. 2 mid. ἀγερόμην, part. ἀγόμενος. 1) Active, to collect, to assemble; spoken of men, with accus. λαὸν, Il. 2, 438; ἀγορίν, to call an assembly, Od. 2, 28. b) Of things: to collect, δημόθεν ἄλφιτα καὶ οἶνον, Od. 19, 197; πύρα, to collect by begging pieces of wheaten bread, Od. 17, 362. II) Mid. with the sync. aor. 2 and aor. 1 pass. to assemble, to come together; περὶ αὐτού, Il. 4, 211. ἐς ἀγορὴν ἀγέροτο, they came to the assembly, Il. 18, 245. b) Trop. in the aor. pass. ὅτε δὴ απτυτο καὶ ἐς φρένα θυμός ἀγέρθη, when now he respiration and life was collected into the heart, i. e. when he came to himself, Il. 22, 475. Od. 5, 458. ἀφορέσθοι οἱ θυμός ἐν στήθουσιν ἀγέρθη, courage (hope) returned to his breast, Il. 4. 152. μάχην ἡγειρας, Il. 13, 778, belongs to ἡγειρα, q. v. Of like import are the poet. forms ἡγερέθοται, ἡγερέθοτο, and ἡγερίθεσθαι accord. to Arist. for ἡγερίσθαι.

ἀγελαῖος, αἵη, αἴον (ἀγέλη), belonging to a herd, grazing in herds. Il. and Od. epith. of cattle.

Ἀγέλαῖος, Ion. Ἀγέλεως, ὁ (fr. ἄγω and λαός leader of the people), 1) son of Phradmon, a Trojan, whom Diomedes slew before Troy, Il. 8, 257. 2) a Greek slain by Hector, Il. 11, 302. 3) son of Damastor, a suitor of Penelope, slain by Ulysses, Od. 22, 293.

*ἀγέλαστος, or (γελάω), without laughing, sad, h. Cer. 200; hence ἡ Ἀγέλαστος πτερη, the mourning rock at Eleusis in Attica; Apd. In Od. 8, 307, in some editions ἀγέλαστα stands for γελαστά.

Ἀγελείη, ἥ, poet. (ἄγω, λεία), the collector of booty, epith. of Minerva as the protectress of heroes, Il. and Od.

ἀγέλη, ἥ (ἄγω), herd, crowd, with and without βοῶν and ἵππον, Il. 19, 281.

ἀγεληδόν, adv. (ἀγέλη), in herds, in crowds, Il. 18, 160. †

ἀγέληψι, poet. dat. for ἀγέλη, in the herd. Further see Thiersch Gr. § 177, 20. [See also Buttm. § 56, note 9.]

ἀγέμεν, poet. for ἄγειν.

ἄγειν, ep. for ἔγεινσαν, see ἄγνυμα.

ἀγέραστος, or (γέρας), without a present

as a token of honor, unrewarded, Il. 1, 119. †

ἀγερέθομαι, ep. form, fr. ἀγειρω, more correctly ἡγερέθομαι, which see.

ἀγερθεν, poet. for ἡγέρθησαν, see ἡγειρα. ἀγέρωχος, or, proud, honor-loving, ambitious, noble-minded, epith. of the Trojans, Mysians and Rhodians, Il. 2, 654. 10, 430; and of Periclymenus, Od. 11, 286. Used, according to the Gram. by Homer in a good sense; later, insolent, overbearing; further, see Buttm. Lex. Il. p. 99. The derivation is uncertain; prob. fr. a n. 3, γέρας, ἔρω; cf. τιμάοχος.

ἄγη, ἥ, (ἄγαμαι), axe, admiration, veneration, Il. 21, 221. Od. 3, 227.

ἄγη, ep. for ἔγη, see ἄγνυμα.

ἀγηγέραθ' for ἡγηγέρατο, see ἀγειρω.

ἀγρυοίη, ἥ (ἀγνωμ), manliness, lofty courage, bravery; spoken generally of men; of beasts, boldness, strength, Il. 12, 46. 2) arrogance, pride, insolence; in the plur. ἀγρυοφίησις ἐνίσαι τινά, to impel any one to arrogance, Il. 9, 700. [* IL]

ἀγίνωρ, ορος, ὁ, ἥ, poet. (ἄγων ἀγίος), very brave, courageous, bold, epith. of heroes; also θυμός, Il. 9, 398. 2) In a bad sense, arrogant, proud, insolent, μυηστῆρες, Od. 1, 144; and spoken of Achilles, Il. 9, 699; θυμός, Il. 2, 276.

Ἀγήρωρ, ορος, ὁ, son of Antenor and Theano, one of the bravest Trojan heroes, who contended even with Achilles, Il. 11, 59.

ἀγήραος, or, contr. ἀγήρως, or (γῆρας), not growing old, ever young; often in connection with ἀθάνατος, Il. 8, 539; imperishable, eternal; spoken of the segis of Jupiter, Il. 2, 447. Hom. has both forms; the contr. Il. 12, 323. 17, 444. Od. 5, 218.

ἀγήρως, or = ἀγήραος, or, see ἀγήραος.

ἀγητός, ἥ, ὁ (ἄγαμαι), admired, admirable, distinguished, glorious; with accus. εἰδος ἀγητός, glorious in form, Il. 5, 778. 24, 378; φρένας, Od. 14, 177.

ἀγίνεω (a protracted form of ἄγω), fut. ἀγινήσω, h. Ap. 57; to lead, to drive; to bring, to fetch; spoken of things, like ἄγω: ὑλη, Il. 24, 784. Od. 17, 294.

ἀγκαῖομαι, depon. mid. (ἀγκάς), to take up in the arms; with accus. νεκρὸν ἀπὸ χθονός, to take up a dead body from the earth, Il. 17, 722. †

Ἀγκαῖος, ὁ (embracing with the arms, fr.

ἀγκαλ), 1) son of *Lycurgus* and *Eury nome*, father of Agapenor, king of Arcadia, Il. 2, 609. 2) an *Aitolian* from Pleuron, a powerful wrestler who was vanquished by Nestor in the funeral games in honor of Amarynceus, Il. 23, 635.

*ἀγκαλέω, ερι for ἀνακαλέω, to call upon, to invoke; hence ἀγκαλίσονται, as Herm. reads for καλίσονται, h. in Ap. 373.

ἀγκαλίς, ἰδος, ḡ, prop. a dimin. of ἀγκάλη, the arm; only in the plur. the arms; dat. τὸ ἀγκαλίδεσσι φέρειν, to bear in the arms, Il. 18, 555. 22, 503. *Il.

*ἀγκαλίς, δο = ἀγκαλίς, h. Merc. 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκή), with or in the arms, in connection with ἔχειν, λάζεσθαι μάρτιταιν, Il. 5, 371. 23, 711. Od. 7, 252.

ἀγκωτρον, τό (ἄγκος), a barb, a fish-hook, Od. 4, 369. 12, 322. *Od.

ἀγκίνας, poet. for ἀνακλίνας, part. aor. from ἀνακλίνω.

ἀγκοίνη, ḡ, poet. (ἀγκών), the elbow; plur. the arms, only in the dat. τὸ ἀγκοίησοτ τινος ιανέν, to rest in the arms of any one, Il. 14, 213. Od. 11, 261.

ἄγκος, εος, τό, prop. a curve; hence the elbow, the arm. λαβεῖν τινα καὶ ἄγκη, to take any one into the arms, h. in Merc. 159. Comp. Herm. Commonly, 2) a mountain-defile, a cleft in the rocks, a ravine, Il. 20, 490. Od. 4, 337.

ἀγκεμάσασα, see ἀνακεμάννυμι.

ἀγκυλομῆτης, εω, δο, ḡ, poet. (μῆτις), that has crafty designs, cunning, artful, epith. of Saturn, because he overreached his father Uranus, Il. 2, 205. 819. h. in Ven. 22.

ἀγκύλος, η, or (ἄγκη), bent, curved, crooked, epith. of the bow, Il. 5, 209; and of the round-wheeled chariot, Il. 6, 39.

ἀγκυλότοξος, ον, δο, poet. (τόξον), furnished or armed with bent bow, epith. of the Paeonians, Il. 2, 848. *Il.

ἀγκυλοχείλης, ον, δο, poet. (χεῖλος), having a crooked bill or beak, epith. of birds of prey, Il. 16, 428. Od. 19, 538.

ἀγκυλοχήλης, ον, δο, poet. (χηλή), having crooked claws, Batr. 296.

ἀγκών, εως, δο, prop. the angle formed by bending the arm, the elbow, Il. 5, 582. 2) ἄγκης τοίχος, the salient angle of the wall, Il. 16, 702.

*ἀγλαίθυρος, ον, poet. (ἴθυρα), having

beautiful hair, glorious-haired, epith. of Pan, h. in Pan. 5.

ἀγλαίω, poet. (ἀγλαίς), to make splendid or glittering; in Hom. only in mid. fut. infin. ἀγλαίσθαι, to exult in, to be proud of a thing; with the dat. τοῖς φυσι διαφέρεις ἀγλαίσθαι, I declare that thou shalt perpetually glory in them, Il. 10, 331. †

ἀγλαίη, ḡ, poet. (ἀγλαίς), 1) every thing possessing external splendour, beauty, blooming appearance, ornament; spoken of Penelope: ἀγλαίην ἐμοὶ θεοὶ ἀλεσσαν, the gods destroyed my bloom, Od. 18, 180. Ἀμφότερον, χῦδος τε καὶ ἀγλαίη καὶ ὄνειρα διπτήσσαται ἡμέρ, sc. ἡττή. Both, strength with bloom, and refreshment are ensured to those who travel after taking food. (Both, higher spirit and joyousness he feels, and refreshment, etc. Voss), Od. 15, 78; of a spirited horse, ἀγλαίην πεποιθώς, trusting to his beauty, Il. 6, 510; therefore b) In a bad sense, ostentation, pride, vanity; also in the plur. of the goat-herd, Melantheus: ἀγλαίας φορίων, to exhibit pride, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) In the plur. festive joy, festivity, h. Merc. 476.

Ἀγλαΐη, ḡ, *Aglaia*, wife of Charopus, mother of Nireus, Il. 2, 672.

ἀγλαίγον, poet. dat. from ἀγλαίη.

*ἀγλασθωρος, ον, poet. (δάρον), with splendid gifts, or splendid in gifts, epith. of Ceres, h. in Cer. 54. 192.

ἀγλασκαρπος, ον, poet. (καρπός), with splendid fruits, fruit-distributing; δίνδρεα, Od. 7, 155; epith. of Cer. h. Cer. 4. 2) having beautiful hands; τραίραι, h. in Cer. 23.

ἀγλαίς, ḡ, δο, poet. (ἀγάλλω), glittering, splendid, beautiful; in a literal sense: ὕδωρ, sparkling water, Od. 3, 424; metaph. ἀποτύπωσις, splendid ransom, Il. 1, 23; εὔχος, Il. 7, 203. Often spoken of men: distinguished, excellent, glorious; of Paris: οἵρη ἀγλας, who makest a display with the bow, Il. 11, 385; in a bad sense; further, see κέρας.

ἀγνοιέω, poet. for ἀγνοέω (γοέω), aor. ἀγνοίησα, ep. iterative form, ἀγνοίσασκε, Ion. for ἀγνοήσασκε, (incorrectly written ἀγνοίσασκε, Od. 23, 95,) not to know, not to perceive, gener. with a negative, οὐκ ἀγνοήσα, she did not fail to observe, Il. 1, 537.

ἀγνοίησος, ep. for ἀγνοήγ 3 sing. pres. subj. from ἀγνοέω, Od. 24, 218; see Thiersch. Gr.

§ 216, 49. Buttm. 103, 13. Rost. Dial. 52, p. 420.

ἀγνοίης, accord. to Thiersch, § 216, 49, is to be written as subj. ἀγνοῖης. The subj. in this passage is required by πειρήσ. and φράσ. ; hence we must also read ἐπιγνοῖη for ἐπιγνοῖη. The old reading ἀγνοίης, as if from ἀγνομι, is contrary to use.

* ἄγρος, ἡ, ὁ, *pure, chaste, holy*, epith. of Diana and Proserpine, Od. 5, 123. 11, 386; once ἄγρη ιορή, a holy feast, Od. 21, 259; ἄλσος, h. in Merc. 187. Hence adv. ἄγρως, Ap. 121.

* ἄγρος, ἡ and ὁ, a kind of willow-tree, the *chaste-tree*, h. Merc. 410.

ἄγρυμ, fut. ἄξει, aor. 1 ἤξει, ep. ἤξει, aor. 2 pass. ἔλγην, ep. ἔλην (δ once ἄ), *to break, to break in pieces*, with accus. πολλοὶ ἵπποι ἀξαντὶ λίπον ἄρματ' ἀνάκτων, many horses having broken left behind the chariots of their masters, Il. 16, 371, (ἄξαντα, dual with plur. since the poet thinks of the horses as in spans, see Buttm. § 33. note 8. Kühner II, § 427); ὑληρ, *to break or dash down the forest*, spoken of a rushing boar, Il. 12, 148. 2) Pass. *to be broken, to break, έλγη ξίφος*, the sword broke, Il. 16, 769. τοῦ δὲ ἔξελκορύμονοι πάλαι, ἀντεῖ (poet. for ἄγησαν) δέξει, ὅγκοι, when he drew it back (Machaon, the arrow), the sharp barbs were broken: others,—the barbs were bent back. The meaning to *bend*, cannot be sustained; and the Scholia explain it: κατεάγησαν, ἐκλάσθησαν. The connection also demands this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he therefore takes off his belt in order to extract the broken points.)

ἀγνώς, ὥτος, ὁ, ἡ (*γνῶμη*), *unknown*, Od. 5, 79.

* ἀγνώς, adv. from ἄγρος, *purely*, h. Ap.

ἀγνώσσω = ἀγνοέω, fr. which is derived the false form ἀγνώσσω, Od. 23, 95.

ἀγνώσσω, iterative form of the aor. 1 from ἄγνοια, Od. 23, 95. The orthography ἀγνώσσω is false. (See Thiersch Gr. § 210, 22. Rost. Gr. Dial. 50. Kühner Gr. I. § 110, 2.)

ἀγνωστος, ον (*γνωστός*), 1) *unrecognized, τυχεῖ*, Od. 2, 175. 2) *not to be recognized. σὸν... ἀγνωστον τείχον πάτεσσι, I will make thee incapable of being known to all (disguise thee)*, * Od. 13, 191. 397.

ἀγορος, ον (*γόνος*), *unborn*, Il. 3, 40. †
ἀγοράσθε, see ἀγοράμαι.

ἀγοράμαι, *depon. mid. (ἀγορή)*, aor. ἡγορησάμην, 3 pl. impf. ἡγορώσατο, ep. for ἡγορώντα, 1) *to come to an assembly, to assemble, to deliberate, to hold an assembly*, Il. 4, 1. 2) *to speak in an assembly, to speak in general, τινὶ with any one*; often in connection with μετέσπειν, Il. 1, 73.

ἀγορέων (ἀγορή), fut. εἰσω, aor. 1 ἡγορέωσα, *properly to hold an assembly*. ἀγοράς ἀγορέειν, *to deliberate*, Il. 2, 787; then, *to speak in an assembly, to harangue, ἐν Αραιοῖσι, τῷ Τραίσσονι*, Il. 1, 109. 7, 361. 8, 525. 2) Generally, *to speak, to announce τι τινὶ*: θεοπορίας, the will of the gods, Il. 1, 385. ἔπεια πρὸς ἄλληλον, *to speak words one to another*, Il. 3, 155. μήτι φόβονδ' ἀγόρευε, *advise not to fight*, Il. 5, 252. πρῆξις ἀγορέειν, *to speak of an enterprise*, Od. 3, 82.

ἀγορή, ἡ (ἀγειρω), 1) *an assembly, especially a popular assembly*, in distinction from βουλή *an assembly of the princes*, Il. 2, 51-53. Od. 3, 127. ἀγορή ποιεῖσθαι, τιθεσθαι, *to hold an assembly*, Il. 8, 2. Od. 9, 171; καθίζειν, Od. 2, 69; λισσεῖν, *to dismiss an assembly*, Il. 1, 305. Od. 2, 69. 2) *the business in an assembly, discourse, deliberation, counsel*; espec. in the plur. ἔργειν τινὰ ἀγοράων, *to restrain any one from speaking*, Il. 2, 275. εἰδώς ἀγορίων, *skilled in speaking (debate)*, Il. 9, 441. 3) *the place of holding an assembly, market-place*, a certain place in towns where the higher classes sat upon stone seats, Od. 6, 266. Il. 18, 504; in the camp of the Greeks it was close by Agamemnon's tent; [it was upon the highest citadel, παρὰ Πριάμοιο θύραις, Il. 2, 788.] 4) *market, the place of sale*, Ep. 14, 5.

ἀγορῆθε, adv. *from the assembly*, Il. and Od. and Od.

ἀγορῆτης, ον, ὁ (ἀγορή), *an orator, speaker*, connected with βουληφόρος, Il. and Od.

ἀγορῆτης, θεος, ἡ (ἀγορή), *the talent of speaking, eloquence*, Od. 8, 168. †

* ἄγος, ον, τό, Ion. for ἄγος (ἄξω), *reverence, awe, pious fear, θεόν*, h. Cer. 479. So read Wolf and Herm. for ἄγος.

ἄγος, ον, ὁ (ἄγω), ep. *leader, Κρητῶν*, * Il.

ἀγοράς, ὁ (ἀγρυπη), *the palm or hollow of the hand*, always ἐπει γαῖαν ἀγορά, he

grasped the earth with his hand, * Il. 11, 425. 13, 508.

ἀγραυλος, ον (αὐλή), dwelling, sleeping, a lying in the fields or country, ποιμένες, Il. 18, 162; βόες, πόνις, cattle, calves living in pastures, Il. 24, 81. Od. 10, 410.

ἀγρει, pl. ἀγρεῖτε, prop. imperat. from ἀγρία, ΑΞolic for αἴρω, liter. seize! then like ἄγε, up! on! quick! pl. Od. 20, 149.

ἀγρη, η, the chase, the act of catching; spoken of fishes, Od. 12, 330. 2) what is caught, game, prey, Od. 22, 306.

ἀγριος, η, ον (ἀγρός), in Hom. only once fem. Od. 9, 119; elsewhere of two endings, Il. 3, 24. 19, 88; living in the country (in opposition to a town), wild, unrestrained; αἰξ, στος: and neut. plur. τὰ ἄγρια, every thing wild, Il. 5, 33. 2) Spoken often of men: wild, rude, fierce, cruel; ἄγριος Κύκλωψ, Od. 2, 19; of the passions: χόλος ἄγριος, fierce anger, Il. 4, 23; θυμός, Il. 9, 629. ἄγρια εἰδέναι, to be cruel.

Ἄγριος, ον, son of Porthaon and Euryte in Calydon, brother of Oeneus and Alcathous. His sons wrested the royal authority from Oeneus and gave it to their father; they were however slain by Diomedes, Il. 14, 117. According to Apd. 1. 8. 6. he was the father of Thersites.

ἀγριόφωνος, ον (φωνή), having a harsh voice, roughly speaking, epith. of the Sinties of Lemnos, Od. 8, 294. †

ἀγροθει and ἀγροθε, adv. from the country, * Od. 13, 268.

ἀγριωτης, ον, ο, poet. a man from the country, inhabiting the country. ἀνίστρος ἄγριωται, rustic men, Il. 11, 549; βουκόλοι, rural herdsmen, Od. 11, 293.

ἀγρόμενος, see ἄγειρος.

ἀγρόνδε, adv. to the fields, to the country. * Od.

ἀγρονόμος, ον (νέμω), prop. pasturing or dwelling in the country. ἄγρονόμοις νύμφαι, rural nymphs, Od. 6, 106. †

ἀγρός, ον, ο, cultivated land, a field, pl. possessions of lands, fields, as opposed to houses, Od. 4, 757. Il. 23, 832; country, as opposed to town, also a country villa or estate, Od. 24, 205. πολύδενδρος ἄγρος, an estate abounding in trees, Od. 23, 139. ἐν ἄγροι, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

ἀγρότερος, η, ον, poet. for ἄγριος, living in

the fields, wild, as ἡμίονοι, ἔλαφοι, Il. 2, 852. 21, 486. 2) field-loving, the huntress = ἄγραλα, epith. of Diana, Il. 21, 471. (The verse is doubtful.)

ἄγροτης, ον, ο (ἀγρός), countryman, an inhabitant of the country, Od. 16, 218. †

ἀγρώσσω (ἄγρον), a form fr. ἀγρένει, to hunt, to catch, ἵθεις, Od. 5, 53. †

ἀγρωστις, ιος, η (ἀγρός), that which grows in the fields, field-grass, pasture, Od. 6, 90. †

ἄγνια, η (ἄγω), once ἄγνια, Il. 20, 254, a way, a street in towns, Il. 6, 391. b) road, path, σκιόσσω πάσαι ἄγνιαι, shaded were all the paths, an image of nightfall, Od. (Hom. has never the nom. sing. see Rost Gr. § 32. p. 86.)

ἄγνοις, ιος, η, ΑΞolic for ἄγορά, an assembly, a multitude, ἀνδρῶν, Od. 3, 31; νεκύων, the multitude of the dead, Il. 16, 661. ἐν τηνόν ἄγνοις, among the multitude of ships, Il. 24, 141.

ἄγνοταζω (ἀγνότης), to gather, to collect, κρήματα, Od. 19, 284. †

ἀγχίμαχος, ον, (μάχομαι), fighting in close combat, close fighting, epith. of brave warrior who fight with the lance or sword, * Il. 13, 5. 16, 248.

ἀγχι, adv. 1) near, in place; often with a following gen. ἀγχι: θαλάσσης, Il. 9, 43; also with gen. preceding Ἐκτορος ἀγχι, Il. 8, 117. b) With dat. which however is better generally taken as dependent on the verb; ἀγχι παριστατο ποιμένι λαῶν, Il. 5, 570. 6, 405.

2) in time: soon, forthwith. ἀγχι μάλα, very soon, Od. 19, 301; (comp. ἀσσον, superl. ἀγχιστα and ἀγχιστά.)

ἀγχίαλος, ον, (ἄλι), also ἀγχιάλη, h. Ap. 32, near the sea, situated on the coast, epith. of a maritime town, Il. 2, 640. 697.

Ἀγχίαλος, ον, 1) a Greek, whom Hector slew, Il. 5, 609. 2) father of Mentes, friend of Ulysses and king of the Taphians, Od. 1, 160. 3) a noble Phaeacian, Od. 8, 112.

ἀγχιβαθής, ές, (βάθος), gen. ιος, near the abyss, genr. deep; θάλασσα, Od. 5, 413; † [the sea deep near the shore, see Schol. and Passow.]

ἀγχίθεος, ον (θεός), near to the gods, similar to them, epith. of the Phaeacians, on account of their happy mode of life, or accord. to Nitzsch nearly related to the gods, * Od. 5, 35; cf. h. Ven. 201.

ἀγχιμαχητής, ον, ο = ἀγχίμαχος, who fights in close combat, Il. 2, 604. 8, 173.

ἀγχίμολος, *οὐ* (*μολεῖν*), prop. coming near; only in neut. as adv. of place. *ἀγχίμολον οἴητε*, he came near to him, Il. 4, 529. & *ἀγχίμολοιο* (sc. *τόπον*) *ἰδεῖν*, to see from a near point, Il. 24, 352. 2) Of time, soon. *ἀγχίμολον μετ' ἀυτὸν*, soon after him, Od. 17, 336; or perhaps of place: close behind him.

ἀγχίστος, *οὐ* (*νοῦς*), prop. quickly apprehending, intelligent, acute, Od. 13, 331. †

'Αγχίσης, *εω*, *ὁ* (very similar, fr. *ἄγχι* and *ῖσης*, Parilinus Herm.), 1) son of *Capus* and the nymph *Themis*, father of *Aeneas* and king of Dardanus of Ida. Venus loved him and bore *Aeneas* to him, Il. 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodamea as his eldest daughter, Il. 13, 429. 2) father of Echepolus, which see.

'Αγχίσιάδης, *οὐ*, *ὁ*, son of Anchises= *Aeneas*, Il. 17, 754.

ἀγχιστα, see *ἀγχιστος*.

ἀγχιστῖος, *ινη*, *ινον* (lengthened fr. *ἄγχιστος*), near, crowded together. *ἀγχιστῖον πτίπτον νεαροί*, Il. 17, 361. Od. *αἱ ἀγχιστῖαι ἐπ' ἀλλήλαι πάγυται*, Il. 5, 141. This passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

ἀγχιστος, *η*, *οὐ* (superl. from *ἄγχι*), the nearest; in Hom. only neut. sing. *ἀγχιστον*, very near. *ὅδι τ' ἀγχιστον πέλεν αὐτῷ*, where it was very near to him, Od. 5, 280; [for *ὅδι* Bothe reads *οὐ τι* and renders: *et quidquid proximum erat illi.*] Often the neut. *ἀγχιστα*, with gen. Il. 20, 18; tropically, spoken of a great similarity. *ἀγχιστα αὐτῷ ἔσκει*, he was remarkably similar to him, Il. 2, 68. Od. 6, 152. *ἀγχιστα ἔτικεν τινά τινι*, Od. 6, 151.

ἀγχόθι, adv., = *ἀγχοῦ*, near, with gen. *ἀγχόθι δειρῆς*, Il. 14, 412. Od. 13, 103.

* *ἀγχοτατω*, superl. of *ἀγχοῦ*, very near; with gen. h. Apol. 18.

ἀγχοῦ, adv. (prop. gen. from the obsolete *ἀγχος*), near. *ἀγχοῦ ιστασθαι*, to approach, Il. 2, 172. 2) With gen. *ἀγχοῦ δι εὑρισκότο* πυλάσων *ἄγοντι*, near the gates they met, etc. Il. 24, 709. Od. 6, 5.

ἀγχος, to choke, to strangle; with accus. *ἀγχε μω̄ λιμα*; *ἐπὸ διερῆ*, the thong under the neck choked him, Il. 3, 371. †

ἀγω, fut. *ἀξε*, aor. 2 *ῆγαγον*, aor. 2 mid. *ῆγαγόμην*, ep. *ῆγαγόμην* (rarely aor. 1 *ἥξα*, part. *ἥξε*, Batr. 115. 119. ep. imper. aor. 2

ἀξετε and inf. *ἀξέμεν*, Il. 24, 663; aor. 1 mid. *ἥξαμην*, Il. 8, 505. 545; *ᾶξασθε*, *ᾶξαντο*), I) Primary meaning, to lead, to convey, to carry; spoken for the most part of things living (as φέρει, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, to lead, to carry away, to bring; according to the accompanying prep. and adv. with the accus., also *τινά τινι*, to conduct any one to any one, Od. 14, 386; also in a chariot, *ἥγον* (*ἵπποις*) *Μαχίστη*, Il. 11, 598; also of brutes: *βοῦν*, to bring or convey an animal of the bovine genus, and *ἕκατόμβην*, a hecatomb (because it consisted of cattle), Il. 1, 99. Especially a) Spoken of carrying away by violence, *τέκνα γυναικας*, Il. 9, 594; also *τινὰ ἐν νήσστιν*, Il. 4, 239. b) More rarely of inanimate things, *οἴνον* (by ship), Il. 7, 467; *ὅστεα οίκαδε*, Il. 7, 335; *λαλλάτα*, to bring a tempest, Il. 4, 278; *φόρτον*, Od. 14, 296. c) Trop. *κλέος τινός ἀγεν*, to carry, i. e. to spread any one's fame, Od. 5, 311; *πένθος τινὶ*, to occasion grief to any one, Batr. 49. 2) to lead, to conduct; spoken of the commander: *λαόν*, Il. 10, 79; *λόχον*, to lay an ambuscade, Il. 4, 392. Od. 14, 469; of gods: *τὸν δ' ἄγε Μούρφα κακὴ θανάτου τίλοδε*, Fate led him to death, Il. 13, 602. *ἄγε νεῖκος Αθήνη*, Minerva led the battle, Il. 11, 721; also absolute, *κῆρες ἄγον μέλανος θανάτου*, the Fates of black death led, Il. 2, 834. 11, 332. 3) Trop. *πολῆσιν μ' ἀγησι παρέν νόον ἡγαγεν* "Εκτοφ, Hector led me foolishly into great misfortune, Il. 10, 391. So Heyne. Others (Köppen) construe, *νόον παρεκήγαγε*, and take the dative, as dat. of the means: by forceful delusion Hector misled my mind, Il. 10, 391. The part. *ἄγον* often stands with verbs of motion. *στήσε δ' ἄγον*, Il. 2, 558. *ἔβαν ἄγοντες*, Il. 1, 391. II) Mid. to lead, carry, or take away for oneself; with accus. *λαὸν ὅπο τείχος*, the people to the wall, Il. 4, 407; *γυναικα οίκαδε*, Il. 3, 93; trop. *διὰ στομά τι*, to carry any thing in the mouth, Il. 14, 91. 2) to conduct home; *γυναικα πρὸς δώματα*, to conduct a wife home, Il. 16, 189; without *δώματα*, Od. 14, 211; to marry a wife, Il. 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59; and of the bridegroom, Od. 8, 28.

ἀγών, *ῶνος*, *ὁ* (*ἄγω*), 1) assembly, place of assembly, place of collection, a) the assembly, the circle of spectators, Il. 24, 1.

Θεῖος ἄγον, assembly of the gods, Il. 19, 376; where it may also mean the place of assembling, as αἴτε μοι εὐγόμεναι Θεῖοι δύσονται ἄγων, who supplicating for me go into the divine assembly, or (according to V.) into the sacred place, Il. 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) b) place of collection, station; νεῦρον, of the ships, Il. 15, 428. 2) the place of combat in public games, both for the combatants and spectators, Il. 23, 258. 449. 685. Od. 8, 200.

ἀδαημονίη, ḡ, (δαήμων), ignorance, inexperience, Od. 24, 244. † [For the reading ἀδημονίη, see Bothe in loc. and Buttm. Lexil. II. p. 136.]

ἀδάημων, ον, gen. ονος, poet. (δαήμων), ignorant, inexperienced; with gen. μάχης, Il. πληγῶν, unacquainted with blows, Od. 17, 283.

ἀδάκρυτος, ον (δακρύω), without tears, tearless, not weeping, Il. 1, 415. Od. 24, 61; δοστε, Od. 4, 186.

Ἄδάμας, αυτος, ὁ (=ἀδάμαστος), son of the Trojan Asius, killed by Meriones, Il. 12, 140.

ἀδάμαστος, ον, (δαμών), unconquerable, inflexible, unyielding; epith. of Pluto, Il. 9, 158. †

ἀδεηής, ἐς, poet. for ἀδεής, fearless, always xνεν ἀδεεις, Il. 8, 423.

ἀδηκώας, poet. for ἀδηκός, see ἀδέια.

ἀδηηρ, poet. for ἀδηηρ.

ἀδεηής, ἐς, poet. ἀδεηής and ἀδεηής (δέος), fearless, bold, insolent, impudent, ἀδεηής, Il. 7, 117; κύον ἀδεεις, a term of reproach, Il. 8, 423. Od. 19, 91.

ἀδελφεός and ἀδελφεός, ὁ, ep. for ἀδελφός (δελφύς), brother, ἀδελφεός, Il. 5, 21. 6, 61.

ἀδευκής, ἐς, gen. ἐσω, ep. (δευκός), prop. not sweet, bitter, sour; metaph. φῆμις, disagreeable prating, Od. 6, 273. [Amaran famam, malum rumorem; so Barnes and Bothe.] ὄλεθρος, πότμος, Od. 4, 489. 10, 245. * Od.

ἀδέψητος, ον (δεψέω), undressed, βούη, * Od. 20, 2. 142.

ΑΛΕΩ, pres. obsolete; only the optat. aor. ἀδήσει, and part. perf. ἀδηηκότες ep. also ἀδήσει and ἀδηηκότες (from ἀδηηρ), to be satiated, to be disgusted. μὴ ξεῖνος δείπνῳ ἀδηηκέσσει, that the stranger might not be disgusted (incommoded) at his meal, Od. 1,

134; twice, καμάτῳ ἀδηηκότες ἥθε καὶ ὑπερ, incommoded by labor and sleep, Il. 10, 98. Od. 12, 281. καμάτῳ ἀδηηκότες αἰνῶ, fatigued with severe labor, Il. 10, 312. 399. The Schol. in part derive it from ἄδος, (ᾳ) and therefore double the δ; according to several ancient Gram. and Buttm. Lexil. IL p. 127, α is long in itself and the doubling not necessary. [The latter incorrect, see Jahrbüch. von Jahn and Klotz, März 1843, p. 247.]

ἀδηηρ, poet. ἀδηηρ, adv., prop. accus. of an old subst. ἀδηη, sufficiently, enough, to satiate, as ἔδημεναι, Il. 5, 203. 2) Metaph. with gen. ον μη ἀδηη έλόνται πολεμοῦ, who shall pursue him to satiety in war (reduce him to fatigues), Il. 13, 315; cf. 19, 423. ἀλλ' ετι μη φῆμις ἀδηη έλάσσων κακότητος, I think I will yet reduce him to a satiety in wretchedness, Od. 5, 290. The gen. is correctly explained as a gen. of place; (Buttm. Lexil. I. p. 205, rejects the orthography ἀδηηρ.)

ἀδηητος, ον (δηηιω), uncontested, unsought. ἀλλ' οὐ μάλιστι δηηον ἀπειρητος πόνος έσται, οὐδέ τις ἀδηητος, ἢτι ἀληης, ἢτι φόρβοιο, but this labor (battle) shall no longer be unattempted, and unsought, be it a work of victory or flight, Il. 17, 42. † (The gen. accord. to Eustath. and Schol. A. depends upon ἀπειρητος by hyperbaton, the governing word in Greek being frequently separated from the governed by intervening words, cf. Spitzner and Schol. A. τὸ δὲ ἐξηῆ ἀπειρητος πόνος έσται γητι ἀληης ἢτι φόρβοιο, οὐτον περισσόμεθα ητοι ἀνδρειας ἢ φυγῆς. Heyne and Köppen incorrectly construe: πόνος ἀληης ἢτι φόρβοιο, the contest of force or flight.)

* ἀδίκως, adv. (from ἀδίκος), unjustly, unrighteously, h. Merc. 316.

* ἀδικέω (ἀδίκος), fut. ησω, to do wrong, to insult, h. Cer. 367; part. ἀδικήσας.

ἀδινός, ḡ, ον, poet. (ἀδηηρ), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, Od. 1, 92. 4, 320; of bees, Il. 2, 87. 2) thick, closely encompassed, κήρ, prop. the heart, closely encompassed with entrails or thick flesh, Il. 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόος, Il. 18, 316; ὄψ, h. Cer. 87; Σευρῆς, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἀδινόν στοναχῆσας, to groan aloud, Il. 18, 124. ἀδινά κλαίειν, to weep passionately or

aloud, Il. 24, 510. Comp. ἀδηνώτερον κλαίειν, Od. 16, 216.

ἀδηνῶς, adv. *strongly, heavily, deeply*; ἀντεύασανθαι, he sighed deeply, Il. 19, 314. †

ἀδημής, ητος, ὁ, ἡ, poet. (*δαμάω*), 1) *unbroken, untamed*; spoken of animals which have not yet come under the yoke, ἡμίονος, Od. 4, 637. 2) *single, unmarried, παρθένος*, Od. 6, 109, 228. * Od.

*'Ἀδημήτη, ἡ, daughter of *Oceanus* and *Tethys*, h. in Cer. 421.

ἀδημητος, η, ον = ἀδημής no. 1, *untamed*, βους, Il. 10, 292. Od. 3, 383. 2) *parthenos*, h. Ven. 82.

*'Ἀδημητος, ὁ, son of *Phereas*, king of *Phereas* in Thessalia, husband of *Alcestis*, father of *Eumeles*, Il. 2, 713.

ἀδος, see ἀνδάνω.

ἀδος, εος, τό (ἀδητ), *satiety, aversion, disgust*. ἀδος τέ μιν ἵκετο θυμόν, aversion (fatigue) came upon his soul, Il. 11, 88. †

*'ἀδοτος, ον (διδωμι), *ungifted*, h. in Merc. 573.

*'Ἀδρήστεια, ἡ, *Adrasteia*, a city in Mysia on the Propontis, named from its founder *Adrastus*. Later the region round the town was called τὸ τῆς Ἀδραστείας πεδίον, Il. 2, 828.

*'Ἀδρήστη, ἡ, Ion. for *'Ἀδράστη (from a and διδόνωσκα not to be escaped), a noble hand-maid of Helen, Od. 4, 123.

*'Ἀδρηστίη, ἡ, daughter of *Adrastus* = *Ægialea*, Il. 5, 412.

*'Ἀδρηστος, ὁ, Ion. for *'Ἀδραστος, *Adrastus*, 1) son of *Talaus* king of Argos, father of Argea, Hippodamea, Deipyle, and *Ægialeus*. Driven from this city by *Polybus* in the government. He received the fugitive *Polynices*, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, Il. 2, 572. 14, 121. [He also received the exiled *Tydeus* and gave him a daughter in marriage, Il. 14, 121.] 2) son of the soothsayer *Merops* and brother of *Amphius*, leader of the Trojan allies from *Adrasteia* and *Apeus*, Il. 2, 830; [slain with his brother by *Diomedes*, Il. 11, 328 seq.] [3) a *Trojan*] conquered by *Menelaus* in battle, who was about to spare his life to his prayer, but *Agamemnon* killed him, Il. 6, 37 seq. 4) a *Trojan* slain by *Patroclus*, Il. 16, 694.

ἀδροτής, ητος, ἡ, *perfect maturity, the*

perfection of the adult body, physical strength, manly vigor; connected with ἥβη, * Il. 16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀρδοτήτα Wolf has with justice rejected.)

ἀδντος, ον (δύνα), adj. *unapproachable*, that may not be entered; hence as subst. τὸ ἀδντον, and in h. Merc. 247, also ὁ ἀδντος (sc. χώρος), the innermost part of a temple, which only priests could enter, *the sanctuary*; and genr. *the holy place, temple*, Il. 5, 448. 512.

*ἀδω, Att. for ἀειδω; hence fut. ἄσομαι, h. 5. 2.

*'ἀδώργητος, ον (διδωμαι), *ungifted*, h. Merc. 168.

ἀεθλεύω, ep. and Ion. for ἀεθλεύω (ἀθλος), only pres., *to commence a contest, to contend, to combat*, Il. 4, 389; ἐπὶ τινι, in honor of some one, Il. 23, 274. 2) *to labor, to suffer, to endure*; πρὸ ἀνακτος ἀμειλίζον, laboring for a cruel master, or in the view of, etc. Il. 24, 734. In the last signif. Homer generally uses ἀθλέω, q. v. [*Il.]

ἀεθλιον, τό, ep. for ἀθλιον (ἀθλος), 1) *a prize*. ἀεθλια ποσοι ἀφέσθαι, to bear away the prizes in the race, Il. 9, 124. 266. ἀεθλια ἀνελίσθαι, Il. 23, 823; also ἀνελεῖν, Il. 23, 736. 2) = ἀθλος, *contest, combat*, Od. 24, 160. 3) *the armor of combat, weapons*, Od. 21, 62; (only in the ep. form.)

ἀεθλον, το, ep. and Ion. for ἀθλον, 1) *a prize, reward of a combat*, Il. 22, 163; plur. Il. 23, 259; *to go for the prizes, to be sent to the race*, Il. 11, 700; genr. *a reward, present*, Il. 23, 620. 2) In the plur. = ἀθλος, *a combat*. ἐπενιύεσθαι ἀεθλα, Od. 24, 89.

ἀεθλος, ὁ, ep. and Ion. for ἀθλος, 1) *a contest, combat*, Il. 16, 590. Od. 8, 131. 2) *combat in war*, every thing one suffers, *fatigue, labor, want*. μογέντις ἀεθλους, to endure troubles, Od. 4, 170. (Hom. uses only the ep. form, save ἀθλος, Od. 8, 160.)

ἀεθλοφόρος, ον, ep. and Ion. for ἀθλοφόρος (φέρω), *prize-bringing, victorious*; ἵπποι, Il. 9, 124. The ep. form only in Il. 22, 162. [*Il.]

ἀει, adv. Ion. and poet. αἰει and αἰεί, *always, continually, for ever, ever*. θεοὶ αἰεί τότες, the eternal gods, Il. 1, 290. It stands often for emphasis' sake with other words of equivalent import, as ἀσκελεῖ; αἰει, etc. The com. form occurs but seldom in

Hom. Il. 12, 211; in other cases always *aīēi*, and *aīēi* when a short ultimate is required; hence Od. 1, 341 must read *aīēi*; [as also Il. 1, 520;] see Herm. h. Ven. 202.

ἀειδω, ep. and Ion. for ἀδω, fut. ἀεισομαι, Att. ἀσσομαι, Il. 5, 2. 1) Intrans. to sing, absol. Il. 2, 598; τινι, to any one, Od. 1, 325; παρα τινι, before any one, Od. 1, 154. b) Spoken of birds, Od. 19, 519; of the bow-string, to twang, Od. 21, 411. 2) Trans. to celebrate, to sing, μῆνιν, Il. 1, 1; κλία ἄνδρων, Il. 9, 189; παιήνοι, Il. 1, 473. Mid. as dep. to celebrate in song, to hymn, Ἡφαιστον, h. 17, 1. 20, 1; [a prop. short, but long in the beginning of a verse, etc. in a quadrisyllabic form at its close.] Herm. reads ἀειδειο as ep. imperat. aor. 2, for ἀειδεο, in h. 17, 1. Buttm. ausfür. Sprachl. § 96. Anm. 10. rejects the form ἀειδεο also in h. 20. 1.

ἀεικείη, poet. for αἰκλα (εἰκός), abuse, insult, indignity, outrage, Il. 24, 19; plur. ἀεικειας φαινειν, to exhibit insolence, Od. 20, 309.

ἀεικέλιος, η, ον, also ος, or, poet. for αἰκέλιος (εἰκός), 1) unseemly, improper, unjust, shameful, contemptible; ἀλαωτις, Od. 9, 503; ἄλγος, horrible pain, Od. 14, 32; στρατός, a contemptible, i. e. small troop, Il. 14, 82. 2) In reference to external form, mean, ugly, disgusting, Od. 6, 142; πήη, δίφρος, Od. 17, 357. 20, 259; —ἀεικής, q. v.

ἀεικείως, adv. poet. for αἰκελίως, unseemly, disgracefully, horribly. * Od. 8, 231. 16, 109.

ἀεικής, εις, gen. εος, poet. for αἰκής = ἀεικέλιος, unseemly, shameful, contemptible; νόος, Od. 20, 366; λοιγός, πότμος, cruel suffering, end, Il. 1, 341; ἔργον, an unseemly deed; often in the plur. μισθός, pitiful wages, Il. 12, 435. The neut. with the inf. ον οι ἀεικές—τεθύμευεν, it is not disgraceful for him to die defending his country, Il. 15, 496; and absolute, ἀεικέα μεριμνήσειν, to meditate mischief, Od. 4, 533. 2) Spoken of external form, ugly, disgusting, πήη, Od. 13, 437. The neut. plur. as adv. ἀεικέα ξύνο, thou wert shamefully clad, Od. 16, 199.

ἀεικεῖω, poet. for αἰκλιω (ἀεικής), fut. ἀεικισω, ep. and att. ἀεικια, aor. 1 ἀεικισα, poet. αἰκισσα, aor. mid. ἀεικισάμην, aor. 1 pass. ἀεικισθην, to treat unbecomingly, to abuse, to insult or dishonor; with accus. γερόν, a dead body, by leaving it unburied, or in any other way, Il. 16, 545. 22, 256; ξεινον,

to treat a stranger improperly, Od. 18, 222. 2) Mid. — act. Il. 16, 559. 22, 404.

ἀειράσας, see ἀειρω.

ἀειρω, poet. for αἰρω, aor. ηιρφα and ερπειρφα, aor. mid. ἀειράμην and ἡράμην (ηρετο, ηραιμεθα), aor. 2 ἀρόμην, subj. ἀρωμαι, optat. ἀρομητη, inf. ἀρέσθαι, aor. 1 pass. ἀρέθην, ep. for ἡρθην, poet. 3 pl. ἀειρθεν for ἀειρηθησας, ἀειρθεις, and ἀρθεις, 3 sing. plur. pass. ἀροτη, ep. form ηρεθόνται. I) Active, 1) to lift up, to elevate, to raise aloft; with an accus. λιαν, a stone, Il. 7, 268; ἔγχος ἄντα τινός, to raise a spear against any one, Il. 8, 424; also with ιψός, to lift high, Il. 10, 465; hence aor. pass. to be lifted, κήρες πρὸς οὐρανὸν ἀερθεν, Il. 8, 74. ἀειρθεις δίνεον, being elevated I whirled, (said of Ulysses when boring out the eye of Polyphemus); spoken of the eagle: έις αιθέρα ἀειρη, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plur. pass. μάχαιρα ἀροτη, the knife hung, Il. 3, 272. 2) to lift, i. e. to take up, to bring, δέπται, οἴρας τινι, Il. 6, 264. 3) to lift, i. e. to take away, to carry away, στον ἐκ κανέου, Od. 17, 335; νεκρὸν ὑπὲκ Τρώων, Il. 17, 589; ἐκ βελιάν, Il. 16, 678; spoken of ships: ἀχθος, to bear away a cargo, Od. 3, 312. II) Mid. 1) to rise, to raise oneself; spoken of running horses: ιψός αἰρέσθη, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. to bear away, to take, to receive, to obtain, πέπλον, Ελκος; ἀειλια πόσσων, to win prizes in the race, Il. 9, 124; οι κύδος, κλέος, γικην; and strengthened, οι αὐτῷ κύδος, to acquire glory for himself, Il. 10, 307. The dat. expresses, for another (his advantage or disadvantage), Od. 1, 240; but also η γάρ κι σφι μάλα μίγα κύδος ἀροι, truly, thou wouldest acquire with them very great glory, Il. 9, 303; [cf. Il. 4, 95]; as ἐν τη Τροεσσι, Il. 16, 84; πρὸς Δαναῶν, Il. 16, 84. 3) to take upon oneself, to bear, τι, Od. 4, 107. 1, 390. ἀεικόμενος, η, ον (ἀεικω), acting reluctantly, constrained, forced, often strengthened by πολλά, Il. 6, 458. Od. 13, 277. (Only particip.)

ἀεικήλιος, ον, ep. for ἀεικέλιος. ἀεικήλια ἔργα, unseemly deeds, Il. 18, 77. †

ἀεικητι, adv. (ἀεικω), in spite of, against the will of; often with the gen. Αγγειων ἀινητι, against the will of the Greeks, Il. 11, 666. Θεῶν ἀεικητι, in spite of the gods, Il. 12, 8. Od. 8, 663.

ἀέκων, ουσα, ον (*ἴκων*), ep. for *ἄκων*, *not willing, reluctant, against one's will, without design.* *ἀέκοντος έμειο*, against my will, Il. 1, 301. *εις βίῃ ἀέκοντος ἀπήγυρα τῆν*, he took the ship from thee by force, against thy will, Od. 4, 646; *εε ἀπαύρα*. The other form occurs only in, *οὐκ ἄκοντε πετεόθην viz. ἵππο*, not reluctant flew the steeds, Il. 5, 366, and often.

ἄελλα, ἡ (*ἄλλα, εἰλλῶ*), *a tempest, whirlwind, hurricane*, when several winds meet; often in the plur. *χειμάριαι ἄελλαι*, winter storms, Il. 2, 293. *ἄελλαι παντολον ἄνεμον*, tempests of all the winds, Od. 5, 292. 304; and in comparison: he battled *ἴσος ἄελλη*, like the hurricane, Il. 12, 40.

ἄελλής, ἥς (*ἄελλα*), *excited by the storm, tempest-driven, impetuous, κονισταλος*, Il. 3, 13. † (According to Butt. ausf. Gr. § 41, 9. 15, more correctly *ἄελλής* for *ἄελλης*, like *τιμής*.)

ἄελλόπονος, οδος, ὁ, ἡ, ep. *ἄελλόπονος* (*πόνος*), *storm-footed, rapid as the wind*, epith. of Iris, only in the ep. form, *Il. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

[*ἄελπις*, a reading of Od. 5, 508; † defended by Lobeck, Phryn. p. 570; see *ἄελπτης*.]

ἄελπτειν (*ἄελπτος*), *not to hope, to despair, ἀελπόντες*, Il. 7, 310; † which must be read with the Synizesis (before Wolf falsely written *ἄελποντες*; Eustath. read *ἄελπσοντες*, which according to Lobeck on Phrynicus, p. 575, is correct.)

ἄελπτης, ἥς (*ἔκπομπαι*), gen. *ἴος, unhoped, unexpected*, Od. 5, 408. † [Before Wolf, *ἄελπτα*, which is adopted by Bothe, c. Jarb. būch. von Jahn and Klotz, März 1843, p. 248.]

* *ἄελπτος, ον* (*ἄλπομαι*), *unhoped, unexpected*, h. Ap. 91.

ἄεράων, ουσα, ον (*ἄει, γάω*), *ever-flowing, ἀεράοντος ύδατα*, perennial waters, Od. 13, 109; † (the first α long.)

ἀέξω, orig. form, later contr. *αὔξω*, Epig. 13, 3; prop. *ἀFίξω* with the digamma; only in the pres. and imperf. without augment. I) Act. 1) *to increase, to nourish, to bring up, to augment*; *οἶνον*, to cause wine to grow (the rain), Od. 9, 111; *κράτος, μένος, θυμόν*, to augment power, courage, Il. 12, 214; *πένθος ἐνὶ στηθεσσα*, to nourish grief in the heart, Il. 7, 139; *νιόν*, to rear a son, Od. 13, 360. Spoken of the gods: *ἔφεν*, to bless the work, to give the work success, Od. 15,

372. II) Mid. *to increase, to grow, to grow up*; *Τηλέμαχος ἀέξετο*, Telemachus grew up, Od. 22, 426. h. Merc. 408. *κύμα ἀέξετο*, the wave arose, Od. 10, 93. *χόλος ἐν στηθεσσα* *ἀέξεται*, anger waxes in the breast, Il. 18, 110. Metaph. *ἡμαρ ἀέξεται, the day waxes*, spoken of its progress till noon, Il. 8, 66. Od. 9, 56. *ἀεργίη, ἡ*, (*ἀεργός*), *inactivity, idleness*, only Od. 24, 251. †

ἀεργός, ον, contr. *ἀεργός* (*ἴηγον*), *inactive, lazy, idle*. The antithesis of *πολλὰ ἱργόν*, Il. 9, 320. Od. 19, 27.

ἀερέθομαι, see ἡρέθομαι.

ἀερθεῖς, see ἀερω.

ἀερθεῖς, see ἀερω.

ἀερπίνους, ὁ, ἡ, gen. *οδος*, contr. *ἀφσίπονος*, h. Ven. 212; (*πόνος*), [in Hom. only plur.], *foot-raising, high-stepping*, epith. of *ἵπποι*, * Il. 3, 327.

ἄεσσα and ἄεσσα (*ἄσσαμεν, ἄσσαμεν, ἄσσαν*), infin. *ἄεσσαι*, aor. 1, from an obsolete theme *ἌΕΩ*, related to *ἄημι*, properly to respiration, to exhale the breath in sleep, *to sleep*, Od. 3, 490; *νύκτας*, Od. 19, 342; (the first α but by augment α) * Od.

ἄεστιρρονη, ἡ, ep. (*ἄεστιρραν*), *levity, thoughtlessness, folly*, in the pl. Od. 15, 470. †

ἄσσιρρων, ον, gen. *ορος* (*άσσα, φρήν*), *disordered in mind, silly, thoughtless, simple*. The antithesis is *ὕπεδος*, Il. 20, 183; *Θυμός*, Od. 21, 303; (prop. for *ἄσσιρρων*). Butt. Lexil. I. p. 224.)

* *ἌΕΩ*, see *ἄεσσα*.

ἀέγαλέος, ἡ, ον (*ἀέω*), poet. *dried, dry, arid, δρῦς*, Il. 11, 494; *ὑλη*, dry wood, Od. 9, 224. *ἀέγαλή βῶς*, dried bull's hide, i. e. a shield prepared of bull's hide, Il. 7, 239; *ὅρος*, a dry mountain, i. e. upon which there is much dry, Il. 20, 491.

* *ἀέγάρω*, poet. for *ἀέγαλω*, *to dry up*; mid. to wither, *ἀέγάλεται δένδρος*, h. in Ven. 271.

* *Ἀέρις, ίδος, ἡ*, *Azanian, ἡ—κούρη*, the Azanian maiden = Coronis, mother of *Æsculapius* by Apollo, because her lover originated in Azania, i. e. Arcadia, h. in Ap. 209; Wolf and Ilgen. But the ep. and Ion. form is *Ἀέρης*; hence Herm. substitutes *Ἀτλαντίδα* for the common lection *Ἀέριδα*; the explanation is however obscure. See Herm. and Franke in loc.

* *Ἀέριδης, αο, ὁ*, son of *Azeus* = *Actor*, Il. 2, 513.

* *Ἀέρις, ἐως, ὁ*, son of *Clymenus*, brother

of Erginus, Stratius, and father of Actor, Pausan. 9. 37. 2.

ἀζη, ἡ (ἀζω), prop. *dryness, aridity*; then soil contracted by dryness, σάκος πεπαλαγμένος ἀζη, a shield discolored by dirt, Od. 22, 184. †

ἀζηχής, ἐς, gen. ἐσ, *continual, unceasing, incessant*, ὁδίνη, Il. 15, 25; ὄφυμαγδός, Il. 17, 741. The neut. ἀζηχές as adv. *unceasingly, perpetually*, ομακνίαι, Il. 4, 435; φαγεῖ, Od. 18, 3. (The Gram. derive it from ἀ and διέχω, so that ἀζηχής stands for ἀδιέχης by a change of δ into ζ; accord. to Rost, prop. dry, hard, from ἀζα.)

ἀζομαῖ, mid. (act. ἀζω, Hes. op.), *to dry, to wither*. ἀγερὸς ἀζομένη κεῖται, the poplar lies withered, Il. 4, 487. †

ἀζομαῖ, poet. depon. only pres. and impf. 1) *to stand in awe of any one, with an accus. partic. of gods and venerable personages, to reverence, venerate, honor any one*, Ἀπόλλωνα, Il. 1, 21; μητέρα, Od. 17, 401. 2) Intrans. *to fear, to dread, with an infin. ἀζέτο Λύτειν οἶνον*, he feared to offer wine to Jupiter, Il. 6, 266; and with μὴ: *ἀζέτο μὴ Νυκτὶ ἀποθύμια τρόδοι*, he dreaded to do any thing disagreeable to Night, Il. 14, 261.

Ἀγδών, ὄνος, ἡ (prop. ep. for ἀγδῶν, the songstress, the nightingale), *Aēdon*, daughter of Pandareus, wife of Zethus king of Thebes, mother of Itylus. From envy towards her sister-in-law Niobe, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by Jupiter, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist Polytechnus in Colophon, cf. Anton. Lib. 11.

*ἀγήθεια, ἡ (ἡθος), *uncommonness, strangeness, that which is uncommon*, Batr. 72.

ἀγήθεσσω, poet. for ἀγήθω (ἀγηθής), *to be unaccustomed, with gen., spoken of horses: ἀγήθεσσον ἔτι νεκρῶν*, they were as yet unaccustomed to the dead, Il. 10, 493. †

ἀημ, ep. (ἀεω), infin. ἀηναι, poet. ἀημεναι, part. ἀης, impf. 3 sing. ἀη, part. pass. ἀημενος, imperf. mid. ἀητο (retaining always the η), *to breathe, to blow, to storm*; spoken of wind: Θρήνη θεά ἀητο, Il. 9, 5. ἀη Ζέφυρος, Od. 14, 458. Prea. part. λέων οὐμενος και ἀημενος, a lion which goes through rain and wind, Od. 6, 31. II) Mid. only in a trop. signif. δίκαιος δέ σφιν ἐν φρεσὶ θυμὸς ἀητο, in

two different ways raged the heart in their breast, i. e. they were irresolute, [or, they were discordant; so Bothe, "the heart in their bosom breathed discord;" and Cowper, "each breathing discord,"] Il. 21, 386; but also: περὶ τὸ ἀμφὶ τε κάλλος ἀητο, beauty breathed around, h. in Cer. 277.

ἀήρ, ἡέρος, Ion. and ep. for ἀέρος, ἡ, *the lower, thick air, in distinction from the pure upper air, αἰθήρ, the atmosphere*, Il. 14, 288. 2) *vapor, fog, clouds, mist*, by which any thing is hidden from the view. ἐκάλυψε ἡέρα πολλῆ, Il. 3, 381. 8, 50; and περὶ δ' ἡέρα πουλὺν ἔχενεν, she poured much mist around, Il. 5, 776. 3) *obscurity, darkness*, Il. 5, 864. Od. 8, 562.

ἀήσυλος, ον, poet. for αἴσυλος. ἀήσυλα ἔργα, impious deeds, Il. 5, 876. †

ἀήτης, ον, ὁ (ἀημι), *a blowing, a blast*, spoken of vehement wind, often in connection with ἀνέμοιο, ἀνέμων, Il. 15, 626; also plur. ἀήται ἀγγαλέων ἀνέμων, blasts of dreadful winds, Il. 14, 254. Od. 4, 567. b) *Absol. for ἀημος*, Od. 9, 139.

ἀήτος, ον, poet. (ἀημι), *roaring, stormy, boisterous*. θάρσος ἀητον ἔχοντα, full of stormy boldness, used of Minerva, Il. 21, 395. † (The derivation from ἀημι: i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἀητο; the other explanations of the Schol. ἀκάρετος from ΑΩ to satiate, or μύγετος, have less weight; the last is approved by Buitm. Lex. I. p. 236. He regards it as identical with αἴτος, and from its supposed relationship to αἴνος, gives it the idea, *prodigious, astonishing*.)

ἀθάρατος, ον, also ος, η, ον, Il. 10, 404. (Θάρατος and ἀ), 1) *immortal*, spoken particularly of the gods, who alone are called ἀθάρατος, Il. 4, 394; also of that which belongs to the gods, *eternal, imperishable, αἰγὶς*, Il. 2, 447; δόμοι, Od. 4, 79. 2) *endless, enduring*, in reference to men; κανόρ, Od. 12, 118.

ἀθαπτος, ον (θάπτω), *unburied*, Il. 22, 386. Od. 11, 54.

ἀθεεί, adv., poet. (θεός), *without God, without the divine ordinance*, Od. 18, 352. † ἀθέμιστος, ον (θέμις), *lawless, unjust, impious*, Od. 18, 141; spoken of the Cyclops Polyphemus: ἀθέμιστα εἰδέναι, to be versed in impiety, Od. 9, 189. 428. * Od.

ἀθέμιστος, ον (Θέμις), prop. knowing no laws or civil institutions, *lawless, uncivilized*; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; genr. *unrighteous, unjust*, Il. 9, 63. Od. 17, 363.

ἀθερίζω, only pres. and imperf. to *slight, to despise, to disdain*; with accus. Il. 1, 261; connected with ἀτάνατος, Od. 8, 212; (fr. Θέρω, θεραπεύων; according to Ap. fr. ἀθήρ, ἄρος, chaff.)

ἀθέσφατος, ον (Θεσπατός), prop. not to be expressed even by a god, *ineffable, immeasurable, unspeakably great*; Θάλασσα, Od. 7, 273; γαῖα, h. 14, 4; ὅμβρος, immense rain, Il. 3, 4; νὺξ, endless night, Od. 11, 372. 15, 392.

Ἀθῆραι, αἱ, ep. also ἡ Ἀθῆρη, Od. 7, 80; *Athenæ*, capital of Attica, originally only a fortress established by Cecrops and called *Kekropia*; afterwards enlarged by Theseus and called by the name of its tutelary goddess *Athenæ*, Il. 2, 546. h. Ap. 30.

Ἀθηραίη, ἡ = Ἀθῆρη.

Ἀθηραῖος, ὁ, an Athenian, Il. 2, 546.

Ἀθῆρη, ἡ, ep. also Ἀθηραίη, *Minerva*, daughter of Jupiter, according to Hom. without mother; he calls her Τριτογένεια, q. v.; according to a later fable, sprung from the head of Jupiter, h. in Ap. 308; in Min. xi, 5; (hence Ἀθῆρη, according to Herm. *Nelacta, the unsuckled.*) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) *the tutelary divinity of cities at peace*; every thing which gives prosperity to cities is her work; she therefore equally with Vulcan presides over every art, Od. 23, 160; and especially over female labors, Od. 2, 116, 6, 233. 2) *she also protects cities in war against external foes*; hence fortresses and walls are under her protection, and she is called Ἀρωτροῦς, *Alakhoroumētis*. Thus she becomes also the *goddess of war*, but only of that war which is conducted with wisdom and profit, comp. Ἄρης; hence she is called Ἀητίτης, ἀγέλεως, λαοστόρος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, Il. 5, 333. 837. 21, 406. Hence also she is called Ηλλάς, the *spear-brandisher*, and Hom. often writes Παλλάς, Ἀθηραίη, or Ἀθῆρη, Il. 1, 200. 4, 78.

Ἀθηρηλοιγός, ὁ (ἀθήρ, λοιγός), ep. for ἀθηρηλοιγός, *the destroyer of corn-beards*; Tiresias so calls the *mowing-shovel*, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. 23, 275.

ἀθλέω (ἀθλος), aor. 1 ἀθλησα, prop. = ἀθλεῖν, to combat for a prize; genr. *to toil, to endure, to suffer*; only used in particip. aor. ἀθλήσας πολισσαμεν, which we built with much labor, Il. 7, 453. 15, 30.

ἀθλητήρ, ἥρος, ὁ (ἀθλέω), ep. for ἀθλητής, *a combatant, a prize-fighter*, Od. 8, 164. †

ἀθλος, ὁ, prose form for ἀθλός, *a contest, a prize-combat*, Od. 8, 160. †

ἀθλοφόρος, ον, com. form for ep. ἀθλοφόρος, q. v.

Ἀθόως, ep. for Ἀθως, q. v.

ἀθρίω, ep. and Ion. for ἀθρίω, aor. ἔθρησα, to regard with fixed look, *to see, to look*, Od. 12, 232; εἰς τι, Il. 10, 11; and with accus. τινά, *to behold, to observe any one*, Il. 12, 391.

ἀθρόος, ὁ, ὡν, ὄν, *collected, multitudinous, together, crowded*. ἀθρόοι ἵσπει, let us go together, Il. 2, 439; also strengthened by τὰς: ἀθρόοι ἡλθον ἀπαντες, they came all together, Od. 3, 34. ἀθρόα πάντι ἀπάντω, he atoned for all at once, Od. 1, 43; comp. Il. 22, 271. Hom. has only the plur.

ἀθυμος, ον (θυμός), *spiritless, dejected*, Od. 10, 463. †

ἀθύρμα, ατος, τό (ἀθύρω), *play, amusement, a plaything, a toy*, Od. 18, 323. πολειν ἀθύρματα, to make playthings [to build plaything-walls, Cawp.]; spoken of a boy making sand-heaps, Il. 15, 363; genr. *sport, amusement*, spoken of the lyre, h. Merc. 32; *trinket, ornament*, Od. 15, 415. 18, 323.

ἀθύρω, only pres. to *play, to amuse oneself*; spoken of children, Il. 15, 364; like λυδεῖ, spoken of a song, h. 18, 15; with accus. λαύρος ἀθύρω, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

Ἀθως, ω, ὁ, ep. Ἀθόως, ὡς, a very high mountain, or rather point of the promontory *Acte*, on the southwest coast of the Strymonic gulf, now *Monte Santo*, or *Agios Oros*, Il. 14, 229. h. Ap. 33.

αῖ, conjunct. *Aeol.* and ep. for εἰ, always in connection with κι, αῖ κε and αῖ κεν, for the Att. τάν, if, in case, if perchance, if perhaps. It stands 1) In the protasis of conditional

sentences with the *subjunctive*, but only when a hope, wish, anxious desire, etc. is expressed, *if perchance, in case.* αἴ κέν μοι—Ἄθην^η κύδος ὁρέην ἀμφοτίκω πεῖναι, x. τ. λ., if perchance Minerva should accord me the glory, etc., Il. 5, 260; so likewise Il. 11, 797. Od. 8, 496. 12, 53. b) With the *optative*, more rarely and for the most part in dependent discourse: ἵπώγει Πράμασ—εἰπεῖν, αἴ κέ περ ὑμι φόλοι καὶ ἦδι γέροιο, μῆνοι Ἀλεξάνδροι, if perchance it might be agreeable to you, Il. 7, 387. In other places Hermann and Thiersch read instead of the optat. the subjunct., as Il. 5, 279. 24, 687, and Od. 13, 399; αἴς for αἴ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. whether perchance, if perhaps. ὅφει θῆτι, αἴ κέ ὑμιν ἵπέροχη χείρα Κρονίοι, whether Jupiter perchance may protect you with his hand, Il. 4, 219. 1, 207. Often before αἴ is some such word as σκοπῶ, πειρώμενος, to be supplied, διφυνίεις ἀντίμεραι (πειρώμενος), αἴ κέ θέλησα εἰδῆται, Il. 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a *wish*, (where for emphasis' sake it is always written αἴ), it never stands alone, but always in connection with γάρ and γάρ δή, if but, would that, always with the *optative*, which leaves it undetermined whether the wish is possible or impossible. αἴ γάρ τοῦτο γέροιο, would that this might be, Od. 8, 339. αἱ γάρ οὐτες εἴη, would that it might but be so, Il. 4, 189; hence also of a wish whose fulfilment is impossible: αἱ γάρ—ἡβῶμι, ὁ, would that I were but still so young, Il. 7, 132; rarely with infin. αἱ γάρ—ἔγειν, Od. 7, 312, where according to the ancients εἴλοις is to be supplied; (comp. however Rost Gr. § 125. Anm. 3. Kühner Gr. § 554, e.) In like manner Od. 24, 380.

ala, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land.* πᾶσαν ἐπ' *ala*, over the whole earth; often πατρὶς *ala*, fatherland, Il. 2, 162.

Ala, ἡ, pr. n. *Æa*, a mythic country, variously given; in the east, as the abode of *Æetes* in the Argonautic expedition, (in the earliest fable prob. the Taurica Chersonesus, later Colchia, where was found a town *Æa*), and as the abode of Circe in the west; see *Aiai*. Hom. has not this word as pr. n.

Aiai, ḥ (Ala), 1) The *Æean*, an ap-

pellation of Circe as an inhabitant of the *Æean island*, Od. 9, 32. 2) νῆσος, the *Æean island*, the abode of Circe, a mythic island, which, according to the most current and probable view, lies in the west, north of the Laestrygonians, above Sicily, whither Ulysses sailed from *Æa* with a north wind. According to another view the island of Circe lay in the far north-east, and is identical with the abode of *Æetes*, Strabo I. p. 45. The elder Scholiasts understand by it the promontory of *Circeii* in Italy, and suppose that it was formerly an island, Od. 10, 135. Of difficult explanation is the remark of Homer, Od. 12, 3, that here is the abode of Eos and the rising of Helios. The most probable explanation is, that Ulysses, after his return from the gloomy under-world, has here arrived at regions illuminated by day-light. [cf. Jahrb. Jahn. and K. p. 248.] According to Volcker, Hom. Geog. p. 31, and Weidasch, Eos and Helios are to be here regarded as gods; as such, like other deities they have several abodes, cf. Il. 14, 259-61.

Aiaxidης, ον, ὁ, son of *Æacus*—*Peleus*, Il. 16, 15. 2) grandson of *Æacus*—*Achilles*, Il. 11, 805.

Aiax, ἄξος, ὁ (according to Herm. *Malixurus*, *avertor of evil*, from αἴ and ἄξος), son of Jupiter and *Ægina*, the just king of the island of *Ægina*, father of Peleus and Telamon by Endeis, and of Phocus by the nymph Psamathe, Il. 21, 189.

Aias, αἴτος, ὁ (according to Herm. *Vulturnus*, the *impetuous*, from ἀίστω, but according to Eustath. the *pitiable*, from αἴ, αἴάζω), *Ajax*. 1) ὁ Ὁιλῆς and ὁ Λοχρός, son of *Oileus*, leader of the Locrians, smaller of stature than the following, but a good lancer, Il. 2, 530. His impudent boasting against Neptune, he expiated by his death, Od. 4, 499. He was also hated by Minerva, because, according to a later fable, he had violated Cassandra in her temple in Troy. 2) ὁ Τελαμώνιος, son of *Telamon* king of Salamis, brother of Teucer, next to Achilles the bravest of the Greeks; he even ventured upon a duel with Hector, Il. 7, 182. He contended with Ulysses for the arms of Achilles, and slew himself in a fit of madness, when he failed to obtain them, Od. 11, 544.

Aiyayén, ḥ, Hom. h. in Ap. 40, a conjectural lection of Ilgen for *Aisayén*. He derives

it from *aī̄s* and *γῆ*, and understands by it the promontory *Aiyār* in *Æolis*; according to Hermann the change is unnecessary.

Aiyai, ai, 1) *aī̄s Ἀχαιά*, a little town in Achaia, on the Crathis, with a temple of Neptune, not far from Helice, Il. 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Neptune, Il. 13, 21. Od. 5, 381; or an island near Eubœa, according to Strabo, p. 386, and Steph. B.; or according to Voss, a rocky island between Tenos and Chios; comp. Eustath. Il. 13, 21. Plin. IV. 12. Other ancient commentators understood in this place also the Achaian *Æge*. (*Aiyai* plur. fr. *aī̄yá*—*aī̄s*, the dashing of the waves.)

Aiyaiώr, aros, ó (the stormy, fr. *aī̄s* a storm), a hundred-handed sea-giant, so called among men, but among the gods *Briareus*. According to Apd. 1, 1, son of Cœlus and Terra. Thetis called him to the help of Jupiter when the gods threatened to bind him, Il. 1, 403.

aī̄yareí, ἡ (*aī̄s*), a javelin, a hunting-spear, prop. that used for hunting wild goats, Il. and Od.

Aiyéidηs, ov, son of *Ægeus*—*Theseus*, Il. 1, 265.

aī̄yeios, είη, ειον, poet. also *aī̄yeos* (*aī̄s*), of goats, relating to goats; hence *rūqos*, goat's-milk cheese, Il. 11, 639. 2) made of goat's skin; *ᾶσκος*, a goat-skin bottle, Il. 3, 247. *κινέτη aī̄yēiη*, a helmet of goat-skin, Od. 24, 231.

aī̄yepos, ἡ, the poplar, perhaps black-poplar, aspen, *populus nigra*, Linn., Il. 4, 482; as a tree of the lower world, Od. 10, 510.

aī̄yeos, ἐη, εον, poet. for *aī̄yelos*, Od. 9, 196. † *Aiyaiλεia, ἡ*, daughter of Adrastus, wife of Diomedes king of Argos, Il. 5, 412; according to others, daughter of *Ægialeus*, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus, and caused her husband on his return to be expelled with violence, vid. Diomedes.

aī̄yaiλós, ὁ (prob. from *aī̄s* and *ἄλς* a place where the sea beats), a coast, a shore, beach, Il. and Od.

Aiyaiλós, ὁ (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elia, or the later *Achaia*, according to the fable, named from *Ægia*-

leus, son of Inachus, Il. 2, 575; cf. Apd. 2, 11.

Aiyaiλos, a little town and territory of the Heneti, in Paphlagonia, Il. 2, 855.

aī̄yipotos, ov (*βόσκω*), goat-pasturing, goat-nourishing; epith. of the island Ithaca, Od. 4, 606. As subst. *goat-pasture*, Od. 13, 246.

aī̄yiliv, iπos, ó, ἡ (*λεῖτω*), prop. abandoned of goats, high, steep, inaccessible; epith. of *πέτρη*, Il. 9, 15. * Il.

Aiyaiλiv, iπos, ἡ, pr. n. of a place in Acarnania, built upon a rock, according to Strabo IX. p. 452; according to others in Ithaca, or a little island near Epirus, Il. 2, 633.

Aiyaiρa, ἡ (according to Herm. *Quassatia*), *Ægina*, an island of the Saronic gulf, originally *Ænone* and *Ænopia*, which received its name from *Ægina* the daughter of Asopus; now *Engia*; Il. 2, 562. (*Aiyai*. h. in Ap. 31.)

Aiyaiρo, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now *Vostizza*, Il. 2, 574.

aī̄yioχos, ó (*ἔχω*), the *egis*-bearer, *egis*-brandisher; epith. of Jupiter, Il. and Od.

* *aī̄yipotodηs, ov, ó* (*πούς*), goat-footed; epith. of Pan, h. 18, 2.

aī̄yis, iδος, ἡ (either fr. *aī̄s* goat, because in ancient times goat-skin was used in constructing armor, or, in more strict accordance with Homeric usage, fr. *aī̄s*, a storm, because the brandishing of it excited confusion), the *egis*, the shield of Jupiter, emblem of powerful protection. Vulcan made it of metal, Il. 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alce, and Ioce. By its movement Jupiter excited terror and confusion. Apollo and Minerva also sometimes bore it, Il. 15, 308, 2, 448. The *egis* however served not only to excite terror, but also for protection, Il. 21, 400, 18, 204, 24, 40. It is described Il. 5, 738. cf. 2, 448.

Aiyiσθos, ὁ, Ægisthus, son of Thyestes by his daughter Pelopea. He seduced Clytemnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he

was suckled by a goat; hence his name: αἴτιος θῆσαι, ἈΕΙ. V. H. 12, 42.)

αἴγλη, ἡ (akin to αἴστιλλω), *splendor, brightness*, of the sun and moon, Od. 4, 45; of brass, Il. 2, 458; and generally, *light*, Od. 6, 45.

αἴγλεις, εσσα, ερ (αἴγλην), *glittering, brilliant, shining, bright*; epith. of Olympus, Il. and Od. The neut. as adv. h. 31, 11.

αἴγυπτιος, ὁ, a large bird of prey, prob. the *Lammergeyer*, a *vulture*, fr. αἴς and γύψ, Il. 17, 466. Od. 16, 217.

Αἴγυπτιος, ἵη, τοι, *Egyptian* (to be always pronounced in Hom. as a trisyllable, Il. 9, 382). 2) Subst. *an Egyptian*, Od. 4, 83.

Αἴρυνθιος, ὁ, father of Antiphus and Euronymus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Αἴρυντος, ἱη, 1) As fem. *Egypt*, a country in North Africa, Od. 17, 448. 2) ὁ ποταμός, the *Nile*, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257. 258.

αἰδεῖο for αἰδόιο, see αἰδέομαι.

αἰδέομαι, poet. αἰδομαι, dep. fut. εἰσομαι, poet. στ, aor. 1 mid. ep. γέδεομαιν and αἰδεσσύμην, and aor. pass. with like signif. *to be abashed, to dread, to be ashamed*; only in a moral sense, in reference to gods and venerable persons, [unworthy acts,] etc. 1) Absol. with infin. αἰδεσθεν ἀνηγνωσθαι, they were ashamed to refuse it, Il. 7, 93; also with μήπως, Il. 17, 95. 2) With accus. of the pers. *to stand in awe* of any one, *to reverence, to reverence, to honor*, Il. 1, 23; spoken also of things, μελαθρον, to honor the roof, i. e. to respect the rites of hospitality, Il. 9, 640. (αἰδομαι only in the pres.)

αἰδηλος, ον (α and ιδείν), prop. making invisible, hence *devouring, destructive*; epith. of fire, of Mars, and of Minerva, Il. of the suitors, Od. 16, 29. (cf. Buttm. Lex. I. p. 247.)

αἰδηλως, adv. *in a destructive manner*, Il. 21, 220. †

Αΐδης („„), αο, ὁ, ep. for Ἄιδης, ep. gen. Αΐδεω trisyllabic, Od. 10, 512; (from α and ιδείν, *Nelucus*, the invisible.) In Hom. always the name of a person [except in Il. 23, 244. cf. χρύσω]; *Hades*, *Pluto*, son of Saturn and Rhea, third brother of Jupiter,

received, at the division, the lower world, Il. 15, 187. He was ruler of the realm of shades and of the dead, hence Ζεὺς καταχθόνιος; his wife was Proserpine. He was a powerful, inexorable god, yet Hercules bore off his dog Cerebus from the lower world, and even wounded the god, Il. 5, 395. His abode was *Hades* (Ὄμηρος Αΐδης, Αΐδης δόμος). According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this imagination, cf. Il. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od. 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does Tartarus, Il. 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seq. Il. 8, 16. The entrance to the nether world was furnished with strong gates, which Cerebus watched, Il. 8, 366. Od. 11, 622. Four rivers flowed through the realm of shades: the Acheron, Pyriphlegethon, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect after they have drunk blood (Od. 11, 50. 153); with which, however, the representation in Od. 24, 10 seq. seems at variance. The entrance to the lower world Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward (Od. 11, init.), comp. Völcker Hom. Geogr. § 70. p. 136 seq. Concerning the situation of the lower world C. F. Grotewold has the following remark, in the Allgem. Geogr. Ephemer. B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called αἰδής, because it had no communication with the upper world. Cf. in regard to the vaulted roof, the dreadful abode of the

Τίταν, Τάρταρος, Il. 8, 13. 481, and 14, 279. Kindred forms of **'Αἰδης** are, by metaplasms: gen. **'Αἰδος**; dat. **'Αἰδι**; and the lengthened form **'Αἰδωνεύς**, dat. **'Αἰδωνῆ**. To go into the lower world is expressed by: **πύλας** **'Αἰδαο περῆσειν**, Il. 23, 71; **εἰς** **'Αἰδαο δόμουν** or **δόμουν** (also **'Αἰδαο δόμα**, Od. 12, 21), **ἰέναι**, **χαταδύναι**, etc.; and **εἰς** **'Αἰδαο alone** [sc. δῶμα, etc.], Il. 8, 367; also simply **'Αἰδόσθε**. To be in the lower world: **ἔναι εἰς** **'Αἰδαο δόμουσιν**, Il. 22, 52; and without **δόμοις** Od. 11, 211.

* **αἰδίος, ἵη, ιον**, for **αἰδίος (ἀεὶ)**, **eternal, everlasting**, h. 29, 3.

αἰδοῖα, τά, the **pudenda**, Il. 13, 568. † prop. plur. from

αἰδοῖος, η, ον (**αἰδώς**), 1) Act. having shame, **modest, bashful, discreet, chaste**; **ἄλοχος**, Il. 6, 250; **ἄλκητης**, a bashful beggar, Od. 17, 578. 2) Pass. inspiring shame, etc.; hence **estimable, venerable, honorable, reverend**; often united with **δεινός**; often **ἄλοχος**, Il. 6, 250; **παρθένος**, Il. 2, 514; **ἐκυρός**, Il. 3, 172; and spoken only of persons, **βασιλεὺς**, Il. 4, 402; **ξεῖνος**, Od. 19, 254. Compar. **αἰδοιότερος**.

αἰδοίως, adv. **honorable, ἀποπέμπειν**, Od. 19, 243. †

αἰδομαι, poet. for **αἰδέομαι**, q. v.

'Αἰδος, **'Αἰδι**, ep. gen. and dat. by a metaplasms, vid. Thiersch § 181, 45. Buttm. § 56. note 8. Rost § 47. c. Often in the construction **'Αἰδος εἰσω**, Il. 6, 284; sc. **δόμον**, and **εἰς** **'Αἰδος**, Il. 13, 415; in full Il. 19, 322; **εἰν** **'Αἰδος**, sc. **δόμοι**, Il. 24, 593; hence the adv. **'Αἰδοσθε**, to Hades, Il. 7, 330; (the formula **εἰς** **'Αἰδόσθε**, Od. 10, 502, is changed by Wolf into **εἰς** **'Αἰδος δέ**.)

αἰδρείη, ἡ (**αἰδρις**), **ignorance, inexperience, imprudence**; only in plur. Od. 10, 231. 11, 272. * Od.

αἰδρος, ιος, ι, ep. dat. **αἰδρεῖ** (**ἰδρις**), **ignorant, unintelligent, inexperienced**, Il. 3, 219; with gen. **χώρων**, Od. 10, 282.

'Αἰδωνεύς, ἥος, ὁ, poet. lengthened form of **'Αἰδης**, nom. Il. 20, 61; dat. Il. 5, 190.

αἰδώς, οός, ον, contr. **οὐς, ή**, 1) **the feeling of shame** which one has in view of doing any thing wrong, **shame**; **αἰδοῦ εἴκων**, out of [yielding to] shame, Il. 10, 238. **ἴσχε αἰδώς καὶ δέος**, shame and fear restrained, Il. 15, 657. **αἰδὼς θέσθ' ενὶ θυμῷ**, have shame in (your) mind, Il. 15, 561. b) the **diffidence**,

respect, awe, reverence of the younger before the elder, the inferior before the superior. **οὐ μέν οτε χρὴ αἰδοῦς**, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence a) **shame, disgrace**; **αἰδώς, Ἀργεῖος**, it is shame, Il. 5, 787. 8, 228. 13, 122. b) **the pudendum**; **τὰ δ' αἰδῶ ἀμφικαλύπτει**, sc. **εἵματα**, Il. 2, 262. **αἰεί** and **αἰέναι**, Ion. and poet. for **ἀεί**, q. v.

αἰειγενέτης, ἄο, ὁ (**γιγνόμαι**), **eternal, everlasting, immortal**; epith. of the gods, Il. and Od.

αἰετός, ὁ (**ἄημι**), ep. for **ἄετός**, **eagle**, so called from his rustling flight, Linn. *falco aquila*. The eagle is of a black or brown color and the strongest and most rapid of birds, Il. 21, 253; for this reason especially the messenger of Jupiter, Il. 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, Il. 12, 200. Od. 19, 545; vid. Nitzsch zu Od. 2, 146.

αἰζήνιος, lengthened ep. form fr. **αἰζηός**, Il. 17, 520. Od. 12, 83.

αἰζηλος, ον, according to Hesych. and Etym. Magn. = **ἀἰδηλος**, **invisible**, with a change of the **ᾳ** into **ῃ** after the **Æolic mode**; prob. the correct reading in Il. 2, 318, for **ἀριζηλος**, according to Buttm. Lexil. I. 252, but see Nägelsbach Anm. p. 134. **τὸν μὲν αἰζηλον θῆκεν Θέος**, the god made him again invisible, according to Cic. de Div. 2, 30, *idem abdidit et duro firmavit tegmine saxo*. The connection certainly favors this reading, since it demands an antithesis to **όστερη ἔσηνεν**, but Spitzner has retained **ἀριζηλον**, as the only reading of the Cdd.

αἰζηός, ὁ, lengthened **αἰζήνιος** (perhaps from **α** intens. and **ζω**, **ζώω**), prop. to bubble up, **lively, active, vigorous**, Il. 16, 716. h. Ap. 449. As subst. in the pl. **youth, men**, with idea of strength and activity; **αἰζηοὶ θαλετοὶ**, Il. 3, 26.

Αἰτης, ἄο, ὁ (fr. **αῖα**, *Tellurinus*, according to Heron.), son of Sol (Helios) and Perse, brother of Circe, father of Medea, the crafty king of **Ææ**, to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

αἴγτος, ον (**ἄημι**), ep. for **ἄγτος** (like **αἰετός**); hence **πέλωρ αἴγτος**, the noisy monster; **πτενιστικός** Hesych., Il. 18, 410. † This

epith. seems suitable for Vulcan in view of the great noise connected with his occupation, cf. v. 409. The other explanations, (*μέγας* Eustath.) *great* of Buttm. and (*πυρώδης* Hesych.) *sooty* of Voss, seem less satisfactory; see Buttm. Lex. I. p. 234.

αἰθαλόεις, εσσα, εν (*αἰθαλός*, *sooty, black from smoke, soot-black, μέλαθρον*, Il. 2, 415; *μέγαφορ*, Od. 22, 239. *αἰθαλόεσσα κόνις*, sooty dust, i. e. ashes united with dust, or generally, dust, Il. 18, 23.

αἴθε, Dor. and ep. for *εἴθε*, a particle expressing a wish, *would that, oh that but*, 1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: *αἴθε σύ φέρτερος εἴην*, oh that I were so much stronger than thou, Il. 16, 722. *αἴθε τελευτήσειν ἄπατα*, would that I might accomplish every thing, Od. 7, 331. 2) In connection with *ἄφελον*, *ει*, *ει*, with an infin. following, to indicate a wish which cannot be accomplished: a) Spoken of the present: *αἴθ' ὅφελες παρὰ νηροὺν ἀδύκτυος*; *ἥσθαι*, would that thou mightest sit at the ships tearless, Il. 1, 415. b) Of the past: *αἴθ' ἄμα πάντες ὥφελετε περάσθαι*, would that ye had all been slain together, Il. 24, 253. The form *εἴθε* is rare in Hom. Od. 2, 32.

Αἴθη, ί, *Bay*, name of a steed of Agamemnon, Il. 23, 295; adj. *αἰθύς, ί, ὡν*, fire-colored.

αἰθίρ, ἔρος, ὁ, in Hom. also *ἵ*, Il. 16, 365. 1) *the pure, upper air*, in distinction from the lower, *ἀἰρ*, Il. 14, 288; and which is often hidden from our eyes by clouds; hence *οὐφαρόθεν ὑπερῷάγη ἀσπετος αἰθίρ*, from heaven the infinite ether downward bursts, or opens, [breaks up, clears off, Felton,] Il. 8, 558; cf. Il. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Jupiter it is said, *αἰθέρι νυῖων*, dwelling in ether, Il. 2, 412. Od. 15, 523. 2) In general, *clear, bright weather, serenity of the sky*, = *αἰθην*, Il. 16, 365. *ὁς δ' ὁρ ἀπ' Οὐλέπουν νέφος ἐψεται οὐρανὸν εἰσα αἰθέρος ἐκ δίης*, as when from Olympus a cloud comes over heaven after a serene sky; where *ἐκ* is translated by *after*, signifying time, cf. Spitzn. in loc.

Αἰθίκες, Αἴθικες, a people of Thessalia, dwelling on Pindus, but later on the borders of Epirus, Il. 2, 744. Strabo IX. p. 429.

Αἰθιοπεύς, ἥρος, ὁ, an assumed ep. form of *Αἰθιοψ*, for the accus. plur. *Αἰθιοπῆς*, Il. 1, 423.

Αἰθίοπες, οἱ, sing. *Αἰθιοψ*, *οπος, ὁ*, ep. form *Αἰθιοπεύς* (prop. *the imbrowned*, from *αἰθω* and *Ὥψ*), *the Αἴθιοπes*; in Hom. they are represented as dwelling on Oceanus, Il. 1, 423. 23, 206; as being the remotest people of the earth (*ἔσχατοι*), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23. 24. They are neighbors of the Egyptians and Erembias, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red sea as the dividing line, Strabo II. p. 103. Two classes of *Αἴθιοπes* are mentioned by Herodotus, 7, 70. Voss supposes the *Αἴθιοπes* occupied the entire margin of the light-side (south). The poet imagined the *Αἴθιοπes* to be in the south, without possessing any very accurate knowledge. He considers them as dwelling *easterly* and *westerly*, because on account of the great heat (as Nitzsch ad Od. 1, 22, remarks) they could not live in the direct south. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phoenicia, cf. Od. 4, 84. G. F. Grotewold, Geogr. Ephem. B. 48. St. 3, correctly remarks:—The *Αἴθιοπes* belong in the farthest south to both sides. As far as historical geography extends dwell busy, active men, Od. 6, 8. Nearer the margin of the earth dwell the fabulous nations, the *Αἴθιοπes*, the *Φιέαces*, the *Pygmies*, etc. In regard to the epith. *ἀμίμονες*, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Volcker Hom. Geog. § 47:—The *Αἴθιοπes* are in general with the poet the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet *ἀμίμονες* rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the *Abii*), viz., a confused notion of the innocence and justice of nations semi-savage and but little known, which has in all ages been cherished, when

an opposite opinion, a belief in their utter ferocity and wildness has not been formed, See Völk. Hom. Geogr. § 46, 47.

αἰθόμενος, η, ον, prop. part. mid. (*αἴθω*), *burning*, *flaming*, with *πῦρ*, Il. 6, 182; *δαλός*, Il. 13, 320; *δαίς*, Od. 1, 428.

αἴθοντα, ἡ (prop. part. act. from *αἴθω*, sc. στοά, because the sun shone into it), *porch*, *gallery*, *piazza*, *portico*, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule *πρόδομος*. Such porches were also attached to the out-buildings, Il. 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302, [cf. 15, 5], the *αἴθοντα* is included in the *πρόδομος δόμου*, see Cammann Hom. Vorsch. p. 325.

αἴθωψ, *οπος*, ὁ, ἡ (*αἴθω*, ὥψ), prop. of fiery look; then, *sparkling*, *shining*, *gleaming*, *beaming*; *χαλκός*; *οίνος*, the sparkling wine, Il. 4, 259; not ruddy, see Od. 12, 19, where it stands connected with *έρυθρός*; *καπνός*, the dark smoke, Od. 10, 152.

αἴθρη, ἡ (*αἴθήρ*), *pure*, *clear air*, *fair weather*, Il. 17, 646. Od. 6, 44.

Αἴθρη, ἡ, Ion. for *Αἴθρα*, *Aithra*, daughter of Pittheus, wife of *Ægeus*, to whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, Il. 3, 144.

αἴθρηγενέτης, ον, ὁ, Od. 5, 296; and *αἴθρηγενής*, ἐς (*γλυνομαι*), epith. of *Boreas*, Il. 15, 171. 19, 356; *ether-born*, *produced in pure or cold air*; correctly passive *Eustath.*, for compounds in *γενής* have always such a signification. The other explanation *cold-producing*, or according to Voss *clear-blowing* [*cloud-dispelling*, *Cowp.*] contravenes usage.

* *αἴθριος*, ον (*αἴθήρ*), *clear*, *fair*, *serene*; epith. of Zephyr, h. in Ap. 433.

αἴθρος, ὁ (*αἴθητος*), *morning-cold*, *frost*, *rime*, Od. 14, 318. †

αἴθυια, ἡ, *a water-fowl* (V. Diver), *fulica mergus*; [*sea-mew*, *Cowp.*] * Od. 5, 337 and 353. [* Od.]

αἴθω, whence comes *αἰθόμενος*, q. v.

αἴθων, *ωρος*, ὁ (*αἴθω*), prop. *burning*, *fiery*, 1) Of color, *shining*, *sparkling*, *gleaming*, *beaming*; of iron, Il. 4, 485. 7, 473; spoken of brass and vessels made of it, Il. 9, 123. 2) Metaph. spoken of larger animals; *fiery*, *fierce*, *spirited*; as *λίον*, Il. 10, 24; *ἵπποι*, Il. 2, 839; *ταῦρος*, Il. 16, 488. Od. 18, 371, and *αἰτός*, Il. 15, 690. The old grammarians referred it to the disposition; others, *fiery-red*, *red*, but a common color is inadmissible; Voss: the shining steeds, the sparkling lion, eagles, the fiery bull.

Αἴθων, *ωρος*, ὁ, 1) the name which *Ulysses* adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, — *Bay* or *Fiery*, Il. 8, 185.

αἴκη for *αἴξτε*, see *αἴξ*.

αἴκηη, ἡ (--- from *αἴσσων*), an ep. form of *αἴξ*, *a vehement rush*, *an attack*, *impetus*; only in the plur. *τόξων αἴκαι*, a discharge of bows, V. Il. 15, 709. †

* *αἴκτος*, ον (*ικτίομαι*), *inaccessible*, *unapproachable*, h. Merc. 346; accord. to Herm. conject. for *οδός ἔκτος*.

αἴκτων, ep. for *αἴκτως*, *in an unseemly manner*, Il. 22, 336. †

αἴμα, *ατος*, *τό*, 1) *blood*, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before recovering the power of recollection, Od. 11, 50. 97 seq. γαστὴρ ἔμπλετη κυτίσσης τε καὶ αἴματος, a stomach filled with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) *bloodshed*, *slaughter*, with *ἀνδροκτασίη* and *κυδοιμός*, Il. 11, 164. φόρος τε καὶ αἴμα, Il. 19, 214. 3) *Like sanguis*; *blood*, *consanguinity*, *race*, Il. 6, 211. εἶναι αἴματος ἀγαθῶν, to be of noble blood, Od. 4, 611; (perhaps from *αἴω* = *ἄημι*.)

αἴμασια, ἡ, *thorn-bush*, for hedging a field or garden; genr. a fence, a hedge, * Od. 18, 359. 24, 224; see Buttm. Lex. Il. p. 90.

αἱματόεις, *εσσα*, *ερ* (*αἴμα*), *bloody*, *sprinkled with blood*, *blood-red*, Il. 5, 92. Od. 22, 405; *σμάδεις*, a blood-shot wall, Il. 2, 287. 2) Metaph. *bloody*, i. e. *blood-shedding*; *ἡματα*, *πόλεμος*, Il. 9, 326. 650.

Αἰμονίδης, ον, ὁ, *Hæmonides*, son of Hæmon = *Mæon*, Il. 4, 394.

Αἰμονίδης, ον, ὁ, son of *Æmon* = *Laerces* of Thessalia, Il. 17, 467.

αἱμοφόρυκτος, ον (*φορύσσων*), *stained* or *sprinkled with blood*, *κρέα*, Od. 20, 348. †

αἰμύλιος, ον (*αἰμύλος*), ep. prop. stealing into the soul, *flattering, wheedling, deceptive, λόγοι*, Od. 1, 56. † h. Merc. 317; (prob. from *αἷμος*, a point; hence, pointed, penetrating.)

* *αἰμυλομήτης, ον, ὁ* (*μῆτις*), *flattering, cunning*, h. in Merc. 13.

αἴμων, ορος, ὁ, ep. = *δάιμων, δάημων, acquainted with, experienced*; with gen. *Ωήης*, Il. 5, 49. † Geist dispp. Hom. IV. 1, derives it from *ἀἴων*, *audio, sentio*, and writes therefore *αἴμων*.

Αἴμων, ορος, ὁ, 1) a hero of Pylus, Il. 4, 296. 2) father of Maeon, q. v.

αἴνα, neut. plur. from *αἴνος*, q. v.

αἴναρέτης, ον, ὁ (*ἀρετή*), *brave for evil, brave to others' harm*; only in vocat. *αἴναρέτη*, of Achilles, Il. 16, 31. †

Αἴνειας, αο, and Αἴνειο, Il. 5, 334; (the praised, from *αἴνειν*, but acc. to h. in Ven. 198, from *αἴνος*), *Aeneas*, son of Anchises and Venus, a descendant of Tros, consequently related to Priam king of the Dardanians, Il. 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Venus saved him, Il. 5, 311; and in that with Achilles, Neptune, Il. 20, 178. According to Hom. *Aeneas* remains in Troy, Il. 20, 307; later traditions make him to have migrated to Italy.

αἴνειο (*αἴνος*), fut. *αἴνησω*, ep. for *αἴνειν*, aor. 1 *ἐγνησα*, for *ἐγνεσα*, *to praise, to commend, to approve*; spoken of persons and things, with accus. Il. and Od. *μή με μάλα αἴνεις μή με νείξεις*, neither praise nor blame me, i. e. be silent about it, Il. 10, 249.

αἴνιζομαι, depon. ep. form fr. *αἴνειν*, *to praise*, Il. 13, 374. Od. 8, 487.

Αἴνος, ὁ, a Peonian slain by Achilles, Il. 21, 210.

αἴνοθεν, adv. poet. (*αἴνος*), i. e. *ἐκ τοῦ αἴνου*; only *αἴνοθεν αἴνως*, *most horribly, from bad to worse*; a periphrastic superl. like *οιόθεν οἷος*, Il. 7, 97. †

αἴνομορος, ον, poet. (*μόρος*), *ill-fated, miserable, unfortunate*, Il. 22, 480. Od. 9, 53.

αἴνοναθής, ίς, gen. *ίσης* (*πάσχω*), *dreadfully suffering, very unfortunate*, Od. 18, 201. †

αἴνος, ὁ, ep. 1) *discourse, narrative*; elsewhere *μῦθος*, Od. 14, 508. 2) *a commendatory discourse, praise, approbation*, Il. 23, 795. *τι με χρή μητίφος αἴνον*, what need

is there of my mother's praise, i. e. that I should praise her. Buttm. Lexil. II. p. 114, thinks it is distinguished from *μῆθος*, discourse at large, by indicating only *sensible, well-framed discourse*.

Αἴρος, ἡ, Αἴνος, a town in Thrace, at the mouth of the Hebrus, previously *Πολκτοβρία*, i. e. the town of Polys according to Strabo VII.; hence adv. *Αἴροθεν*, from *Αἴνος*, Il. 4, 520.

αἴρος, ἡ, ὄν, ep. and Ion. for *δεινός, dreadful, frightful, terrific, great*; spoken of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terror; of the gods: *terrible*, i. e. cruel, stern; Jupiter, Il. 4, 25; Minerva, Il. 8, 423; of other objects; of battle: Il. 3, 20. Od. 8, 519; of passions: Il. 4, 169. 7, 215. *αἴροτατος λόχος*, a most dreadful ambuscade, Od. 4, 441. *Ἐν αἴρησιν τεκάδεσσιν*, in the horrible heaps of the dead, Il. 5, 885. Neut. plur. *αἴρα πάσχειν*, to suffer dreadful things, Il. 22, 431. Often as adv. *αἴρα ὀλοφύρεσθαι*, to lament greatly, Od. 22, 447. *αἴρα τεκοῦσα*, bearing for misfortune, Il. 1, 414: Schol. *ἐπὶ κακῷ*. Superl. *αἴροτατος, ἡ, ον*, Il. 4, 25. (The derivation is obscure. Damm derives it from the interjection *αἴ*, contr. from *αἴνος*; Buttm. Lexil. I. p. 235, derives it from a root *αἴω*, from which by means of the ending *νός* (as *δεινός* from *δεῖσαι*), *αἴνος* is formed.)

αἴνυμαι, dep. ep. (for *ἄφρυμας* fr. *αἴρω*), only pres. and impf. without augm., *to take, to take away, to seize*; with accus. *τείχεα ἀπ' ὕμαν*, Il. 11, 580; *δύστόν*, Il. 15, 459; with gen. *τυρῶν αἴρυμένος*, taking some of the cheeses, Od. 9, 223; metaph. *πόθος αἴρυται με*, longing desire seizes me, Od. 14, 144.

αἴνως, adv. (*αἴνος*), *terribly, frightfully, τερψιθαι*, Il. 5, 352; and genr. *greatly, exceedingly, φιλεῖν, θοικέναι, τέρπεσθαι*; also of wretchedness, *miserably*, Od. 17, 24.

αἴς, αἴγος, ἡ (*άισσω*), dat. plur. *αἴγεσιν*, Il. 10, 486, *goat*; *ἄγριος*, wild goat, Il. 4, 105. and Od.

αἴσασκον, ες, ε, iter. aor. 1 fr. αἴσσω.

Αἰολίδης, ον, ὁ, son of *Αἴολος* = *Sisyphus*, Il. 6, 154; Cretheus, Od. 11, 237.

Αἰολίν νῆσος, ἡ, the *Æolian island*, the abode of *Æolus*, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the

Hom. Geog., Od. 10, 1. 25. The ancients made it one of the Lipari islands, and Strabo *Strongyle*, the largest of them, now *Stromboli*, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völcker Hom. Geog. finds it in one of the Argades; Voss, on the other hand, explains the epithet *πλωτή* to mean *floating*, and gives it a double location, once east of Trinacria, and once west of Atlas; see *πλωτός*.

* *Aiolis*, ιδος, ἡ, *Aolian*, Ep. 4.

Aiolios, αιρος, ὁ, son of *Aeolus* = *Macar*, h. in Ap. 37.

Aiόλλω, poet. (*αιόλος*), *to move rapidly hither and thither, to turn*; with accus. *γαστρία*, Od. 20, 27. †

αιολοθώρηξ, κος, ὁ (*θώραξ*), *having a movable cuirass or coat of mail* (rapid or active in the cuirass, V.); or, having a changeable, variegated cuirass, Kōp., Il. 4, 489. † see *αιόλος*.

αιολομίγης, ον, ὁ (*μίγη*), *having a movable belt* (active in the belt, V.); or, with a changeable, variegated belt, Il. 5, 707. † see *αιόλος*.

αιολόπωλος (*πῶλος*), *with rapid steeds*, Il. 3, 185. † and h. 3, 138; or, with piebald steeds, see *αιόλος*.

αιόλος, η, ον (prob. related to *ἄειλα*, fr. *ἴλλω*, *εἰλω*), *moving or turning rapidly, movable, active*; spoken of animals: *πόδας αιόλος ἵππος*, the light-footed courser, Il. 19, 404. *αιόλος ὄφης*, the lithe or writhing serpent, Il. 12, 208. *σφῆκες μέσον αιόλοι*, wasps movable in the middle, Il. 12, 161; ('ring-streaked' cannot be reconciled with *μέσον*). *αιόλος οῖστρος*, the flitting gad-fly, Od. 22, 300. *αιόλαι εὐλά*, swarming worms, Il. 22, 509; spoken of arms, *easily moved, rapid*; *τεύχεα*, arms which can be easily handled, Il. 5, 295; *σάκος*, Il. 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. II. p. 74. 2) Later it had the signif. *changeable, gleaming, variegated*, since rapid motion gives objects this appearance; *αιόλος στρατηζεν*, the variegated shell of the turtle, h.

Merc. 33. (Some annotators adopt this signif. in the case of the wasps, arms, etc. but Hom. for this uses *πιούχιος*.)

Αἰόλος, ὁ (*the rapid*, adj. *αιόλος*), 1) son of Hellen and the nymph Orseis, or of Jupiter, king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. Il. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Neptune and Arne, great-grandson of Hippotes, king of the Aeolian island. He is represented as a friend of the gods and as steward of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5-9. He entertained hospitably the wandering Ulysses, and even gave him the winds enclosed in a bag; and sent after him only the gentle Zephyr, Od. 10, 25 seq. (see Völck. Hom. Geogr. p. 115.)

Αἴπεια, ἡ, *Æpea*, a maritime town in Messenia, according to Strabo, the later *Thuria*; or, according to Paus., *Corone*, Il. 9, 152.

αιπνευός, ἡ, ὁ, poet. (a form of *αιπύς*), *high, loftily situated, eminent*; espec. epith. of towns situated upon mountains, *Γονόεσσα*, Il. 2, 573; *Πλοιος*, Il. 13, 773; *χάρηντα*, lofty summits, Il. 2, 869. Od. 6, 123.

αιπνίεις, εσσα, εν (poet. form of *αιπύς*), *lying high, lofty*, *Πηδασος*, Il. 21, 87. †

αιπόλιον, τό (*αιπόλος*), *a herd of goats*; genr. *αιπόλια αιπύν*, Il. 2, 474; alone, Od. 17, 213. 20, 174.

αιπόλος, ὁ (αἰς and *πολέω*), prop. *goat-pasturing*, ἀνήρ, Il. 2, 474. As subst. *goat-herd*, generally with *αιγῶν*, Od. 17, 247.

αιπός, ἡ, ὁ, ep. form of *αιπύς*, e. g. *πόλις*, Il. 13, 625. Od. 3, 130. *αιπὰ φίεθρα*, Il. 8, 369.

Αίπνυ, τό (adj. *αιπύ*), *Epy*, a town in Elis on the borders of Messenia, prob. the later *Aipnón*; according to Strab. VIII. p. 349, *Margalia* on the Selleis, Il. 2, 592. h. in Ap. 423.

αιπύς, εῖα, ἴ, poet. forms are *αιπνεύς*, *αιπνίεις*, *αιπός*, 1) *high, loftily situated, eminent*; spoken of mountains and towns, *ὄρος*, *πτολεθρον*; *Ικνοι αιπύ*, *τεῦχος*, Il.; *βρύχος*, a high depending cord, Od. 11, 278. 2) Metaph. *deep, dreadful, difficult, ὅλεθρος*, dreadful destruction, Il. 6, 57. According to Nitzsch, Od. 1, 11, *αιπ.* *ὅλεθρος* is 'deep de-

struction in which it is easy to plunge ;' [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc.] φόρος, dreadful slaughter, Il. 17, 365. Od. 4, 843; χόλος, Il. 15, 223. αἰπὺς πόρος, Il. 11, 601. αἰπύν οἱ ἐσσεῖται, hard will it be for him, Il. 13, 317.

Αἰπύτος, ὁ, *Aipytes*, son of Elatus, king of Phæsana in Arcadia. His monument was on the declivity of the Cyllenian mountain ; from this, *Aipytos*, or, the *Aipyrian*; τύμβος, Il. 2, 604. cf. Paus. 8, 16, 2.

[*Aipytos*, or, see *Aipytos*.]

αἴρεω, fut. αἴρησω, aor. 2 act. εἶλον, ep. εἶλον and ξεσκον, fut. mid. αἴρησομαι, aor. mid. εἴλεμην, ep. εἴλόμην, 1) *to take, to catch, to grasp, to seize* ; with accus. e. g. ζών τινα, to take one alive, Il. 6, 38 ; *by what*, with gen. τινὰ κομῆς, to take one by the hair, Il. 1, 197 ; χειρός, by the hand, Il. 1, 323. 4, 542 ; *with what*, with dat. χαλκὸν ὄδοντιν, to hold the brass with the teeth ; χερὶ δόρν, γαῖαν ἀγοστῷ ; but, καθαρὰ χρῶτι εἴμασθ' ἐλοῦσα, having taken or put clean attire upon her body, Od. 17, 58 ; metaph. χόλος αἰρεῖ με, anger seizes me, Il. 4, 23. In like manner ἰμέρος, δέος, λήθη, ὑπνός. 2) *to take away*, τὰ ἀπ' ἀπήνης, from the carriage, Il. 24, 579 ; ἀχλὺν ἀπ' ὄφθαλμῶν, the cloud from the eyes, Il. 5, 127 ; with two accus. τὸν ἄτη φρίνας εἴλε, confusion took away his senses, Il. 16, 805. b) Espec. in war, α) Of things, *to take, to capture, πόλιν, τῆς*, Il. 2, 12. β) Of persons, *to overpower, to slay, τινά*, Il. 4, 457, and often ; [spoken of enemies meeting in battle, it has always this meaning, unless accompanied by ζών or something equivalent in the context ;] *to take, to seize, ζών τινα*, Il. 6, 38. II) Mid. 1) *to take for oneself, to seize, ἔγχος, δόρν*, Il. 3, 338. 10, 31 ; the connected preposition to govern the translation : τόξα ἀπὸ πασσάλου, to take down the bow from the hook, Il. 5, 210 ; ἀπὸ ὕμων τεύχεα, Il. 7, 122 ; ἐκ δίφρου, to take out of the chariot, Il. 10, 501. 2) *to take, to obtain, to procure, to receive, τι*, Il. 18, 500 ; δόρπον, Od. 14, 347. Metaph. ὑπνον δῶρον, to enjoy the gift of sleep, Il. 7, 482 ; ἀλκιμὸν ἥτορ, to take bold heart, Il. 5, 529 ; ὄρκον τινός, to take an oath from any one, Od. 4, 746 ; also τινί, Il. 22, 119. 3) *to select, to choose, τίμενος, γυραικας*, Il. 9, 578. Od. 9, 334.

Αἴρος, ὁ (τι) from α and Ἰρος, a sportive

play upon the name Irus: *not-Irus, unhappy Irus*, Od. 18, 73. †

αἴρω, contr. for ἀείρω, q. v. Hom. has of the common form only the pres. act. in εἰδορτο νέκυν αἴροντας, Il. 17, 724 ; the aor. 1 mid. ἡράμεθα, ἡρατο ; of the aor. 2, the indic. without augm. ἀρόμην, and the other moods ἀρωμαι, ἀροίμην, ἀρέσθαι, see ἀείρω.

Αἴς, obsolete nom. of *Aidos*, q. v.

αἴσα, ἡ, ep. (from αἴω akin to δαίω), 1) *share, in general, which one has of a thing*; ληῖδος, a share of the booty, Il. 18, 327. Od. 5, 40. Hence, *that which is fitting, justice, propriety*. κατ' αἴσαν, according to right, or propriety ; often with εἰπεῖν. ἐν καρος αἴση, see κάρο. 2) the assigned *lot of life, fate, destiny*, which the gods accord to men, *fortune* or *misfortune*, Il. 1, 416. Often in Hom. αἴσα μοι, with infin. following, εἰ δὲ μοι αἴσα τεθνάμεναι, if it is my lot to die, Il. 24, 224. cf. 16, 707. Od. 5, 113. ἔτι γάρ μοι ἐλπίδος αἴσα, I have still some hope, Od. 16, 101. 19, 84 ; κακὴ αἴσα, evil fate, Il. 5, 209 ; com. in a bad signif. 3) *the fateful decree of a god*; Διός, of Jupiter, Il. 9, 608. ὑπὲρ Διός αἴσαν, against the decree of Jupiter, Il. 17, 321. δαιμονος αἴσα κακή, Od. 11, 61.

Αἴσα, ἡ, the goddess of *Fate*, like Μοῖρα, who at birth, assigns to every one his lot, Il. 20, 127. Od. 7, 197. The poet thus personifies *eternal, unchangeable, governing fate*, the inviolable law of nature, without however giving a form to the deity.

Αἰσαγένης ὄρος, τό, an unknown mountain in Asia Minor, near Clarus, h. Ap. 40 ; see *Aiyasēn*.

Αἰσηπός, ὁ, *Aesepus*, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, Il. 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus, Il. 6, 21.

αἴσθω, ep. (ἀίμη), only pres. part. and imperf. to breathe out (= ἀποπνέω), Θυμόρ., * Il. 16, 468. 20, 403.

Αἴσιμος, ον, ep. (αἴσα), and ος, η, ον, 1) *fitting, right, proper, just*. φρένας αἴσιμη ἡσθα, thou wert sound in mind, Od. 23, 14. αἴσιμα ἔργα ἀνθρώπων, the just works of men, piety, Od. 14, 84. Often the neut. αἴσιμα with παρειπεῖν, to advise that which is suitable, Il. 6, 62. αἴσιμα πίνειν, to drink moderately, Od. 21, 294. φρεσίν αἴσιμα εἰδίναι, to know in mind that which is right, i. e. to be just, well-disposed, Il. 15, 207. αἴσιμα πάντα

tίνειν, to pay every thing just, to make all due amends, Od. 8, 348. 2) *destined by fate*, only αἴσιμον ἡμαρ, the day of fate; and in the construction, αἴσιμον ἦν, it was destined by fate, Il. 9, 245. Od. 15, 239.

αἴσιος, ον, ep. (αἴσια), *sent by fate, auspicious*; only in a good sense: αἴσιον δόνιστόρος, a traveller sent for good, Il. 24, 376. †

αἴσσω (ἄ and ί), aor. 1 act. ἤξα, subj. ἀΐξω, part. ἄξας, aor. pass. ἥχθην, infin. ἥχθηναι, 1) Intrans. *to move rapidly, to hasten, to run, to rush, to spring*. Spoken of things animate and inanimate; of gods: of Minerva, ἤξεν ἐπὶ χθόνα, she sprang to the earth, Il. 4, 78; often βῆ ἄξασα, rushing she went, Il. 2, 167; of men, mostly in a hostile sense: *to rush upon, to attack impetuously, ἔγχει*, with the lance; φασάνω, ἵπποις, the sword, the chariot; of the flitting motion of the shades in the lower world: τοὶ δὲ σκαι αἴσσουσιν, Od. 10, 495; of animals: οἱ ἵπποι μάλ ἀκα ἤξαν πεδίονδε, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, Il. 12, 147; of birds: *to fly, to soar, πρὸς οὐρανόν*, Il. 23, 868; ὑπὲρ ἄστεος, Il. 24, 320. Od. 15, 164. b) Spoken of inanimate things; of missiles: δούρατα ἐκ χειρῶν ἤξαν, the spears flew from the hands, Il. 5, 657; of smoke: ἀπὸ χθονός, to rise from the earth. Metaph. of the soul: ὃς δ' ὅτ' ἀν (ὅταν) ἄξεν νόος ἀνέρος, as when darts a man's thought, Il. 15, 80. 2) Pass. as depon. ἐκ χειρῶν ἦντα ἥχθησαν, the reins flew from his hands, Il. 16, 404.

αἴστος, ον, ep. (ιδεῖν), prop. that of which nothing is known, *unseen, unknown, vanished, annihilated*, Il. 14, 258. αἴστον ποεῖν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235.

αἴστώος, poet. (αἴστος), fut. ἀώσα, aor. optat. αἴστώσειν, and aor. pass. αἴστοθην, *to make invisible, to destroy*, Od. 20, 79. Hence pass. *to be destroyed, to vanish*, Od. 10, 259. *Od.

αἴσυνήτης, ἥρος, ο, poet. (related to αἴσυνητης), *princely, regal, royal, κοῦρος*, Il. 24, 347. † Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἴσυνητήρ.

Αἴσυνητης, ον, ο (αἴσυνητήρ), a Trojan, father of Alcathous, Il. 2, 793. 13, 427.

αἴσυνλοσφγός, άν, *practising wickedness*, Il.

5, 403. †* (Thus Spitzner, as the reading of Aristarchus for ὁβριμοεργός.)

αἴσυλος, άν (prob. from αἴσα), ep. *unjust, impious, improper*. αἴσυλα φέζειν, to practise impiety, Il. 5, 403; μυθήσασθαι, to speak impious things, Il. 2; εἰδέναι, h. Merc. 164.

Αἴσθημα, ή, a city in Thrace, Il. 8, 304. Αἴσθηματεν, from Αἴσημε.

αἴσυμητήρ, ἥρος, ά = αἴσυμητης, Il. 24, 347; and the ancients explain it here by βασιλικός, royal.

αἴσυμητης, ον, ο, poet. (αἴσυμνάω), he who administers justice, *one who presides in a contest*, Od. 3, 258. †

Αἴσυμος, ά, a Greek, Il. 11, 303.

αἴσχιστος, η, ον, superl. and αἴσχιων, compar. of αἴσχος.

αἴσχος, εος, τό, *shame, indignity, insult*; in the plur. τὰ αἴσχεα, base deeds, Il. 3, 342. Od. 1, 229. ὃς ἥδη νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων, who felt the blame and many taunts of men, i. e. so felt them as to vindicate himself, Il. 6, 351.

αἴσχιός, ή, άν (αἴσχος), compar. αἴσχιων, ιον, superl. αἴσχιστος, η, ον, 1) *ugly, deformed, disfigured*; in a physical sense, αἴσχιστος ἀνὴρ υπὸ "Ιλιον ἥλθεν, as the ugliest man came he to Troy, (under its walls), Il. 2, 216. h. Ap. 197. 2) *shameful, insulting*; αἴσχιά ἔπεια, shameful, insulting words, Il. 3, 38. The neut. with infin. Il. 2, 119.

αἴσχιός, adv. *shamefully, insultingly*, Il. 23, 473. Od. 18, 321.

αἴσχινω (αἴσχος), aor. 1 ἥσχινα, perf. pass. ἥσχιμαι, 1) Act. 1) *to make ugly, to deform, to disfigure*; with accus. πρόσωπον, Il. 18, 24. νέκυς ἥσχιμμένος, a disfigured corpse, Il. 18, 180. 2) Metaph. *to insult, to dishonor, to disgrace, γένος*, Il. II) *to be ashamed, to stand in awe of, to be diffident, to fear*; absolute, Od. 18, 12; τι, to fear any thing, Od. 21, 323.

Αἴσων, ορος, ο (according to Herm. *Opportunus*, from αἴσα), son of Cretheus and Tyro, grandson of Aeolus I, father of Jason, king of Iolcus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 250.

αἴτέω, fut. αἴτήσω, aor. infin. αἴτησαι, h. Ven. 225, *to beg, to require, to demand*; absol. Od. 18, 49; with accus. of the pers. and thing, αἴτειν τι, Il. 5, 358; τινά, Od. 17, 365; also both, τινὰ δόρυ, to ask any one for a

spear, Il. 22, 295; *tιν*, for any one, *κούρησται τέλος θαλεροῦ γάμου*, soliciting blooming wedlock, for the damsels, Od. 20, 74. b) With infin. following, Il. 6, 176.

αἰτιάσθαι, ep. form for *αἰτιάσθαι*, see *αἰτιάσματι*.

αἰτιάσματι (*αἰτία*), depon. mid. 3 sing., optat. *αἰτιώμενο*, ep. for *αἰτιώτο*, 3 pl. impf. *ἡτιώμενο*, ep. for *ἡτιώτο*, to blame, to accuse; with accus. Il. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron. Od. 1, 32.

αἰτίων, ep. (*αἰτίω*), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αἰτίος, *ἰη*, *ιον* (*αἰτία*), having the blame of anything, guilty, blameworthy; used in Hom. only in a bad sense. *οὐτὶ μοι αἴτιος εἰσιν*, they are not in my regard blameable, Il. 1, 153. Od. 1, 348.

αἰτιόφρο, ep. for *αἰτιώτο*, 3 sing. optat. pres. from *αἰτιάσματι*.

Αἰτώλιος, *ἰη*, *ιον*, *Ætolian*, Il. 4, 399.

Αἰτωλοί, *οι*, the *Ætolians*, inhabitants of *Ætolia*, in Greece, between Acarnania and Thessaly, which received its name from *Ætolus*, son of Endymion, Il. 2, 638.

αἰχμάτω (*αἰχμή*), fut. *ἀστι*, ep. *άστοις*, to brandish the lance; constr. with *αἰχμάτι*, Il. 4, 324. †

αἰχμή, *ἡ* (*ἀκμή* or *ἄστων*), prop. the point of the lance, *χαλκεῖη*, Il. 4, 461; gener. the lance, the spear.

αἰχμητά, *ὁ*, ep. and *Æol.* for *αἰχμητῆς*, Il. 5, 197.

αἰχμητῆς, *οῦ*, *ὁ*, a lancer, a spearman, Il. 1, 152, and often. 2) As adj. warlike, Il. 1, 846; *ἀνήρ*, Il. 3, 49.

αἱρα, adv. quickly, directly, immediately. *αἱρα δ'* ἔπειτα, immediately thereupon; *αἱρα δέ* in the narration of a fact, Il. 2, 664. Od. 2, 6; and *αἱρα τις* in universal propositions, Il. 19, 221; see Herm. ἄδ Hymn. in Cer. 485.

αἱρηρός, *ἡ*, *όν* (*αἱρα*), hasty, quick. *αἱρηρός κόρος γόοιο*, quick is the satiety of trouble, (one is quickly sated with trouble, V.) *λύστεν ἀγορὴν αἱρηρήν* for *αἱρα*, quickly he dispersed the assembly; or with V. the busy council, Il. 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

ἄνω, poet. only pres. and impf. without

augm. *ἄνω*, to observe, to perceive, like *sentire*; comm. to hear, with gen., seldom with accus. *φθογγῆς*, to hear the voice, Il. 16, 508; *πληγῆς*, to feel the blow, Il. 11, 532; or rather, to hear the lash, (i. e. the crack of the whip); *φίλον ἄνω ἡτο*, Il. 15, 252, I felt my heart, (viz. its pulsation, because *ἡτο* occurs for the most part in a physical sense). Others: I knew it in my mind. Voss: I was breathing out my life, (with the Schol. *ἀπέπνεον*, from *ἄνω*, *ἄημι*).

ἄιών, *Ὥρος*, *ὅ*, comm. *ἥ*, 1) duration, long time. 2) an age, life, connected with *ψυχή*: *αἰώνος ἀμέρθεσθαι*, to be bereaved of life, Il. 22, 58; *ἀπ' αἰώνος ὀλίσθαται*, to perish from life, Il. 24, 725. b) Spoken of animals: *ἀιώνα ἔκτορειν*, to pierce the life, h. Merc. 42; (according to Ruhnken, the spinal marrow,) also plur. *δι' αἰώνας τορεῖν*, spoken of cattle, h. Merc. 119.

ἀκάκητα, ep. for *ἀκακήτης*, *ον*, *ὅ* = *ἀκακός* (*κακός*), who is free from evil, the bearer of happiness, the deliverer from evil, epith. of Mercury, Il. 16, 185. Od. 24, 10.

ἀκαλαζόειτης, *αο*, *ὅ* (*ἀκαλός*, φέω), gently-flowing, softly-flowing, epith. of Oceanus, Il. 7, 422, and Od.

ἀκάμας, *αντος*, *ὅ*, *ἥ*, (*κάμω*), unwearied, untiring, epith. of Sol, of Sperchius, and of the wild boar, Il. 18, 239. 484. 16, 176. * Il.

* *Ἀκάμας*, *αντος*, *ὅ*, 1) son of Antenor and Theano, leader of the Dardanians, slain by Meriones, Il. 2, 823. 16, 342. 2) son of Eussorus, leader of the Thracians, slain by the Telamonian Ajax, Il. 2, 844. 6, 8. 3) son of Asius, Il. 12, 140.

ἀκάματος, *ον* = *ἀκάμας*, unwearied, epithet of fire, Il. 5, 4: Od. 20, 123.

ἄκανθα, *ἡ* (*ἄκη*), thorn, thistle, Od. 5, 329. †

* *Ἀκάστη*, *ἡ* (greatly distinguished, from α intens. and κάσματι), daughter of Oceanus and Thetis, h. Cer. 421.

Ἄκαστος, king of Dulichium, Od. 14, 336. *ἀκαχείατο*, see *ἀκαχίζω*.

ἀκαχεῖν, see *ἀκαχίζω*.

ἀκαχημενος, see *ἀκαχίζω*.

ἀκαχησω, see *ἀκαχίζω*.

ἀκαχίζω, ep. and Ion. (*ΑΧΣΩ*), aor. 2 *ἡκαχω*, fut. *ἀκαχήσω*, aor. 1 *ἠκάχησα*, mid. *ἀκαχίζομαι*, kindred form of *ἄχομαι* or *ἄκημαι*, aor. *ἠκάχημην*, perf. *ἀκάχημαι* and *ἀκάχημαι*, 3 pl. *ἀκάχηδοται*, (perhaps *ἀκηγέσται* is preferable), Il. 17, 637; 3 pl. plur. *ἀκηγέσται* for

ἀκάχητο; infin. perf. ἀκάχησθαι, part. ἀκαχμένος, fem. ἀκαχμένη; (for the accent, see Buttm. § 111, note 2; Rost § 76. 3. c; Küllner I. § 128. c); also a part. pres. ἀκέων, ουσα. 1) Act. to trouble, to afflict, to injure; with accus. Od. 16, 432. 2) Mid. to trouble oneself, to grieve, θυμῷ, Il. 6, 486; τῷ μητρὶ θανόν ἀκαζίεν, grieve not that thou art dead, Od. 11, 486; in the perf. to be troubled, sad, often absolute with θυμόν and ήτορ: θεοὶ δ' ἀκαχειάτο θυμόν, were troubled at heart, Il. 12, 179. b) With gen. and dat. of the object; ἔππων, about the steeds, Il. 11, 702. ὁ μοι πυκνῶς ἀκάχηται, who is deeply troubled about me, Od. 23, 360.

ἀκαχμένος, η, οὐ, ep. sharpened, pointed, epith. of the lance, Il.; of the axe, Od. 5, 235; of the sword, Od. 22, 80; (prop. part. perf. pass. from theme ΑΚΩ, acuo, for ἀκαχμένος with Att. redupl.)

ἀκάχοιτο, see ἀκαχίζω.

ἀκειματι, ep. for ἀκέομαι; but ἀκειμένοι, a false reading for ἀκειμένοι, from ἀκέομαι.

ἀκέομαι, depon. mid. ep. ἀκείομαι (ἀκήρ), aor. 1 ἡκειμάτη, imperat. ἀκέσσαι, 1) to heal; with accus. ἔλεα, wounds, Il. 16, 29; also τινά, any one, Il. 5, 448; metaph. to calm, to allay, to help, δίψαν, to allay thirst, Il. 22, 2; absol. Il. 13, 115. Od. 10, 69. 2) to repair, to restore, νῆας, Od. 14, 383.

ἀκερσεκόμης, ον, ὁ (κείω, κόμη), unshorn, having long hair, epith. of Apollo, Il. 20, 39. †

Ἀκεσαμενός, ὁ (part. ἀκειμένος), father of Peribcea, king of Thrace, founder of the city Acesamenæ, Il. 21, 142.

ἀκεστός, ἥ, ὁν (ἀκέομαι), curable, that may be calmed, φρένες, Il. 13, 115. †

ἀκέων, έοντα, dual ἀκέοντε, silent, still, quiet. ἀκέων is for the most part used as an adv. without distinction of gender or number, Il. 4, 22. 8, 459. Od. 21, 89; the feminine however ἀκέοντα occurs Il. 1, 565, and once the dual ἀκέοντε, Od. 14, 195, (prob. from α and χών for ἄκαος, Ion. ἀκέων, see Buttm. Lexil. I. p. 12.)

ἀκήδεστος, ον, (κηδέω), uncared for, neglected; spoken of the dead, unburied, Il. 6, 60. †

ἀκηδέστως, adv. in a cruel, pitiless manner, * Il. 22, 465. 24, 417.

ἀκηδέω (κηδός), aor. 1 ἀκήδεστα, to neglect, to disregard; with gen. * Il. 14, 427. 23, 70.

ἀκηδής, ἐς, gen. ἐος (κηδίω), without care, 1) Act. free from care, at ease, Il. 21, 123;

spoken of the gods, Il. 24, 526; negligent, Od. 17, 319. 2) Pass. uncared for, neglected, disregarded, as Od. 6, 26. 19, 18. 20, 130. Il. 21, 123; of a corpse: unburied, Il. 24, 554. Od. 24, 187.

ἀκίλητος, ον, (κηλίω), not to be charmed, stubborn, unbending, ρόος, Od. 10, 339. †

ἀκημα, ατος, τό (ἀκέομαι), a remedy, an alleviation, ὁδιναν, Il. 15, 391. †

ἀκίν, adv. (prop. accus. from obsol. ἀκή), quietly, silently, still; often πάντες ἀκίν ἐγένοντο σιωπῇ, all were quiet and silent, Il. 3, 95; and ἀκίν ἔσσαν, Od. 2, 82.

ἀκηράσιος, ον, poet. (κεράννυμι), unmixed, unadulterated, pure, οίνος, Od. 9, 205; † uninjured, unmoved, λειμών, h. Merc. 72.

ἀκηράτος, ον (κεράννυμι), unmixed, pure, οίνος, Il. 24, 300. 2) Metaph. uninjured, unwasted, κλήρος, Il. 15, 498. Od. 17, 532.

ἀκήριος, ον (κήρ), without misfortune, uninjured, unharmed, * Od. 12, 98. 23, 328. b) Act. innocent, φάβδος, h. Merc. 530.

ἀκίριος, ον (κήρ), without heart, 1) In physical signif. lifeless, dead, Il. 11, 392. 2) Metaph. heartless, spiritless, cowardly, Il. 7, 100; δίος, (disheartening fear, V.) Il. 5, 812. Il.

ἀκηρδαται, see ἀκαχίζω.

ἀκηρμένη, see ἀκαχίζω.

ἀκιδόνος, η, ον, only compar. ἀκιδνότερος, weak, inferior, Od. 18, 130; with εἰδος, in appearance, * Od. 5, 217. 8, 169.

ἀκίκτις, νος, ὁ, ἥ, ep. (κίκνυς), without power, weak, feeble, * Od. 9, 515. 21, 131; (according to Thiersch § 199, 5, from α and κίω, unable to go.)

ἀκίγητος, ον, poet. (κιγάνω), not to be attained, unattainable. ἀκίγητα διώκειν, to pursue what is unattainable, Il. 17, 75.

ἀκλανστος, ον, later form for ἀκλαντος, Od. 11, 54. 72; [in some editions.]

ἀκλαντος, ον (κλαίω), 1) unwept, unamented; spoken of one dead, Il. 22, 386. 2) Act. without tears, tearless, Od. 4, 494. Voss, unwept.

ἀκλεις, ἐος, ὁ, ἥ, poet. (κλέος), ἀκλειής and ἀκληής, without fame, fameless, inglorious; accus. sing. ἀκλέα, for ἀκλεία, Od. 4, 729; plur. nom. ἀκληῖς, poet. strengthened for ἀ-κλεῖς, Il. 12, 318. ἀκλείς αὐτῶς, prop. neut. is to be taken as adv. Il. 7, 100; see Buttm. Lexil. I. p. 42.

ἀκλειής, see ἀκλείς.

ἀκλειῶς, adv. *ingloriously*, Il. 22, 304. Od. 1, 241.

ἀκληγεῖς, poet. for ἀκλεῖς, see ἀκλεῖς.

ἀκληρος, or (ἀκλῆρος), without lot, without possessions, hence 1) *poor, needy*, Od. 11, 489. † 2) *unallotted, undivided, wild, γαῖα*, h. Ven. 123.

ἀκμή, ἡ (ἀκή), *edge*. ἐτί ξυροῦ ἀκμῆς ἴσταται, it stands upon the edge of a razor, i. e. it is on the point of decision (an adage), Il. 10, 173. †

ἀκμητρος, or, *fasting*, with στότοι or πόσιος, not strengthened by food or drink, * Il. 19, 163. 346. (ἀκμή is by some thought to be ΆΞΟΛ. = νήστεια.)

ἀκμητρός, ὁν (ἀκμή), *full grown, grown up*, Od. 23, 191. †

ἀκμής, ἥτος, ὁ, ἡ (κάμρω), *unwearied, vigorous*, * Il. 11, 802. 15, 697.

* ἀκμητος, or = ἀκμής, h. Ap. 520.

ἀκμόθετον, τό (τίθημι), the place where the anvil is placed, *anvil-block*, Il. 18, 410. Od. 8, 274.

ἀκμων, ορος, ὁ (κάμρω), *an anvil*, Il. 15, 19. Od. 8, 274.

ἀκνηστις, ιος, ἡ (ἄκανος), *the back-bone*, Od. 10, 161. †

ἀκοιτης, ον, ὁ (α copulat. and κοιτη), *bed-fellow, husband*, Il. and Od.

ἀκοιτης, ιος, ἡ, *bed-fellow, wife*, Il. ἀκοιτης, accus. plur. Od. 10, 7.

ἀκολος, ὁ (χόλον), *a bit, a crumb*, Od. 17, 222. †

* ἀκόλιμφος, or (χόλιμφος), *who cannot swim*, Batr. 157.

ἀκομιστή, ἡ (χομίζω), *want of care, privation*, Od. 21, 284. †

ἀκοτιζω (ἄκων), aor. ἀκόντισα and ἀκόρτισα, prop. *to hurl the javelin*, but generally, *to cast, δονέι, ἔγχει*; also with accus. αἰχμας, *to hurl lances*. The object at which the cast is made takes the gen. τινός, at any one; also κατά τι, ἐπί τινι, and εἰς τινα, Il. 4, 490. 16, 358. Od. 22, 252; later also, τινά, to hit any one, Batr. 209.

* ἀκόντιον, τό (dimin. of ἄκων), *a javelin*, h. Merc. 460.

ἀκοντιστής, ον, ὁ, poet. (ἀκοντιζω), *lancer, spear-man*, Il. and Od.

ἀκοντιστής, θός, ἡ, ep. for ἀκόντισις (ἀκοντιζω), *the act of casting spears, a contest with spears*. οὐδέ τ' ἀκοντιστήν τιδύσει, thou shalt not enter the contest of spears, Il. 23, 622. †

ἀκόρητος, ον (κορέννυμι), *insatiable*; with gen. μοθον, πολέμον, ἀπειλάω, * Il. 7, 117. 12, 335. 14, 479; also h. Ven.

ἀκος, εος, τό (ἀκέομαι), *alleviation, remedy*. κακῶν ἀκος, Od. 22, 481. οὐδέ τι μῆχος φέρθετος κακοῦ ἔστ' ἀκος εὑρεῖν, it will be impossible to find a remedy when the evil is done, Il. 9, 250.

ἀκοσμος, or (κόσμος), without order, *indecent, unbecoming, ἔπεια*, Il. 2, 213. †

ἀκοστάω or ἀκοστέω, aor. 1 ἀκόστρισα, Il. 6, 506. 15, 263; in the phrase: ἵππος ἀκοστησας ἐπὶ φάτνῃ, *full fed at the manger*. The best derivation is from ἀκόστη i. q. κριθη, barley; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. Il. p. 171.

ἀκονάζω, h. Merc. 423; and ἀκονάζομαι, depon. mid. ep. form of ἀκούω, *to hear*; with gen. Od. 9, 7. πρώτω γὰρ καὶ δαιτὸς ἀκονάζεσθον ἔμειν, for ye first hear from me of feast, i. e. are first invited, Il. 4, 343.

ἀκονή, ἡ (ἀκούων), ep. for ἀκοή, properly, *hearing*; spoken of the crash of a tree when felled: ἔκαθεν δέ τε γίγνεται ἀκονή, there is hearing from afar, i. e. it is heard in the distance, Il. 16, 634; others give here the signif. echo, noise. 2) *that which is heard, information*, μετὰ πατρὸς ἀκονήν ἴκτοθαι, to go in quest of intelligence of a father, Od. 2, 308; βῆγαι, Od. 4, 701. 5, 19.

ἀκονρος, or (κοῦρος), *without son, childless*, Od. 7, 64. †

* ἀκονστός, ἡ, or, *heard, audible*, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, aor. 1 ἰκούσα, 1) *to hear*, with the gen. of the person heard; ἀκούον; the thing generally in accus. μηθορ, the discourse, and τι τινος, any thing from any one (*ex aliquo*), Od. 12, 389; yet also in gen. μηκηθμον ἰκούσα, I heard the roar or bellowing, Od. 12, 265. The person about whom any thing is heard is put generally in the gen. Od. 1, 287. 289, rarely in accus. and with περὶ τινος, Od. 19, 204. 2) *to hear to any one, to listen*, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀτίξι κηδομένῳ, to hearken to a suffering man; of subjects, *to obey*, Od. 7, 11. 3) The pres. in the signif. of the past, *have heard, know*, (cf. Rost Gr. p. 539,) Od. 3, 193. 4, 688. The mid. as depon. τινός *to hear*, Il. 4, 331.

ἀκραστος, or, poet. (κραταιρω), *unfinished-*

ed, unaccomplished, ἔγειρον, Il. 2, 138; spoken of a prophecy: unfulfilled, not to be fulfilled, Od. 2, 202. 19, 565.

*ἀκραιγής, ἡ, gen. ἐος (ἀκρος, ἄημι), prop. high-blown, strong-blown, epith. of a favorable wind, * Od. 2, 421. 14, 253.*

ἀκρηγή, ἡ (prop. fem. from ἀκρος), the extreme, especially height, summit, citadel or fortress, promontory, Il. 14, 36. 4, 425. κατ' ἀκρηγής, downwards, from above, Od. 5, 313; and hence utterly, from the summit,—from the foundation, Il. 15, 557. cf. Virg. Aen. II, 290.

ἀκρητός, ον, Ion. for ἀκρατος (κεράννυμι), unmixed, pure, οἶνος, spoken of wine unmixed with water, Od. 2, 341; γάλα, Od. 9, 297. 2) σπουδαὶ ἀκρητοί, a libation of pure wine, because, in compacts, unmixed wine was offered to the gods, Il. 2, 341. 4, 159.

ἀκρίς, ιδος, ἡ, a grasshopper, Il. 21, 12. †

ἀκρίς, ιος, ἡ, Ion. and ep. for ἀκρηγή, point, summit; always in the plur. accus. δι' ἀκρίας, through the mountain-summits, Od. 10, 281; nom. plur. h. Cer. 383.

'Ακρίσιος, ὁ (unjudged, from α and κρίνω, Inseparatinus, Herm.), son of Abas and Ocellia, great grandson of Danaus, father of Danæ. He expelled his brother Praetor; after his return they divided the kingdom, so that Acrisios reigned in Argos, and Praetor in Tiryns, Apd. 2, 21.

'Ακρισιώη, ἡ, daughter of Acrisius = Da-næ, Il. 14, 319.

ἀκριτόμυθος, ον (μῦθος), speaking in a confused manner, prating foolishly, ὄνειροι, senseless dreams, or hard of explanation, Od. 19, 560. Il. 2, 246.

ἀκριτος, ον (χριτός), 1) not separated, confused, τίμβος, a common grave, in which the multitude were thrown indiscriminately, Il. 7, 337; μῦθοι, confused discourse, prating, Il. 2, 796. ἀκριτα πόλλ' ἀγοφενειν, Od. 8, 505. 2) undecided, unadjusted, νείκεα, unadjusted contentions, Il. 14, 205. 304. 3) not to be decided, enduring, perpetual; ἄχος, Il. 3, 412; adv. ἀκριτον, endlessly, πενθήμεναι, Od. 18, 174.

ἀκριτόγυλλος, ον (φύλλον), furnished with thick leaves, thickly leaved, thickly wooded, δόρος, Il. 2, 868. †

ἀκροκελαινιάω, ερ. (κελαινός), only part. ἀκροκελαινιώω, ερ. for ἀκροκελαινιῶω, decom-

ing dark on the surface, dark-flowing, epith. of a river, Il. 21, 249. †

ἀκρόχομος, ον, poet. (χόμη), having hair on the crown, crown-haired, epith. of the Thracians, because they wore the hair bound in a knot on the crown, or wore hair on the crown only, Il. 4, 533. †

*ἀκρος, τό (neut. from ἀκρος), the extreme, the summit, the point; Ἰδης, the summit of Ida, Il. 16, 292; Ἀθηνία, the promontory [head-land, Cowp.] of Athens, * Od. 3, 278; ποδός, Bair. 253.*

'Ακρόνεως, ὁ, a Pheacian, Od. 8, 111.

*ἀκροπολις, ιος, ἡ (πόλις), a city having a lofty site, a citadel, a fortress, * Od. 8, 494. 505; in the Il. ἀκρη πόλις, Il. 6, 88.*

ἀκροπόλος, ον, ep. (πολέω), being high, lofty, epith. of mountains, Il. 5, 523. Od. 19, 205.

ἀκρόπολος, ον, ep. (πειρω), penetrating with the point, sharp-pointed, ὁρίοι, Od. 3, 463. †

ἀκρος, η, ον (ἀκή), superl. ἀκρότατος, η, ον, extreme, highest, ending in a point; in Hom. only in a physical sense: ἐπ' ἀκρῃ χειλεῖς ἑρεσταότες, standing on the extreme brink, Il. 12, 51; ἀκρη χειρ, the point of the hand, Il. 5, 336. ἐς πόδας ἀκρον, to the points (toes) of the feet, Il. 16, 640. The neut. ἀκρον, as adv. Il. 20, 229.

ἀκρωτήριον, τό (ἀκρος), the extremity of a thing; hence ἀκρωτήρια πρύμνης, the top of a ship's poop, h. 33, 10.

'Ακταιη, ἡ (ἀκτή), prop. she who dwells on the coast, a Nereid, Il. 18, 41.

ἀκτή, ἡ (ἄγνυμα, prop. fem. of ἀκτός, broken, crushed), 1) Poet. corn broken or ground in the mill, comm. with λεροῦ ἀλεύτον or Δημητέρος, Il. 13, 322. Od. 2, 355; see ἀλεύτον. 2) the place where the waves break, shore, coast, Il. and Od.

*ἀκτήμωρ, ονος, ὁ, ἡ (κτῆμα), without pos sessions, poor; with gen. χρυσοῖο, in gold, * Il. 9, 126. 268.*

** ἀκτήρ, ἥρος = ἀκτίν, the former reading, h. 32, 6.*

ἀκτίς, ινος, ἡ, dat. ἀκτίνεσσιν and ἀκτῖσιν, Od. 5, 479. 11, 16; a beam, with Ἡελίοιο.

** ἀκτίτος, ον (πτῖω), poet. for ἀκτιστος, unbuilt, h. Ven. 123.*

'Ακτορίδης, ον, ὁ, a descendant of Actor = Echecles, Il. 16, 189.

'Ακτορίς, ιδος, ἡ, a female servant of Penelope, Od. 23, 228.

Ἀκτορίων, ὥνος, ὁ, son of Actor. τὸ
Ἀκτορίωνε, the sons of Actor, *Eurytus* and
Cteatus, who from their mother were also
called the *Moliones*, Il. 2, 621; see *Molionē*.
[See *Jahrbüch*, Jahn and Klotz, März, 1843,
p. 250.]

Ἀκτωρ, ορος, ὁ (from ὕγια leader), 1)
son of Deion, in Phocis, and Diomede, hus-
band of Ægina, father of Menætius, grand-
father of Patroclus, Il. 11, 785. Apd. 1, 9. 4.
2) son of Phorbas and Hyrmine, brother of
Augeas, husband of Molione, father of Eury-
tus and Cteatus, Il. 11, 785. Apd. 3) son of
Azeus, father of Astyoche, grandfather of
Ascalaphus and Ialmenus of Orchomenus, Il.
2, 513.

ἄκνιλος, ἡ, the edible acorn, fruit of the
evergreen-oak (*ilex*), Od. 10, 242. †

ἄκωνή, ἡ (ἀκή), point, edge, *ἔγχεος, δονφός*,
Il. and Od.

ἄκων, οντος, ὁ, a javelin, a spear. ἔρχος
ἀκούτων, see ἔρχος.

ἄκων, οντα, ον (α contr. from ἄκων q. v.),
only in τὸ δ' οὐκ ἄκοντε πετέσθη, Il. and Od.

ἄλαδε, adv. into the sea, to the sea, also
εἰς ἄλαδε.

ἄλαλημαι, ερ. perf. with pres. signif. from
ἄλασμαι, q. v.

ἄλαλητος, ὁ (ἀλαλή), generally, *a loud*
cry, a battle-cry, a shout of victory, Il. 4, 436.
Od. 24, 463; but also *a cry of distress*, Il. 21,
10.

ἄλαλκε, ἄλαλκών, ἄλαλκεῖν, see *ἄλεξις*.

Ἄλαλκομενῆς, ἴδος, epith. of Minerva,
probably from the town *Alalcomenæ*, in Boe-
otia, where she had a temple; according to
others, from *ἄλαλκεῖν*, *the protectress*, Il. 4, 8.
5, 908.

*ἄλαλύκημαι, to lose oneself around rest-
lessly, to be agitated with anxiety*, Il. 10, 94. †
(prop. perf. from *ἄλυκτάω*, with pres. signif.)

* *ἄλάμπετος, ον* (λάμπω), *without bright-
ness, dark*, h. 32, 5.

ἄλάμψαι, depon. mid. impf. ἄλαμψην, aor. 1
ἡλήθη, ep. ἄλιθην, perf. ἄλαλημαι, infin.
ἄλαλησθαι, part. ἄλαλημενος, *to wander about*
without aim, to rove, to stray, to roam; with
the prep. κατά, ἐπι, περὶ τι, Il. 6, 201. Od. 4,
91. The perfect part. ἄλαλημενος has the ac-
cent retracted on account of its pres. signif.
Il. 23, 74. Od. 11, 167. 14, 122.

ἄλασης, ον (λάω), *not seeing, blind*, (prop.
***, Od. 8, 195; but in μάντιος ἄλαση, Od.

10, 493. 12, 267, ***); cf. Thiersch Gram.
§ 190, 22. * Od.

ἄλασσοντι, ἡ (σκοπή), *a blind inspec-
tion, a vain watch*, Il. 13, 10. *ἄλασσοντι* is
the reading Il. 10, 515.

*ἄλασσω, poet. (ἀλασός), aor. ἄλασσα, to make
blind, to blind. τινὰ ὄφθαλμοῦ, to blind
one's eye, * Od. 1, 69. 9, 516.*

ἄλαπαδνός, ἡ, ὅν (ἀλαπάζω), poet. compar.
ἄλαπαδνότερος, Il. 4, 305; *easy to vanquish*.
σθίνος οὐν ἄλαπαδνός, insuperable strength,
Il. 5, 783; spoken of cattle, Od. 18, 373. 2)
powerless, weak, unwarlike, Il. 2, 675; *μῦθος*,
h. Merc. 334.

*ἄλαπάζω, poet. (λαπάζω), fut. ἄλαπάξω,
aor. ἄλαπάξα without augm.; prop. *to empty*,
to exhaust; *πόλιν*, to plunder a city, to sack,
Il. 2, 367, and often. 2) *to overpower, to van-
quish, to destroy*, φάλαγγας, στίχας, Od. 17,
424. 19, 80; *absol.* Il. 12, 67.*

*ἄλαστρω, poet. (ἄλαστος), part. aor. ἄλα-
στήσας, prop. *not to forget a thing*; but gene-
rally, *to be displeased, to be angry*, * Il. 12,
163. 15, 21.*

Ἄλαστροδης, ον, ὁ, son of Alastor =
Tros.

ἄλαστος, ον (λήθω or λάζομαι), *not to be*
forgotten, intolerable, immeasurable, πένθος,
Il. 24, 105; *ἄχος*, Od. 4, 108. *ἄλαστον ὀδύρε-
σθαι*, to lament unceasingly, Od. 2) *not to be*
forgotten, abominable, accursed, Il. 22, 261.
Achilles thus calls Hector: whose deed to
Patroclus I can never forget, Il. 22, 261.

Ἄλάστρω, ορος, ὁ (one burdened with the
guilt of blood, or who does not forget to take
vengeance), 1) father of Tros, Il. 20, 463.
2) a companion of Sarpedon from Lycia,
slain by Ulysses, Il. 5, 677. 3) a Greek, who
bore the wounded Teucer from the battle, Il.
8, 333. 13, 422. 4) an Epean, Il. 4, 295. 7,
333.

ἄλαστρός, νός, ἡ, poet. (ἀλασίω), *a blinding*,
a bereaving of sight, Od. 9, 503. †

ἄλγειον (ἄλγος), fut. ἄλγησω, 1) *to feel*
pain, to be distressed by pain, primarily of
the body; ὀδύνηστ, Il. 12, 206; with accus.
κεφαλῆς, Batr. 193. 2) Spoken of the mind:
to be troubled, to be pained, Od. 12, 27.

ἄλγειος, ον compar., ἄλγειτος superl. of
ἀλεγεινός, q. v.

ἄλγος, εος, τό, *pain, suffering*, primarily
of the body; then of the mind, *trouble, dis-
tress*; comm. in plur. *ἄλγεα πάνχεν*, to en-

dare sufferings, pain, distress; spoken of the sufferings of war, Il. 2, 687. 9, 321; by sea, Od. 1, 4.

ἀλδαίνω, poet. (ἀλδω), aor. 2 ἡλδανον, to nourish, to make great, to enlarge, τι τινι. μόλις ἡλδανε ποιμένι λαῶν, she dilated the limbs of the shepherd of the people, Od. 18, 70. 24, 768.

ἀλδήσκω, ep. (ἀλδαίνω), to grow, to grow up; spoken of a harvest, Il. 23, 599. †

ἀλέσθαι, see ἀλέμαται.

ἀλγεινός, ἡ, ὁν, poet. for ἀλγεινός (ἀλγος), irreg. compar. ἀλγλων, or, superl. ἀλγιστος, η, or, painful, sad, oppressive, burdensome, Il. 2, 787. Od. 3, 206. 2) difficult, hard; with infin. ἵπποις ἀλγεινοὶ δουμῆναι, hard to break, to be subdued, Il. 10, 402; spoken of a mule: ἀλγοτη δαμάσασθαι, Il. 23, 655. The compar. occurs only in the neut. ἀλγιον, comm. in the signif. the sadder, the worse, Il. 18, 278. Od. 4, 292; where some regard it as used for the positive, cf. Kühner Schul-Gram. § 627.

Ἀλεγνηορίδης, ον, ὁ, son of Alegenor = Promachus, [Il. 14, 503.]

ἀλεγίζω, poet. (ἀλέγω), only in pres. and imperf. to trouble oneself about a thing, to care for; with gen. and always with a negat. οὐκ ἀλεγίζειν τινός, Il. 1, 160. 8, 477; once absoL * Il. 15, 106.

ἀλεγήνω (=ἀλέγω), to trouble oneself about; with accus. always with δαιτα, to provide a meal, * Od. 1, 374. 2, 139; δολοφροσύνη, to practise deceit, h. Merc. 361; ἀγλαῖας, h. Merc. 476; absoL h. Merc. 557.

ἀλέγω, poet. (α, λέγω), only pres.; kindred forms ἀλεγίζω and ἀλεγήνω, prop. to compute, to reckon together; hence, to value, to esteem, to be careful; comm. with negat. absoL Il. 11, 389; absoL κύνεοικόν ἀλεγονται, careless sluts, in appos. with δμώας, Od. 19, 154. a) With gen. of the person: to trouble oneself about one, to care for him, Il. 8, 483. Od. 9, 115. 275. b) With accus. of the thing: ὅπωι θεῶν, to regard the vengeance of the gods, Il. 16, 388; τηνόν στλα, to keep, to secure the tackle of ships, Od. 6, 268. c) With a part. spoken of the *Litae* (Prayers): αἴ—μετόπωθ' Ατης ἀλεγονται κιούσαι, who take care to walk behind Ate, Il. 9, 504.

ἀλείνω, ep. form of ἀλέμαται (ἀλέη), only pres. and imperf. to escape, to shun, to flee; with accus. absoL καρδοσόντη ἀλέσσειν, with

craft (craftily) he turned away, avoided me, Od. 4, 251. b) With infin. κτείνειν, ἀλεξέμεναι ἀλέεινειν, Il. 6, 167. 13, 356.

ἀλεή, ἡ, poet. (ἀλη), the act of avoiding, escaping, Il. 22, 301. †

ἀλέη, ἡ (ἀλω), warmth, the heat of the sun, Od. 17, 23.

ἀλειαρ, ατος, τό, poet. (ἀλέω), prop. that which has been ground, flour, wheaten flour; in plur. Od. 20, 108. †

ἀλείς, εῖσα, εν, part. aor. pass. from εἰλω.

Ἀλείσιον, τό (λειος), Aleium, a place in Elis, no longer in existence in the time of Strabo, who however mentions a region near Olympia called τό Ἀλεισιον, Il. 2, 617.

Ἀλείσιον κολώνη, ἡ, either a hill near Aleium, or a monument of Alesius, who according to Eustath. on Il. 2, 617, was a son of Scillus, suitor of Hippodamea, Il. 11, 757.

ἀλεισον, τό (prob. from λειος that which is not smoothly or highly wrought), a goblet, always costly, and for the most part of gold, Il. 11, 774; and Od. 3, 53.

ἀλείτης, ον, ὁ, poet. (ἀλειτων), a seducer, a vile wretch; spoken of Paris, and of the suitors of Penelope, Il. 3, 28. Od. 20, 121.

ἀλειφαρ, ατος, τό (ἀλειφω), salve, unguent, balsam, with which the dead were anointed before burning, Il. 18, 351. Od. 3, 408.

ἀλείφω (λίπος), aor. ἡλειψα, aor. mid. ἡλειψάμην, 1) Act. to anoint, for the most part with λιπ' ελαιφ, olive oil, Il. 18, 350; also λιπ' alone, Od. 6, 227, see λίπα; spoken particularly of anointing after the bath, Od. 19, 505; ιηρον ἐπ' ᾳστιν, to rub wax upon the ears, Od. 12, 200. 2) Mid. to anoint oneself, with λιπ' ελαιφ, and with accus. χρόα, to anoint one's body, Il. 14, 175.

Ἀλεκτρυόν, όνος, ὁ (=ἀλέκτωρ), father of the Argonaut Leitus, Il. 17, 602; Ἀλέκτωρ, Apd. 1, 9. 16.

* ἀλέκτωρ, ορος, ὁ (α, λεγω), prop. the sleepless, the cock, Batr. 193.

Ἀλέκτωρ, ορος, ὁ, son of Pelops and Hesgesandra, whose daughter Iphiloche married Megapenthes, son of Menelaus, Od. 4, 10.

ἀλέκω, assumed theme of ἀλέξω.

ἀλέν, Dor. and ep. for ἀλέγων, see εἰλω.

Ἀλέξανδρος, ὁ (man-repelling, from ἀλέω and ἀνήρ), an honorary name of Paris son of Priam, because according to the

Schol. when a shepherd he often bravely defended himself against robbers, Il. 3, 16.

ἀλεξάνεμος, ον (ἀνεμος), *wind-repelling*, epith. of a thick mantle, Od. 14, 529. †

ἀλέξασθαι, ἀλεξάμενος, see ἀλέξω.

ἀλέξω furnishes tensee to ἀλέξω.

ἀλεξητήρ, ἥρος, ὁ (ἀλέξω), *repeller, defender, helper, máxos, protector in battle*, Il. 20, 396. †

ἀλεξίκακος, ον (κυκός), *averting evil, repelling misfortune*, epith. of Nestor, Il. 10, 20. †

ἀλέξω (theme ΑΛΕΚ), infin. ἀλεξέμεναι, fut. ἀλεξίσω, aor. 1 optat. ἀλεξήσειεν, Od. 3, 346; ep. aor. 2 ἀλακών, infin. ἀλακεῖν, part. ἀλακών (from theme ΑΛΚΩ), whence an ep. fut. ἀλάλκησει, Od. 10, 288, where Wolf reads ἀλάλκησι; mid. aor. subj. ἀλεξώμενθα, infin. ἀλέξασθαι, 1) *Act. to ward off, to avert, τι τινι, any thing from any one; καὶ τὸν ἡμέραν θανάσιμον, the evil day from the Greeks*, Il. 9, 251; *ἡμέσαι πῦ*, Il. 9, 347. b) With dat only: *to defend any one, to help*, Il. 3, 9, 5, 779. 2) Mid. to *repel from oneself, τινά, any one*, Il. 13, 475. Od. 18, 62; *absol. to defend oneself*, Il. 11, 348. Od. 9, 57.

ἀλέομαι and ἀλενόμαι, ep. and poet. (ἀλη), kindred form ἀλείνω, aor. 1 ἤλενάμην, and ἀλενάμην, subj. ἀλέηται, optat. ἀλέατο, imper. ἀλέασθε, infin. ἀλεύασθαι and ἀλέασθαι, part. ἀλενάμενος, *to shun, avoid, flee*; with accus. ἔγχεια, μῆνι, and absol. Il. 5, 28. b) With infin. ὅφει καὶ ἄλλος ἀλεύεται (poet. for ἀλεύηται), *ἡπεροπεύειν, that another also may be cautious about deceiving*, Od. 14, 400. Il 23, 340.

ἀλεται, ep. with shortened mood vowel for ἀληται; subj. aor. where elsewhere we find ἀλεται, Il. 11, 192; see ἀλλομαι.

ἀλετρεύω (ἀλετος), *to grind*; with accus. καρπόν, Od. 7, 104. †

ἀλετρίς, ἴδος, ἡ (ἀλέω), *grinding, γυνί, a grinding woman, the female slave who grinds the corn*, Od. 20, 105. †

ἀλενόμαι=ἀλέομαι, q. v.

ἀλέω, aor. 1 ἤλίσα, ep. ἀλεσσα, *to grind*, Od. 20, 109. † in Tmesis.

ἀλεωρή, ἡ (ἀλόμαι), poet. *the act of avoiding, retreating, flight*, Il. 24, 216. 2) *defence, protection*; spoken of the cuirass, Il. 12, 57. 15, 533.

ἄλη, ἡ, *the act of wandering or roaming about*, * Od. 10, 464. 21, 284.

ἀληθείη, ἡ (ἀληθής), *truth*; only ἀληθείην μιθεῖσθαι, καταλέγειν. Il. 24, 407. Od. 11, 507.

ἀληθείς, see ἀλάομαι.

* ἀληθεύω (ἀληθής), fut. σω, *to speak the truth, to be sincere*. Batr. 14.

ἀληθής, ἐς (ληθῶ), *undisguised, sincere, true, upright, γυνή*, Il. 12, 433. 2) *true, often neut. plur. αἰηθέα εἰπεῖν*, Il. and Od.

Ἄλητον πεδίον, τό, the Aleian plain in Asia Minor, where Bellerophontes, hated by the gods, wandered solitarily about, Il. 6, 201. According to a later tradition, proud of having slain Chimera, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod. it was near the city Mallus in Cilicia, between the rivers Pyramus and Synarus, Hdt. 6, 85. (Signif. prob. from ἄλη, the field of wandering, or from λήιον, harvestless, uncultivated.)

ἀλητός, ον (λητον), *without possessions, poor, destitute of an estate*, * Il. 9, 125. 267.

ἄλητης, ον, ep. ἄλλητος (λίγω), *unceasing, endless, incessant, θυμός*, Il. 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζειν, Il. 11, 12. Hom. has only the ep. form.

ἀλημεναι, ep. for ἀληναι, see εἰλω.

ἀλημων, ονος, ὁ (ἀλάομαι), *wandering about*, Od. 19, 74; subst. a vagrant, * Od. 17, 376.

ἀληται, see εἰλω.

ἀληται (ἀληται ed. Wolf), 3 sing. aor. 2 subj. from ἀλλομαι, Il. 21, 536.

ἀλητεύω (ἀλήτης), *only prea. to wander about, to roam*; often in Od., comm. spoken of vagrants, *to beg*, Od. 14, 126. 16, 101; but also of hunters, Od. 12, 338.

ἀλήτης, ον, ὁ, *a vagrant, a beggar*, * Od. 14, 124.

Ἄλθαια, ἡ, daughter of Thestius and Erythemis, sister of Leda, wife of Cenius of Calydon, who bore to him Meleager, Dejanira, etc. She slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcae his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, Il. 9, 555. [In part post-Homeric. cf. Jahrbüch, Jahn and Klotz. März. 1843, p. 250.]

ἄλθομαι, ep. mid. *to heal, to be healed, to*

get well, Il. 5, 417. † ἄλθω, akin to *alo*, to make grow.

ἄλινής; ἐς (ἄημι), gen. ἐσ, *blowing over or on the sea*, epith. of a favorable wind, Od. 4, 361. †

Ἄλιστος, ὁ (situated on the sea, from ἄλς and ἥψεις), *Haliartus*, a town in Boeotia, on the shore of the Copaic gulf, now *Mazzi*, Il. 2, 503; also ή, Diod.

ἀλίστος, ον, poet. (*λαζόμαι*), *unyielding, not to be stayed, incessant, immense, μάχη, πόλεμος, ὅμαδος*. The neut. as adv., ἄλιστον ὀδύρεσθαι, to lament incessantly, Il. 24, 549. * Il.

* ἄλιγείτω, ον, poet. (*γείτω*), *near to the sea*, Ep. 4.

ἀλίγικος, ον (ἡλιξ), prop. of equal age, but generally, *like, equal, similar, τινι*, Il. 6, 401. Od. 8, 174.

ἄλινός, ḡος, ὁ (ἄλς), *a fisherman*, Od. 12, 251. 22, 384, and generally, 2) *a seaman, a sailor*, Od. 24, 418; as adj. ἀρέται ἄλινες, rowers at sea, Od. 16, 349. * Od.

Ἄλιζωνες, οι, sing. *Ἄλιζων*, ḡνος, ὁ (encircled by the sea, from ἄλς and ζώνη), the *Halizones*, a people on the Euxine, in Bithynia, neighbors of the Paphlagonians, Il. 2, 856. Steph. According to Strabo, prob. the later Chalybians, who in his time were called Chaldei. Eustath. and Strabo also cite the nom. *Ἀλίζωνος*. (They must not be confounded with *Ἄλαζωνες*, a nomadic people in Scythia.)

Ἄλη, ή (fem. of ἄλιος), daughter of Neurus and Doria, Il. 18, 40.

Ἄλιθέρος, ον, ὁ, son of Mastor, a faithful friend of Ulysses in Ithaca, Od. 2, 157. 17, 68.

ἀλιμυρίεις, εσσα, εν, poet. (*μύρω*), *flowing into the sea, rushing seaward, ποταμός*, Il. 21, 190. Od. 5, 460.

ἄλιος, ίη, ιον (ἄλς), *belonging to the sea, dwelling in the sea; γέρων ἄλιος*, the old man of the sea — *Nereus*, Il. 1, 556; ἄλαι, *θεάτριον*, sea-goddesses, Il. 24, 84; ἄθανται ἄλαι, Il. 18, 84; also ἄλαι alone, Il. 18, 432. 2) *frailless, idle, vain, βίλος, μῦθος, ὕδος, ὄφιος*, Il. and Od. (The second signif. is comm. derived from ἄλς, but unnecessarily, since the earliest language connected with the sea the idea of unfruitfulness.)

Ἄλιος, ή, 1) a Lycian, Il. 5, 678. 2) son of Alcimous, Od. 8, 119.

ἄλιοτρεψίς, ἐς, poet. (*τρέψω*), gen. ἐσ, *nourished in the sea, sea-fattened*; epith. of seals, Od. 4, 442. †

ἄλιόω (ἄλιος), aor. ἄλισσα, without augm. *to make vain, to frustrate, to render void, ρύον Λίος*, Od. 5, 104; βίλος, to shoot an arrow without effect, Il. 16, 737.

ἄλιπλος, ον (πλίνω), *whelmed in the sea. τείχεα ἄλιπλα θῖνεια, to sink the walls into the sea*, Il. 12, 26. †

ἄλιπρόφυρος, ον (*πορφύρα*), *colored with the purple of the sea-snail, sea-purple, ἡλικατα, φάρεα*, * Od. 6, 53. 13, 108.

ἄλις, adv. (ἄλης), 1) *in heaps, in multitudes, in crowds, in swarms*, Il. 2, 90. Od. 13, 136. Hom. never has a seq. gen. 2) *sufficiently, enough*, Il. 14, 121. ἢ οὐκ ἄλις, is it not enough? with a seq. οτι or ως, Il. 5, 349. 23, 670. ὅθι ἔκειτο ἄλις εὐώδεις ἔλαιον, where was in abundance fragrant oil, Od. 2, 339.

ἄλισκομαι (in the act. obsol. theme Ἀλο-), fut. ἄλισκομαι only Batr. 236, aor. 2 ἄλιλον, ἄλιλον only Od. 22, 230, subj. ἄλιλον ep. for ἄλιλον, optat. ἄλιλην ep. ἄλιληρ, Il. 9, 592, infin. ἄλιλον, part. ἄλιλος (ἄλιλος with ἄ, Il. 5, 487), 1) *to be caught, seized, captured; spoken of men and cities.* 2) Metaph. *Θανάτος ἄλιλαται, to be snatched away by death*, Il. 21, 281. Od. 5, 312; hence also alone *to be killed*, Il. 12, 172. 14, 81. 17, 506. Od. 18, 265. * μῆπος, ώς ἄφιστοι λίνον ἄλιλος πανάγρου—*κύρμα γηρυσθ*, lest ye, as if caught in the meshes of a linen net, become a prey, Il. 5, 487. (According to Butt. Gr. Gram. § 33. 3. 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector, and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ᾥ in ἄλιλοτε, Bothe proposes to read ἄλιλοτε, from ἄλιλω, *trepide erro.*]

ἄλιταιω, poet., aor. 2 ἄλιτον once, Il. 9, 375; aor. mid. ἄλιτόμην, infin. ἄλιτάσθαι, with like signif. *to do wrong, to sin; always with accus. τινά, to sin against any one*, Il. 9, 375. 19, 265; ἄθαντον, Od. 4, 378; *Λιός ἐφετμός*, to violate the commands of Jupiter, Il. 24, 570.

ἄλιτημενος, η, ον, an ep. perf. part. with accent of pres. for ἄλιτημένος from ἄλιταιω with active signif. *doing wrong, sinning; with dat. θεοῖς, against the gods*, Od. 4, 807. † According to Rost Vollet Lexik. under ἄλι-

ταῦτα, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject: ‘for he is no sinner in the eyes of the gods.’

ἀλιτήμων, ορος, ὁ (ἀλιταινω), *sinning, wicked*, * Il. 24, 157. 186.

ἀλιτρός, ὁ, contr. for ἀλιτρός, *a wicked man, a sinner*, Il. 8, 361; δαμοσιτ, against the gods, Il. 23, 595; also in a softer signif. *knaves, rogue*, Od. 5, 182.

Ἀλκάθοος, ὁ (quick in defence, from ἀλκή and θόος), son of Asyetes and [husband] of Hippodamea the sister of Aeneas, and his foster-father; Idomeneus slew him, Il. 12, 93. 13, [427.] 465.

Ἀλκάρδηη, ἡ, wife of Polybus, in the Egyptian Thebae, with whom Menelaus lodged, Od. 4, 126.

Ἀλκανδρος, ὁ (man-repelling, from ἀλκή and ἀνήρ), a Lycian, slain by Ulysses, Il. 5, 678.

ἀλκαρ, τό (ἀλκή), gen. and dat. obsol. *defence, protection*; with gen. Ἀχαιῶν, of the Achians, Il. 11, 823; and dat. Τρώωνται, for the Trojans, Il. 5, 644; but γέραος ἀλκαρ, a protection against age, h. Ap. 193. * Il.

ἀλκή, ἡ, with *metaplast. dat. ἀλκή, also ἀλκῆ,* Od. 24, 509. 1) *strength, physical power*, Il. 3, 45. 6, 263. Od. 22, 237. 2) *defence, protection, help*, ὅ τοι ἐξ Ιτίος οὐχ ἔπειτ ἀλκή, that help from Jupiter follows thee not, Il. 8, 140. 14, 786. Od. 12, 120. 3) the power to defend, whether of body or mind, *strength, courage, boldness*, Il. 2, 234. ἐπιειμένος ἀλκήν, clothed with courage, Il. 7, 164. μέμενθαι θυρῆδος ἀλκῆς, to remember, think of impetuous courage, Il. 5, 718. 4) Personified as a goddess and represented in the *segis*, Il. 5, 740.

* ἀλκήεις, εσσα, εν, poet. (ἀλκή), *defending, courageous, brave, bold*, h. 28, 3.

Ἀλκηστίς, ιος, ἡ, Alcestis, daughter of Pelias and Anaxibia, wife of Admetus king of Pheræ in Thessaly. By a decree of the Fates, according to later mythology, Admetus was to be delivered from death, if some one should die for him. Alcestis laid down her life for him, but Proserpine sent her back, Il. 2, 715.

ἀλκή, ep. dat. of ἀλκή, from the obsol. root ἄλε; always ἀλκή πεπονθεί, trusting to his strength, Il. 5, 299.

Ἀλκμεδών, ορος, ὁ (meditating defence, from ἀλκή and μέδων), son of Laercea, leader

of the Myrmidons under Achilles; after the death of Patroclus, his charioteer, Il. 16, 197.

Ἀλκιμίδης, ον, ὁ, son of Alcimus = Mentor, Od. 21, 235.

ἀλκύμος, ον (ἀλκή), *strong, ἥγκος, δόρυ*.

2) Spoken of warriors, *courageous, brave*; also of animals, Il. 20, 169.

Ἀλκύμος, ὁ, 1) father of Mentor. 2) a Myrmidon, friend of Achilles, Il. 19, 392.

Ἀλκίνοος, ὁ (of a spirited disposition, from ρόος), son of Nausithous, grandson of Neptune, king of the Pheacees in Scheria, by whom Ulysses having suffered shipwreck, was hospitably received, Od. 6, 12 seq. 8, 118.

Ἀλκίστηη, ἡ, a female slave of Helen in Sparta, Od. 4, 124.

Ἀλκμαίων, ορος, ὁ (from ἀλκή and μαλαμαί striving for defence), son of Amphiaraus and Eriphyle, brother of Amphiliocus, and leader of the Epigoni against Thebes, Od. 15, 248. [According to later mythology, Apd. 3, 7,] when Amphiaraus, betrayed by his wife, was obliged to go to the Theban war, he directed him, in case of his death, to slay his mother. He did it, and was on this account persecuted by the furies, till at last he found rest in an island of the Achelous.

Ἀλκμάδων, ονος, ὁ, ep. for Ἀλκμαίων, son of Thestor, a Greek, slain by Sarpedon before Troy, Il. 12, 394.

Ἀλκμήνη, ἡ, daughter of Electryon king of Mycenæ, wife of Amphitryon in Thebes, mother of Hercules by Jupiter, and of Iphicles by Amphitryon. Juno hated her, delayed the birth of Hercules and accelerated that of Eurystheus, that the latter might have the dominion over the former, Il. 14, 323. 19, 119. Od. 11, 266.

ἀλκτήρ, ἥρος, ὁ (ἀλκή), *defender, helper; ἄρχης, avenger of a curse, [i. e. of calamity injury, death,] Il. 14, 485. 18, 100; spoken of a javelin: κυνάν καὶ ἀνδρῶν, a defence against dogs and men, Od. 14, 531. 21, 340.*

Ἀλκενόη, ἡ, a name of Cleopatra wife of Meleager; so named from Alcyone daughter of Aeolus, who after the death of her husband Ceyx, plunged into the sea, and was changed by Thetis into a kingfisher. The point of comparison would then consist only in this, that Marpeissa, like Alcyone, separated from her husband wept. More naturally and probably, Heyne and Spitzner under-

stand by ἀλκυών the kingfisher (see ἀλκυών), Il. 9, 562.

Ἀλκυών, ὄρος, ἡ, as prop. name = Ἀλκυών, Il. 9, 563, ed. Wolf.

ἀλκυών, ὄρος, ἡ, Ion. for ἀλκυών, the *seaking-fisher*, alcedo (from ἄλς and κύειν, because it was thought to brood in the sea). Heyne and Spitzner write Il. 9, 563 ἀλκυόνος instead of Ἀλκ., because Hom. knew nothing of the transformation of Alcyone. They therefore refer the words πολυπενθέος οὔρος ἔχοντα to the tender wailings of the kingfisher, which is often mentioned by the poets. These form a good point of comparison for the sad voice and tender complaints of Marpessa, separated by Apollo from her beloved.

ἄλως, obsol. root of ἀλαλχεῖν, ἀλέσω.

ἄλλα, conj. (prop. neut. from ἄλλος), *but, still, yet, however, notwithstanding*; it indicates in general a greater or less opposition in the thought. It is used: 1) For connecting with the foregoing an entirely opposite idea; in which case after a negative proposition, it is translated *but*, Il. 1, 94; it indicates the antithesis after οὐδὲ, Il. 2, 754. 2) For annexing a different thought of such a character, that the force of the preceding clause is but partially removed. This takes place both after affirmative and negative clauses, and is translated by *but, however, still*; and the antithesis is prepared by μέν, ἵνοι, γέ, etc. Il. 1, 24. 16, 210. The antithesis also often consists in a hypothetical protasis, εἰ—ἄλια, Il. 1, 281; εἴπερ—ἄλλα, Il. 8, 154; εἴπερ τε, —ἄλλα τε, Il. 1, 82. 3) To mark an exception after a negative clause. After οὐτὶς ἄλλος, ἄλλο is translated *than*, Il. 21, 275. Od. 3, 377; also after οὐτὶ ἄλλος, Od. 8, 311 seq. cf. 12, 403 seq. 4) It stands at the beginning of a clause adverbially, to indicate the transition to a different thought; hence in exhortations, exclamations, etc., ἀλλ' ἦγε, ἀλλ' ἦγε δή, *but come on! but up now!* 5) It is often connected with other particles: ἀλλ' ἥρα, *but indeed*, after a negative; ἀλλὰ γάρ, *but certainly, still indeed* (prop. each particle retains its original signif., the first marking the antithesis, the second the reason; still the antithesis must often be supplied from the connection); ἀλλ' οὐ γάρ, *but not indeed*, Od. 14, 334. 19, 591; ἀλλ' ἦτοι, *still indeed*; ἀλλὰ ναι ὡς, *but even thus*; ἀλλ' οὐδὲ ὡς, *but not even thus*.

ἄλλεγεν, ἄλλεῖαι, ep. for ἀνίλεγεν, ἀναλίξαι from ἀναλέγειν.

ἄλλη, adv. (prop. dat. sing. from ἄλλος), 1) *in another way, elsewhere*, Il. 13, 49; *in another manner, φρονεῖν*, h. Ap. 469. 2) *away, to some other place*; *that my reward is going away*, Il. 1, 120; τρέπειν τε, Il. 5, 187. 3) *otherwise*, Il. 15, 51.

ἄλληκτος, ον, ep. for ἄληκτος, q. v.

ἄλληλων (from ἄλλοι ἄλλον, prop. ἄλλαλων), only in gen. dat. accus. of plur. and dual (the nom. is from the signif. impossible), *one another, mutually, reciprocally*. Ιδμεν δ' ἄλληλων γενεύν, we know each other's race, Il. 20, 203; ἄλληλοιον ep. for ἄλλιοιον as gen. Il. 10, 65.

ἄλλογρωτος, ον (*γιγνώσκω*), *known to others, hence strange to us, foreign, δῆμος*, Od. 2, 366. †

ἄλλοδαπός, ἡ, ὁν (from ἄλλος, either lengthened, or contracted with ἔδαφος), *from another land, strange, foreign*, Od. 14, 231. 2) *Subst. a stranger*, Il. 3, 48.

ἄλλοειδής, ἐς (*εἶδος*), *of a different form, of different appearance*, Od. 13, 194. † (*ἄλλοειδέα* is to be read as trisyllabic.)

ἄλλοθεν, adv. (*ἄλλος*), *from another place, from a different place*, Od. 3, 318; often ἄλλοθεν ἄλλος, which, like the Latin *alius aliunde*, expresses a double clause, see *ἄλλος*; *one from one place, another from another*, Il. 2, 75. Od. 9, 401.

ἄλλοθι, adv. (*ἄλλος*), *elsewhere, sometimes with gen. ἄλλοθι γαῖης, elsewhere upon earth*, Od. 2, 131; πάτρης, *far from one's country*, *Od. 17, 318.

ἄλλοθρος, ον (*θρόος*), *sounding differently, speaking strangely, speaking in a foreign tongue*, *Od. 1, 183. 3, 302.

ἄλλοος, η, ον (*ἄλλος*), *of different quality, differently formed*, Il. 4, 258; always with the idea of comparison, *ἄλλοος μοι ἐφάνης ἡδ πύριοιθεν*, thou appearest now to me otherwise than before, Od. 16, 181.

ἄλλοματα, aor. 1 ἡλάμην, only Batr. 252, comm. aor. 2 ἡλόμην, of which only subj. ἄληται, ep. ἄλεται (*ἄλεται* ed. Wolf cf. Spitzner on Il. 11, 192), ep. 2 and 3 sing. of sync. aor. 2 ἀλσο, ἀλτο, part. ἄλμετος, 1) *to leap, ἐς ὄξεων*, from the chariot, Il. εἰς ὄπους. 2) *Spoken of any vehement motion, to rush, to run, ἐπὶ τινι, upon any one*, Il. 13, 611; *to fly, spoken of an arrow*, Il. 4, 125.

ἀλλοπρόσαλλος (*πρός*, ἄλλος), *turning from one to another, alternately with both parties, fickle, inconstant*, epith. of Mars, Il. 5, 831. 889. [* Il.]

ἄλλος, *η, ον*, 1) *another*, with gen. ἄλλος *Ἄχαιον*; it seems to stand pleonastically with πλήσιος, ἔκστος, Il. 4, 81. 16, 697; ἄλλος μέν, ἄλλος δέ, *the one, the other*. 2) *οἱ ἄλλοι* and *ἄλλοι*, *the rest*, Il. 2, 1. 17, 280. τὰ ἄλλα, contr. τὰλλα, better τάλλα, (cf. Butt. Gram. § 29. note 2.) *the rest, cetera*, Il. 1, 465. 3) *another*, i. e. different, not like the preceding, Il. 13, 64. Od. 2, 93; with ἄλλα following, Il. 21, 275; or *εἰ μὴ*, h. Cer. 78; hence 4) Poet. = ἀλλότριος, *strange, foreign*, Od. 23, 274. 5) τὰ ἄλλα, and τὸ ἄλλο, *in other respects, besides*, Il. 23, 454. 6) Hom. often connects ἄλλος with another case, or with an adv. of the same root, so that, like the Lat. *alius*, it contains a double clause: ἄλλος δ' ἄλλῳ ἔφεν θεῶν, one sacrificed to one, another to another of the immortal gods, Il. 2, 400. cf. Il. 2, 804. Od. 14, 228. 7) Sometimes ἄλλος, like the French *autre*, is apparently superfluous, marking something diverse from the thing mentioned. It may often be translated, *on the other hand*, Il. 21, 22. Od. 1, 132. 2, 412.

ἄλλοτε, adv. (ἄλλος), *to another place, in another place*, * Od. 23, 184. 204.

ἄλλοτε, adv. (ὅτε), 1) *another time, once, formerly*. 2) Often ἄλλοτε—ἄλλοτε, or ὅτε μέτρ—ἄλλοτε δέ, Il. 11, 568; *now—then, now—now*. 3) In connection with ἄλλος: ἄλλοτε ἄλλῳ Ζεὺς ἀγαθόν τε κακόν τε δίδοι, Jupiter gives good and evil now to one, now to another, Od. 4, 237.

ἀλλότριος, *η, ον* (ἄλλος), 1) *strange*, i. e. belonging to another, *βίοτος*, to be free of others' property, Od. 17, 452; *οἱ δὲ ηδη γραθοῖς γελοῖον ἀλλότριοι*, they laughed now with strange jaws, i. e. either *immoderately*, (they spared their jaws in laughing as little as if they belonged to others,) or with *distorted* countenance, Od. 20, 347. 2) *strange*, i. e. from another land, *φοις*, a foreigner, Od. 18, 218; = *hostile*, Il. 5, 214. Od. 16, 102.

ἄλοφος, *ον*, ep. for ἄλοφος.

ἀλλοφρονέω (*φρονίω*), prop. to be of another opinion, hence 1) *to think on something else, to be in thought*, Od. 10, 374. 2) *to be of absent mind, to be senseless*, Il. 23, 698, only particip.

ἄλλυδις, ep. adv. (ἄλλος), *to another place*; with ἄλλος added, διὰ τὸ ἔτρεσσεν ἄλλυδις ἄλλος, they fled one to one place, another to another, Il. 11, 486. 17, 729. ἄλλυδις ἄλλη, one in this way, another in that, Od. 5, 71. τοῦ χακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη, the color of the dastard changed now in this way, now in that, Il. 13, 279.

ἄλλυεσκεν, poet. for ἀνελύεσκεν, iterat. imperf. fr. ἀναλύειν.

ἄλλως, adv. (ἄλλος), 1) *otherwise, in another manner*, Il. 5, 218; sometimes in a good sense, *otherwise*, i. e. better, Il. 11, 391. 14, 53. 19, 401. Od. 8, 176. 20, 211. 2) *otherwise (than we believe)*, i. e. *rainily, in rain*, Il. 23, 144. 3) *without aim, without object*, Od. 14, 124. 4) *in another view, in other respects, for the rest, besides*, οἱ δὲ ἀγρυπνοὶ τοι καὶ ἄλλως, Il. 9, 699. Od. 17, 577. 21, 87.

ἄλμα, *ατος, τό* (ἄλματι), *the act of leaping, springing*, * Od. 8, 103. 129.

ἄλμη, *ἡ* (ἄλς), 1) *salt water, brine, especially of the sea*, Od. 5, 53. 2) *the dirt from dried sea-water*, * Od. 6, 137.

ἄλμυρός, *ἡ, ὁν* (ἄλμη), *salt, briny*; only with *ὕδωρ*, *salt water, the briny flood*, * Od. 4, 511.

ἄλογέω (*λόγος*), *without care, to take no heed, to disregard, to despise*, Il. 15, 162. † ἄλοθεν, adv. (ἄλς), *from the sea*; ἐξ ἄλοθεν, *from the sea*, Il. 21, 335.

ἄλοιαω, poet. for ἄλοιω (ἄλων), *to beat, to strike*; with acc. γαῖαν χρεστή, Il. 9, 568. †

ἄλοιρή, *ἡ* (ἄλειφω), *what is used for anointing, fat, ointment, to make any thing supple*, Il. 17, 390; also oil for the human body, Od. 6, 220. 2) *fat, especially hog's fat*, connected with the flesh, Il. 9, 208. Od. 8, 476.

Ἄλόπη, *ἡ*, a town in Phthiotis (Thessaly), near Larissa, under the dominion of Achilles, Il. 2, 682 (otherwise unknown).

Ἄλος, *ἡ*, a town in Achaia Phthiotis (Thessaly) on mount Othrya, not far from Pharsalus, belonging to Achilles's realm, Il. 2, 682. (Better Ἄλος, as Dem. Strab. from ἄλς, named from the salt-pits.)

ἄλοιδην, *ἡ*, *one living in the sea*, name of *Thetis*, Il. 10, 607. 2) pr. n. appellation of *Amphitrite*, Od. 4, 404 (from ἄλς and ἴδης, nourished from the sea; or poet. for

ἀλοσύνη, from ἄλς and σύν = σύνομαι, with epenthetic δ, moving in the sea).

ἄλοφος, οὐ, ερ. ἄλλοφος (*λόφος*), *without crest*, Il. 10, 258. †

ἄλογος, ἡ (*λίχος*), *bed-fellow, wife.* 2) *concubine*, Il. 9, 336. Od. 4, 623!

ἄλώω, ερ. for ἄλαον, imper. pres. from ἄλαμαι, Od.

ἄλώωται, see ἄλαμαι, Od.

ἄλς, ἄλσις, ὁ, *salt*, sing. only Ion. and poet. Il. 9, 214; comm. plur. ἄλες; ἄλσας *ἄλεσσι μεμιγμένον*, food seasoned with salt, Od. 11, 123. 23, 270. οὐδὲν' ἄλα δοῦλης, prov., thou wouldst not give even a grain of salt, i. e. not the smallest portion, Od. 17, 455. 2) ἡ ἄλς, poet. *the briny deep, the sea*, Il. 1, 141; and often opposed to γῆ, Od. [The latter is the primary idea; cf. Od. 11, 122. 123.]

ἄλσος, ερο. 2 sing. aor. 2 of ἄλλομαι.

ἄλσος, εος, τό (*ἄλδω*), *a sacred grove, or wood*, and generally a region consecrated to a deity, Il. 2, 506.

'Ἀλτης, αο and εω, ὁ, a king of the Leleges of Pedasus, father of Laothoe, Il. 21, 85. 86. 22, 51.

ἄλτο, ερ. syncop. 3 sing. aor. 2 from ἄλλομαι.

'Ἀλύβας, αυτος, ἡ, a town of uncertain situation, according to Eustath. the later *Metapontum*, in Lower Italy, according to others = 'Αλύβη, Od. 24, 304.

'Ἀλιβῆ, ἡ, a town on the Pontus Euxinus, whence silver comes, Il. 2, 858. According to Strabo the later Chalybes dwelt here, from whom the Greeks first procured their metals.

ἄλνοκαῖω, only pres. and imperf. poet. lengthened form fr. ἄλνοκω, 1) *to avoid, to flee*; with accus. ὑβριν, Od. 17, 581. 2) Absol. *to flee, νόστιν πολέμοιο, from the war*, Il. 5, 253. 6, 443.

ἄλνοκάνω, poet. form of ἄλνοκω in the imperf. Od. 22, 330. †

ἄλνοκω (*ἀλεύομαι*), poet. form, fut. ἄλνεω, aor. ἤλνει, *to avoid, to escape, to shun*; with accus. ὅλεθρον, *to escape destruction*, Il. 10, 371; θάνατον, Od. 2, 353. ἤλνει ἐταίρους, I had withdrawn myself from my companions, Od. 12, 335. 2) Absol. *to fly, to escape, προτὶ στον, to the city*, Il. 10, 348. Od. 22, 460.

*ἄλνοσσω (ep. form from ἄλνω), *to be confused in mind, to be insane*; spoken of dogs

which have tasted blood, *to be fierce*, Il. 22, 70. †

ἄλντος, ον (*λίνω*), *indissoluble, πίδαι*, Il. 13, 37; πεῖραρ, Il. 13, 360; δεσμοι, Od. 8, 275.

ἄλνω, poet. (akin to ἄλη), *to be beside oneself, a) from pain, to be greatly distressed*, Il. 5, 352. 24, 12. Od. 9, 398. b) from joy: ἡ ἄλνεις, ὅτι Ἰπον ἐνίκησας, art thou beside thyself, that thou hast conquered Iris, Od. 18, 333 (ū, once ū, Od. 9, 398).

ἄλφαίνω, poet. ἄλφον, optat. ἄλφος, prop. to find; in Hom. *to gain, to procure, τινει τι*, as μυριῶν ἀρο, a prodigious price, Od. 15, 453; βίστον πολύν, Od. 17, 250. 20, 383: ἀνατόμισιον, Il. 21, 79.

'Ἀλφεός, ὁ, *Alpheus*, a river in Elis, which rises in Arcadia, and flows into the Ionian sea near Pitane, now Alfeo, Il. 2, 592. 2) *the river-god*, Il. 5, 545. Od. 3, 489.

ἄλφειροιος, η, ον (*ἄλφεῖν, βοῦς*), prop. *cattle-finding*, epith. of virgins who have many suitors that bring cattle as presents (*ἔντα*), to purchase them from their parents; hence *much-wooed*, Il. 18, 593. †

ἄλφηστης, οῦ, ὁ (*ἄλφεῖν*), *the inventor, the finder*; adj. in the Od. ἄνδρες ἄλφησται, *inventive, gainful men*, (accord. to Eustath. epith. of man, who thus distinguished himself from the beasts; or better with Nitzsch on Od. 1, 349, industrious, intent upon gain, and therefore also inventive,) * Od. 1, 349. h. Ap. 458.

ἄλφη, τό, indeclin. poet. shorter form for ἄλφιτον, h. Cer. 208.

ἄλφιτον, τό (*ἄλφεῖν*), *raw or baked barley*, because this was the earliest general food, reduced by a hand-mill to meal or a coarse powder; hence sing. ἄλφίτον ἔρεον ἀκτί, the ground of the sacred barley, [a periphrasis for ἄλφιτα or ἄργον, Schol.] Od. 14, 429. Il. 11, 631, and μιλιφάτον ἄλφ, Od. 2, 355. Oftener in the plur. ἄλφιτα, *barley-flour*, from which bread, cakes, soup, etc. was prepared, Il. 11, 631. Od. 10, 234. Also in sacrifices it was sprinkled on the flesh, Od. 2, 290.

ἄλφοι, see ἄλφαινω.

'Ἀλωένης, ἡς, ὁ (*thresher, from ἀλωή*), son of Neptune and Canace, husband of Iphimedea, father of the Aloides, Otus, and Ephialtes, Il. 5, 386.

ἄλωή, ἡ (*ἀλωά*), poet. *a threshing-floor, a level place in the field for threshing grain*,

Il. 5, 499. 20, 496. 2) a cultivated piece of ground, sowed with grain or planted with trees, *fruit-garden, vineyard, corn-field*, Il. 9, 534. Od. 1, 193.

ἀλώγ, ep. for ἀλῶ, 3 sing. subj. aor. 2, but ἀλόη, ep. for ἀλοή, 3 sing. optat. from ἀλίσκομαι.

ἀλώμενος, part. pres. from ἀλάσκω.

ἀλώμεναι, ep. for ἀλάναι, see ἀλίσκομαι.

ἀλώω, ep. for ἀλῶ, see ἀλίσκομαι.

ἄμ, abbrev. for ἄνα, before β, π, φ: ἄμ πεδίον, ἄμ φύρον.

ἄμα, adv. 1) *together with, simultaneously*, spoken of time; as prepos. with dat. ἄμα δ' ἡλίῳ καταδύντι, together with the setting sun, Il. 1, 592. 2) Of persons; *together with, in company with, along with*; ἄμα λαῷ θωρηχθῆναι, to arm with the people. 3) Of likeness, or similarity, prop. *together with*; then, *like*. ἄμα πνοής ἀνέπαιο, like the blasts of wind, Il. 16, 149. Od. 1, 98.

Ἄμαζόνες, αἱ (from ἀ and μάζος, breastless), the Amazons, warlike women of mythic antiquity, who allowed no man among them, and amputated the right breast in infancy, to allow a freer use of the bow. Their abode, according to most poets, was on the river Thermodon, in Cappadocia, or in Scythia, on the Maeotic lake. According to Il. 6, 186, they invaded Lycia, but were destroyed by Bellerophontes, and according to Il. 3, 189, they also attacked Phrygia in the kingdom of Priam. Obscure traditions of armed Scythian women were probably the origin this fable.

Ἄμαθεια, ἡ (living in the downs, from ἄμαθος), daughter of Nereus and Doris, Il. 18, 49.

ἄμαθος, ἡ, poet. = φάμαθος, sand, dust, Il. 5, 586. † Plur. the downs on the sea-coast, h. in Ap. 439.

ἄμαθύνω (ἄμαθος), *to reduce to dust, to destroy, πόλιν*, Il. 9, 593. 2) *to conceal [in the sand], κόνιν*, h. Merc. 140.

ἄμαμάκετος, η, ον, very great, monstrous, prodigious, epith. of Chimæra, and of a mast, Il. 6, 179. Od. 14, 311 (of uncertain derivation, comm. from α and μῆκος, or according to Passow, from ἄμαχος, μαίμαχος, with reduplic. invincible, cf. δαίδαλος).

ἀμαλδύνω (ἀμαλός), aor. ἡμάλδυνα, prop. to render soft; hence *to destroy, to demolish; ταῦγες*, to tear down a wall, * Il. 7, 463. 12, 18.

ἀμαλλοθετήρ, ἥρος, ὁ (ἀμαλλα, δίω), the sheaf-binder, * Il. 18, 553. 554.

ἀμαλός, ἡ, ὅν, ep. for ἀκαλός, tender, weak, Il. 22, 310. Od. 20, 14.

ἄμαξα, ἡ, ep. and Ion. for ἄμαξα (ἀγω), wagon, freight-wagon, in distinction from the two-wheeled war-chariot, ἄρμα, Il. 7, 426. Od. 9, 241. 2) the *Wagon*, a constellation in the northern sky, a name of the Great Bear in the heavens, [cf. Charles's Wain]; see Ἀρκτος, Il. 18, 487. Od. 5, 273.

ἄμαξιτός, ἡ (ἄμαξα), sc. ὁδός, a wagon-road, a street, Il. 22, 146. † h. Cer. 177.

ἀμάρη, ἡ, a channel for water, a ditch, Il. 21, 259. †

ἄμαρτάγω, fut. ἄμαρτήσομαι, aor. ἄμαρτον, ep. also ἄμβροτον, (by metathesis, changing ε into ο, with β epenthetic, and a change of the breathing.) 1) *to fail, to miss, not to hit the mark, τινός, any one*; spoken especially of missiles, Il. 10, 372; hence 2) metaph. *to fail, to err, to deviate; νοήματος ἐσθλοῦ*, she swerved not from a noble mind, Od. 7, 292. οὐχ ἔμάρτας μένθω, he mistook not the words, i. e. he always selected the right words, Od. 11, 511; also absol. *to fail, err, mistake*, Il. 9, 501. Od. 21, 155. 3) *to fail of what one has, to lose, to be deprived of, ὀπωπῆς*, Od. 9, 512. 4) *to make a failure in any thing; δεφαν*, failed not to bring gifts, Il. 24, 68.

ἄμαρτη or ἄμαρτῆ, adv. (ἄμα, ἀρτάω), together, at the same time, Il. 5, 656. Od. 22, 81. Others write ἄμαρτή or ὄμαρτῆ.

ἄμαρτοεπής, ἐσ, ep. (ἐπος), missing the proper words, idly prating, Il. 13, 824. †

* ἄμαργη, ἡ (μαλφω), poet. for μαρμαργή, the glimmering, flashing, gleaming of the eyes, h. Merc. 45.

Ἄμαργκειδης, ον, ὁ, son of Amarynceus = Dioreos, Il. 2, 622. 4, 517.

Ἄμαργκενές, ἥρος, ὁ (ἀμαργνύσσω), son of Alector, a brave warrior who went from Thessaly to Elis, and aided Augeas against Hercules. As a reward, Augeas shared with him the throne. His funeral is mentioned, Il. 23, 631.

* ἄμαργύπω, fut. ξε, to shine, to gleam, ἀπὸ βλεφάρων, h. Merc. 278. 415.

ἄματροχάω, poet. (τρέχω), only part. pres. ἄματροχών, ep. for ἄματροχών, running with, Od. 15, 451. †

άματροχή, ἡ, ep. (τρέχω), the running

together of chariots, [a clash of chariots Cowp.] Il. 23, 422. †

ἀμανρός, ἡ, ὁν, poet. (*μαίρω*), not shining, dark, indistinct, εἰδολον, * Od. 4, 824. 835.

ἀμάργετι, adv. (*μάχη*), without battle, without contest, Il. 21, 437. †

ἀμάρος (*ἄμα*), aor. ἀμησα, ep. for *ἡμησα*, aor. mid. ἀμησάμενος, prop. to gather; hence 1) *Act. to mow, to reap*; *absol.* Il. 18, 531; with accus. Il. 24, 451. Od. 9, 135. 2) *to collect for oneself*; with accus. γάλα τε ταλάροισι, the milk curd in baskets, Od. 9, 247.

ἀμβαίνω, ἀμβάλλω, and other words with ἀμβ; see ἀναβαίνω, ἀναβάλλω, etc.

ἀμβατός, ὁ, poet. for ἀναβάτας.

ἀμβλήδην, see ἀναβλήδην.

ἀμβολάδην, adv., see ἀναβολάδην.

ἀμβροσίη, ἡ (prop. fem. from ἀμβρόσιος, sc. according to the ancients *ἔθων*), *ambrosia*, 1) *the food of the gods*, which was agreeable in taste, and secured immortality, Od. 5, 93. 199. 9, 359. 2) *the oil of the gods*, with which the immortals anointed themselves, Il. 14, 170; cf. 172. 3) used as food for the horses of Juno, Il. 5, 777, and Od. 4, 445. Eidothea gives ambrosia to Menelaus to remove a disagreeable smell. According to Buttm. Lexil. I. 133, it is a subst. and signifies *immortality*, for the gods eat immortality, they anoint themselves with it, and it is also the food of their steeds.

ἀμβρόσιος, ἡ, ον (*βροτός*), *immortal, of divine nature, νίψη*, h. Merc. 230. 2) Spoken of what belongs to the gods: *ambrosial, divine, as χαῖται, πάνιλα, ἔλαιον*, Il. 1, 529. 3) Of what comes from the gods: *divine, sacred, as νύξ, ὑπνος*, Il. 2, 19. 57.

ἀμβροτός, ον (*βροτός*) = ἀμβρόσιος, *immortal, divine, θεός*, Il. 20, 358; and spoken of whatever belongs to the gods: *ambrosical, αἷμα*, Il. 5, 539; *κρήδεμνον*, Od. 5, 347. 2) *divine, sacred, and generally excellent, lovely*; spoken of whatever comes from the gods, *νύξ*, Od. 11, 330.

ἀμέγαρος, ον (*μεγαίρω*), prop. not to be envied; hence 1) Spoken of things: *sad, dreadful, severe, πόνος*, Il. 2, 420; *ἄντη μὴ ἀμέμων*, Od. 11, 400. 2) Of persons, as epith. of contempt; *wicked, vile, miserable*, Od. 17, 219 (cf. Buttm. Lexil. I. p. 261).

ἀμειβόρτες, see ἀμειβω.

ἀμειβω, fut. ἀμειψω, fut. mid. ἀμειψομαι,

aor. 1 ἡμειψάμην, I) *Act. to alternate, to change, to exchange*, a) Intrans. only in part, οἱ ἀμειβορτες, *the alternating*, i. e. *the rafters*, Il. 23, 712. b) Comm. trans. *to change, to exchange*; with accus. ἕντεα, Il. 17, 192; τι τινος, one thing for another; τρύχεα χρυσέα χαλκέων πρός τινα, *to exchange golden weapons for brazen with any one*, Il. 6, 235; γόνυ γονύς, one knee with the other, i. e. to walk slowly, Il. 11, 547. II) Mid. *to change for oneself, to exchange*; hence 1) *to interchange, to alternate*; in part. ἀμειβόρτος, *alternating*, Il. 1, 604. 9, 471. ἀμειβεσθαι κατὰ οἴκους, *to change by houses*, i. e. to go from house to house, Od. 1, 375. b) Often ἐπέστι, μέθοισι τινά, *to alternate with words with any one*, i. e. *to reply*. 2) Spoken of place: *to exchange, to leave*; with accus. ψυχὴ ἀμειβεται ἔρος ὁδόντων, *the soul passes over the wall of the teeth*, i. e. the lips, Il. 9, 409; and spoken of drink, which goes over the lips into the mouth, Od. 10, 328. 3) *to requite, to compensate*; δώροισι, *to requite with presents*, i. e. *to make compensatory gifts*, Od. 24, 285.

ἀμειλικτος, ον (*μειλισσω*), *not gentle, harsh, inexorable, ὄψ*, * Il. 11, 137; also h. Cer. 280.

ἀμειλίχος, ον = ἀμειλικτος, Λίθης, Il. 9, 159; ήτορ, v. 572.

ἀμείνον, ον, gen. ορος, irreg. compar. of ἀγαθός; spoken of persons: *braver, more valiant*; of things: *better, more profitable*, Il. 1, 116 (prob. originally *more pleasant*, from a root related to the Latin posit. *amoenus*; see Kühner I. § 325. 2).

ἀμελγω, only pres. and imperf. *to milk, μῆλα*, Od. 9, 238. Mid. ὅτες ἀμελγόμεναι γάλα, *sheep yielding milk*, Il. 4, 434.

ἀμελέω (*μελει*), aor. ἀμελησα, ep. for *ἡμέλι*. *to be free from trouble, to neglect, to forget*, with gen. always with neg. κατιγνήστοι, *not to forget a brother*, * Il. 8, 330. 13, 419.

ἀμενται, ep. for *ἀμεναι*, infin. pres. see ΆΩ.

ἀμενήρος, ον (*μένος*), *without power, weak, feeble*, epith. of the wounded and dead, Il. 5, 887. Od. 10, 521; of dreams, Od. 19, 562. h. Ven. 189.

ἀμενηρώ (*ἀμενηρός*), aor. ἀμενήρωσα, *to render weak, ineffectacious*; with accus. αἰχμήν, *to make the lance ineffectacious*, Il. 13, 562. †

ἀμέρδω (fr. ἀμειρω, cf. κείρω, κάρδος), aor.

act. ἀμερσα, ep. ἀμερσα, aor. pass. ἀμάρθη, prop. to deprive of a share; but generally, to deprive, to bereave; with accus. of the person: τὸν ὅμοιον ἀμέρσαι, to rob an equal, i. e. one having equal claims, Il. 16, 53. b) With accus. of the person and gen. of the thing: τινὰ ὀφθαλμῶν, to deprive any one of eyes, Od. 8, 64; pass. αἰώνος, Il. 22, 58; δακτός, Od. 21, 290. 2) to blind, to obscure; with accus. αὐγὴ ἀμέρδει ὅσσε, the brightness blinded their eyes, Il. 13, 340. καπνός ἀμέρδει καλά ἔντεα, the smoke injured the beautiful weapons, Od. 19, 18.

ἀμετρητος, ον (μετρίω), immeasurable, prodigious, πόνος, * Od. 19, 512. 23, 249.

ἀμεροεπής, ἐς, immoderate in words, endlessly prating, loquacious, Il. 2, 212. †

ἀμητήρ, ἥρος, ὁ (ἀμάω), mower, reaper, Il. 11, 67. †

ἀμητος, ὁ (ἀμάω), the act of mowing or reaping, the harvest, Il. 19, 223. † (ā).

* ἀμηχανής, ἐς, poet. for ἀμήχανος, h. Merc. 447.

ἀμηχανίη, ἡ (ἀμήχανος), embarrassment, hesitation, perplexity, despair [inopia consilii], Od. 9, 295. †

ἀμηχανος, ον (μηχανή), without means, i. e. 1) helpless, unfortunate, at a loss, τύνος, about any one, Od. 19, 363. 2) Pass. against which there is no expedient; spoken of things: difficult, impossible; ὄνειρος, inexplicable dreams, Od. 19, 560; ἔργα, deeds not to be averted, (Eustath. δεινά), Il. 8, 130. b) Of persons: not to be subdued, unyielding, hard-hearted, absol. Il. 16, 29; but ἀμήχανος ἐστι παραγγέλτοισι πιθίσθαι, it is hard for thee to obey exhortations, Il. 13, 726.

Αμισσάδαρος, ὁ, king of Caria, father of Atymnius, Il. 16, 328.

ἀμεροχίτωνες, οι, poet. epith. of the Lycians, Il. 16, 419; † either, without a girdle, (from a privat. μήτρα and χιτών, those who wear no girdle under the cuirass, cf. μήτρα,) or having the girdle about the cuirass, (from a copulat. μήτ. and χιτ.)

ἀμηθαλόεις, εσσα, ετ, poet. (μήγνυμι), inaccessible, inhospitable, epith. of Lemnos, Il. 24, 753. † h. Ap. 36, (prob. lengthened from ἀμικτος, and not from μήγνυμι and ἄλις).

ἀμμηρ, ἀμμηρεις, ἀμμηρι, Εεολ. and ep. for ἡμᾶς, ἡμεις etc.

ἀμμηλέας, poet. for ἀναμηλέας.

ἀμμοφίη, ἡ, ep. for ἀμμοφία (μόρος), misery, misery, Od. 20, 76. †

ἀμμοφος, ον, ep. for ἀμμοφος (μόρος), 1) not participating, not enjoying, with gen. λοτρώων Ἰλικανοίο, but deprived of the bath of the ocean; spoken of the Great Bear, which is always visible to the Greeks, Il. 18, 489. Od. 5, 275. 2) From μόρος, i. q. μοιρή, unfortunate, miserable, Il. 6, 408. 24, 773.

ἀμνίον or ἀμνίον, τό (αλμα), a vessel for receiving the blood of victims, a sacrificial vase, Od. 3, 444. †

Αμνισός, ὁ, a haven in Crete, at the river Amnisus, north from Cnosus, founded by Minos, Od. 19, 188.

ἀμογητη, adv. (μογέω), without trouble, easily, Il. 11, 637. †

* ἀμόγητος, ον (μογέω), unwearied, h. 7, 3.

ἀμόθετη, adv. ep. (ἀμός, poet. = τίς) from any place, in part. τῶν ἀμόθετεν εἰπὲ καὶ ἡμῖν, tell to us also something of them, Od. 1, 10. † Schol. Τῶν περὶ τὸν Ὁδυσσέα ὄποθεν θέλεις πράξεων ἀπό τυνος μέρους ἀρξαμένη διηγοῦ ἦτορ.

ἀμοιβάς, ἀδος, ἡ, poet. sem. of ἀμοιβαῖος (ἀμοιβή), serving for a change. χλιδία, ἡ οἱ παρεχείσκετ ἀμοιβάς, a mantle which lay by him for a change, Od. 14, 521. † Others read παρεχείσκετ ἀμοιβάς, and explain it as accus. plur. of ἀμοιβή.

ἀμοιβή, ἡ (ἀμειβω), return, recompense, compensation, restitution, requital; in a good and bad signif. καρεσσα ἀμοιβή ἑκατόμβης, the grateful requital for the hecatomb, Od. 3, 59. τειν βοῶν ἀμοιβήν, to make restitution for the cattle, Od. 12, 382. * Od.

ἀμοιβηδίς, adv. ep. (ἀμοιβή), changing alternately, successively, Il. 18, 506. Od. 18, 310.

ἀμοιβός, ὁ (ἀμειβω), that exchanges with another, a substitute. οἱ ἡλιθορ ἀμοιβοι, who came in exchange, Il. 13, 793; † [in requital of former aid from Priam, Eustath.]

ἀμολγός, ὁ (ἀμειλω), milking, milking-time; with Hom. always νυκτὸς ἀμολγός, at the hour of milking, according to V. The milking-time of the night is two-fold, one at evening, as Il. 22, 317; the other in the morning, as Od. 4, 841; therefore: evening and morning twilight; and generally, the obscurity of the night, Il. 11, 173. Buttm. in Lex. Il. 40, with Eustath. Il. 15, 324, with great probability regards ἀμολγός as an old Achaian

an word meaning ἀκμή, and translates it, *in the height or middle of the night.*

Αμονάτον, ορος, ὁ (ἀμα, ὄπασιν, companion), son of Polyteimon, a Trojan slain by Teucer, Il. 8, 276.

ἀμός, ἡ, ὅν, ΑΕol. and ep. = ἡμέτερος, our. ἀμός, ἡ, ὅν is adopted by Spitzner on the authority of Apoll. de pron. and Etym. Mag. cf. Spitzner ad Il. 6, 414.

ἀμοτόν, adv. (from ἀμεναι, ΑΩ), *insatiably, incessantly, continually, unceasingly*, Il. 4, 440. 13, 46. Od. 6, 83.

ἀμπ. ep. abbrev. for ἀναπ.; as ἀμπειρας for ἀναπειρας.

ἀμπελόεις, εσσα, εν (ἀμπελος), once ἀμπελοις, as fem. Il. 2, 561, *full of vines, abounding in grapes, viny*; epith. of countries and towns, Il. 3, 184.

ἀμπελος, ἡ, *the grape-vine*, * Od. 9, 110. h. 6, 39.

ἀμπεπαλάν, ep. for ἀναπεπαλών, see ἀναπάλλω.

ἀμπερίς, adv. only in tmesis, διὰ δ' ἀμπερές, Od. 21, 422; for διαμπερίς, q. v.

ἀμπέχω (ἀμφι, ἔχω), impl. ἀμπεχον, *to embrace, to surround, to cover*; only ἄλιη, ἡ οἱ γυναι καὶ εὐφέας ἀμπεχεν ὥμους, the brine, which covered his back and broad shoulders, Od. 6, 225. †

ἀμπήδησε, see ἀναπηδάω.

ἀμπενσαι, see ἀναπνέω.

ἀμπνη, see ἀναπνέω.

ἀμπνύθη, see ἀναπνέω.

ἀμπνῦτο, see ἀναπνέω.

ἀμπνξ, υχος, ἡ (ἀμπέχω), *a head-band or fillet*, a female ornament, Il. 22, 469. †

ἀμνδις, adv. ΑΕol. from ἀμα, *together*; spoken of time, Od. 12, 415. 2) *together, in a crowd, of place*, Il. 10, 300; *καθίσειν, to sit down together*, Od. 4, 659.

Αμνδών, ὄνος, ἡ, a town in Peonia, on the Axius, Il. 2, 849.

Αμνθίων, ονος, ὁ, 1) son of Cretheus and Tyro, brother of Εeson, husband of Idomene, father of Bias and Melampus; he is said to have founded Pylus in Messenia, Od. 11, 239. 2) Il. 17, 348, the reading of Both for Απισάων e Cdd.

Αμνίλαι, αι, a town in Laconia, on the Eurotas, residence of Tyndareus, fained for the worship of Apollo, now *Slato-Chorion*, Il. 2, 584.

ἀμνών, ον, gen. ονος (μάμος, with a

change of ο into υ; after ΑΕol. dial.), *blameless, irreprehensible*, an honorary epith. of persons in reference to birth, rank, or form, without regard to moral worth: *noble, high-born*, and thus even the adulterer ΑEgisthus is called, Od. 1, 29. b) Spoken also of things, = *excellent, glorious, οῖκος, μῆτις*, Il. 10, 19; ησος, Od. 1, 232. 9, 414. 12, 261.

ἀμντωρ, ορος, ὁ (ἀμνών), *defender, helper, protector*, Il. 13, 284. Od. 2, 326.

Αμντωρ, ορος, ὁ, son of Ormenus, Il. 10, 266. [Probably there were two of this name, cf. Il. 9, 447. 10, 266.]

ἀμνών (μύνη), ἀμνών, aor. ἦμνυν, ἦμνυάμην, ep. infin. pres. ἀμνέμεναι for ἀμνύτιν.

1) *Act to avert, to ward off*; generally τι τινος, something from some one, λοιγὸν λαυροῖσιν, destruction from the Greeks, Il. 1, 341; στρεῖ τηλεῖς ἥμαρ, to remove the day of destruction from the city, Il. 11, 538. b) More rarely τι τινος; Κῆρας τινός, to repel the fates from any one, Il. 4, 11; Τρῶας τεῦ, the Trojans from the ships, Il. 15, 731; also the gen. alone, τηλῶν, to defend the ships, Il. 13, 109; περὶ τινος, to fight for any one, i. e. avenge him, Il. 17, 192; sometimes without dat. of person, φόνον τακόν, Il. 9, 599. 13, 783. Od. 22, 208; absol. Il. 13, 312. 678. c)

Oftener the dat. stands alone: to fight for any one, i. e. *to help, to assist him*, Il. 5, 486. 6, 262. 2) Mid. *to avert, to remove from oneself, with accus. τηλεῖς ἥμαρ*, Il. 11, 484. b) *to defend oneself, to fight for oneself*, often absol. and with gen. τινός, and with περὶ τινος, to fight for any one, to defend him; τηλῶν, to defend the ships, Il. 12, 179; σφῶν αὐτῶν, Il. 12, 155, or περὶ πάτρης, to fight for one's country, Il. 12, 243.

ἀμψώσω, fut. ἀμψών, *to scratch, to tear, to scarify*; with accus. στήθεα χεροῖς, to tear the skin from the breast with the hands, i. e. nails, Il. 19, 234; metaph. Θυμὸν ἀμψεῖς, thou wilt tear (distress) thy heart, spoken of one in anger, Il. 1, 243. * Il.

ἀμφαγαπάζω (ἀγαπάζω), poet. form, *to embrace with love, to treat with affection, to receive hospitably*; with accus. Od. 14, 381. 2) Mid. as depon. Il. 16, 192; h. Cer. 291.

* ἀμφαγαπάνω = ἀμφαγαπάζω; whence ἀμφαγαπήσα, h. Cer. 439.

ἀμφαγερέθομαι, better ἀμφηγερέθομαι, q. v.

ἀμφαγείρομαι (ἀγείρω), aor. 2 ἀμφαγ-

φορτο, to collect, τινά, about any one, Il. 18,

37. †

ἀμφαδά, adv. see ἀμφαδός.

ἀμφαδίην, adv. see ἀμφάδιος.

ἀμφάδιος, η, or, ep. for ἀναφάδιος (ἀναφαίνω), open, manifest, public, γάμος, a real marriage, Od. 6, 288; comm. accus. ἀμφαδίην, as adv. publicly, unconcealed, Il. 7, 196. 13, 356.

ἀμφαδός, ὅν, ep. for ἀναφαδός (ἀναφαίνω), open, public, notorious. ἀμφαδά ἔργα γένοιτο, the thing should be manifest [i. e. his secret be disclosed], Od. 19, 391; comm. neut. sing. ἀμφαδόν, as adv. in opposit. to λάθρη, Il. 7, 243; to δόλῳ, Od. 1, 296. 11, 120; to κρυψόν, Od. 14, 330. 19, 299.

ἀμφαισσομαι (ἀίσσω), to rush up from all sides; spoken of the mane of horses with dat. ἀμφὶ δὲ χαῖτας ὄμοις ἀΐσσονται, the mane floated about their shoulders, * Il. 6, 510. 15, 267, only in tmesis.

ἀμφαλείφω (ἀλείφω), infin. aor. ἀλείψαι, only in tmesis, to anoint round about, Il. 24, 582. †

ἀμφαραβέω (ἀραβέω), aor. ἀράβησαι, to rattle, to resound round about; spoken of arms, Il. 21, 408. †

* ἀμφανέειν, poet. for ἀναφανεῖν, see ἀναφαίνω.

ἀμφασή, ἡ, ep. for ἀφασή, speechlessness, comm. with ἐπέων, prop. a pleonasm. δῆν δέ μν ἀμφασή ἐπέων λάθε, for a long time speechlessness held him, Il. 17, 695. Od. 4, 704.

ἀμφαῦτέω (ἀῦτέω), to resound all around, only in tmesis, Il. 12, 160. † (v).

ἀμφαφάω (ἀφάω), part. pres. ἀμφαφώων, ep. for ἀμφαφῶν, infin. pres. mid. ἀμφαφάσθαι for ἀμφαφᾶσθαι, to handle all about, to feel all over; with accus. λόχον, spoken of the Troy. horse, Od. 4, 277. 8, 196; τόξον, to handle the bow, Od. 19, 586. 2) Mid. as depon. η μάλα δὴ μαλακώτερος ἀμφαφάσθαι, indeed, far easier is Hector now to handle, Il. 22, 373.

ἀμφεποτάτο, see ἀμφιποτάσμαι.

ἀμφέπω=ἀμφέπω.

ἀμφέρχομαι, depon. (ἔρχομαι), aor. ἀμφήλεθον, to go around, with accus. anything; metaph. only in Hom. μὲ ἀμφήλεθε ἀύτη, a cry surrounded me, Od. 6, 122, and πνίσσοντς ἀύτη, the fume of the fat surrounded me, Od. 12, 369. * Od.

ἀμφέχανε, from ἀμφιχαίνω.

ἀμφέχεται for ἀμφέχνεται, see ὁμφιχίων.

ἀμφικής, ἐς (ἀκή), gen. ἐσ, sharp on both sides, double-edged, epith. of the sword, Il. 10, 256. Od. 16, 50.

ἀμφήλεθε, see ἀμφέρχομαι.

ἀμφημαῖ (ῆμαι), to sit round about, only in tmesis, ἀμφὶ δὲ ἑταῖροι εἶσατο, Il. 15, 10. † ἀμφηρεῆς, ἐς (ἐρέσω), gen. ἐσ, covered all around, well covered, epith. of the quiver, Il. 1, 45. †

ἀμφηριστος, ον (ἐρίζω), contested on both sides, undecided. 2) equal in fight; ἀμφιτιθέναι τινά, to place one upon an equality (in the race), Il. 23, 382. †

ἀμφὶ, 1) Prepos. with three cases; round about, arround, like περὶ, except that ἀμφὶ, rather Ion. and poet., expresses prop. enclosing on two sides: 1) With gen. about, on account of, for the sake of, to indicate the object about which the action is performed. ἀμφὶ πίθανος μάχεσθαι, to fight for a fountain, Il. 16, 825; metaph. ἀμφὶ φιλότητος ἀλέσθαι, to sing about (of) love, Od. 8, 267. 2) With dat. a) Of place, arround, upon, about, with the idea of rest: τελμώνιος ἀμφὶ στήθεσσιν, Il. 2, 388. 3, 328. ἥριπε δὲ ἀμφὶ αὐτῷ, he sank upon it, Il. 4, 493; also geor. spoken of nearness in place, Il. 12, 175. τὴν κτῖνε ἀμφὶ ἔμοι, at my side, near me, Od. 11, 422. Il. 9, 470. ἀμφὶ ὀβελοῖσιν κρέας πείρειν; in the construc. prægnant. to pierce the flesh with the spits, so that it is on them round about, Il. 2, 427; in like manner, στῆσαι τρίποδα ἀμφὶ πυρὶ, Od. 8, 434. ἀμφὶ ὁχέσσι βαλεῖν κύκλα, to put the wheels upon the chariots, Il. 5, 722. b) Indicating the cause; about, on account of, ἀμφὶ τίκυς μάχεσθαι, Il. 16, 565. ἀμφὶ γυναικὶ ἀλγεα πάσχειν, Il. 3, 157. 3) With accus. a) Of place, with the idea of motion about, to, or into; about, to, along, around in; ἀμφὶ φέρειν, along the waves, Il. 2, 461. ἀμφὶ στοὺς ἔρδεις ἵει, round about in the city, Il. 11, 706. Of persons: οἱ ἀμφὶ Ατρελανα βασιλῆς, the princes about Atrides, Il. 2, 445. cf. 5, 781. In Hom. however the chief person is included in the sense; οἱ ἀμφὶ Πρίαμον, Priam and his followers, Il. 3, 146. b) Indicating cause, occupation, about an object, μητσασθαι ἀμφὶ τινα, to mention about any one, h. 6, 1. In Hom. ἀμφὶ sometimes stands after the dependent cases. II) Adv. round

about, around, Il. 4, 328. Od. 2, 153; it is often separated from the verb in compo. by a particle and is to be taken in tmesis: ἀμφὶ παρί, as adv. Il. 21, 10. In composition with verbs it has the same signif. and sometimes also, *from both sides.*

ἀμφίαλος, ον (ἄλι), *surrounded by the sea, sea-girt,* epith. of Ithaca, * Od. 1, 386. 395.

Ἀμφίαλος, ὁ, a Phœacian, Od. 8, 114. 128. Ἀμυάραος, ὁ (from ἀμφὶ and ἄραμαι, prayed for by both sides), son of Oicles or of Apollo, hueband of Eriphyle, father of Alcmaeon and Amphilochus, a noted prophet and king of Argos. He took part in the Calydonian chase, in the Argonautic expedition, and in the Theban war. Because, as prophet, he knew that he should perish before Thebes, he concealed himself; but was betrayed by his wife for a necklace. He was swallowed with his chariot, in the Theban war, by the earth. Subsequently he had a temple at Oropus, Od. 15, 244.

ἀμφιάχω (ἰάχω), part. pf. ἀμφιάχυτα, *to cry round about, to scream,* v. a. Il. 2, 316. † ἀμφιβάίνω (βαίνω), perf. ἀμφιβέβηκα, 1) *to go around, to travel around;* with accus. τῆλος μόσον οἴχανον ἀμφιβεβήκει, but when the sun was travelling around in the midst of heaven, i. e. had reached the midst of heaven, Il. 8, 68; spoken of gods: Χρύσων, to walk about Chryse as tutelary god, i. e. to protect, Il. 1, 37. Od. 9, 198. 2) Gener. *to surround, to encircle,* espec. in the perf. νεφέλη μεν ἀμφιβέβηκεν, Od. 12, 74; with dat. Il. 16, 66; metaph. πόνος φρένας ἀμφιβίβηκεν, trouble has occupied thy heart, Il. 6, 355.

ἀμφιβάλλω (βάλλω), aor. 2 ἀμφέβαλον, fut. mid. ἀμφιβαλεῦμαι, ep. for ἀμφιβαλοῦμαι, aor. 2 ἀμφιβαλόμην, 1) Act. *to cast about, to put on,* one thing upon another, τι τινα: ὡμοιοι αἰγίδα, to cast the *egis* over the shoulders, Il. 18, 204. b) Spoken of putting on clothing, it takes two accus., but in this case the prepos. is always separated from the verb; φῶντος τινα, Il. 24, 598; χιτῶνα τινα, Od. 3, 467; with dat. of person only in ἀμφὶ δι μοι ἔπος βάλον, Od. 14, 342; metaph. χρατερὸν μένος ἀμφιβάλλειν, to equip oneself with great strength, Il. 17, 742. c) *to embrace, to clasp, to throw around,* in full κέρας γοίνουσι, throw the hands (arms)

about any one's knees, Od. 7, 142; ἀλλήλους, Il. 23, 97. ὡς οἱ χεῖρες ἐχάρδανον ἀμφιβαλόντι, as much as the hands of him grasping held [i. e. what he grasping could hold], Od. 17, 344; hence generally, *to surround, to enclose.* 2) Mid. *to cast about oneself, to put on,* with reference to the subject, τι τινα: ὡμοιοι δίφος, to hang the sword over one's shoulders, Il. 2, 45; πήρη, Od. 17, 197.

ἀμφιβάσις, ιος, ἥ (βαίνω), *the act of going around, of encircling* [espec. for a defence, as of a corse, cf. Passow, s. v. and ἀμφιβανώ], Il. 5, 623. †

* ἀμφιβίος, ον (βίος), *living both in water and on land, amphibious;* νομή, a double abode, Batr. 59.

ἀμφιβροτος, η, ον (βροτός), *encompassing the man, protecting the man, always ἀμφιβρότη ἀσπίς,* * Il. 2, 389. 11, 32.

ἀμφιβρύχω, see βρυχάσσων.

Ἀμφιέρεια, ἥ, a town in Messenia, prob. the later Ἀμφια, Il. 2, 593. Steph. after Strab. in Elis.

* ἀμφιγυθέων (γυθέω), part. perf. ἀμφιγυθηθών, *to rejoice around, i. e. greatly,* h. Ap. 273.

Ἀμφιγυήεις, ὁ (γυνίς), *lame in both feet, halting,* epith. of Vulcan, Il. 1, 607. 14, 239.

ἀμφίγνως, ον, ep. (γνῶν), prop. having limbs on both sides, epith. of the spear, probably furnished with iron on both ends for fighting and sticking in the earth. According to others, *double-cutting, wounding with both ends, or to be handled with both hands,* Il. 13, 147. Od. 16, 474. [But see Jahrbüch. Jahn und Klotz, März. 1843, p. 252.]

ἀμφιδάιων, ep. (δαίω), perf. ἀμφιδάίη, *to kindle around, in the perf. intrans. to burn around;* only metaph. πόλεμος ἀστυ ἀμφιδάης, the contest burned around the city, * Il. 6, 329; μάχη, 12, 35.

Ἀμφιδάμας, αρτος, ὁ (from ἀμφὶ and δαμάω, subduing round about), a hero from Scandia in Cythera, table-friend of Molus, Il. 10, 269. 2) father of Clysonomus from from Opus, Il. 23, 87.

ἀμφιδάσις, εια, ν (δασύς), *rough round about, roughly bordered,* epith. of the *egis* surrounded with tufts. [Others, *woolly, shaggy all over, impenetrable,* cf. Schol. and Passow.] Il. 15, 309. †

ἀμφιδινέω (δινέω), perf. pass. ἀμφιδινημαι, *to turn or put around, κολεὸν γεσπάστον*

έλέφαντος ἀμφιδεινηται, the scabbard is encompassed with polished ivory [or rather, about (which) is put a scabbard, etc.], Od. 8, 405; also spoken of metal: φέρει χεῦμα καστιέρου ἀμφιδεινηται, about which a casting of tin is put, Il. 23, 562.

ἀμφιδρυφής, ἐς, poet. (*δρύπτω*), gen. ἑσ, *lacerated all around*, ἄλοχος, a wife who tears the skin from her cheeks from grief at the death of her husband, Il. 2, 700. †

ἀμφίδρυφος, ον = *ἀμφιδρυφής*, Il. 11, 393. †

ἀμφίδυμος, ον (*δύω*), *accessible all around*, or *having a double entrance*, epith. of a haven, Od. 4, 847.

ἀμφιελάνω (*ελαίνω*), only in tmesis, *to draw or truce round about*, Il. τεῖχος πόλει, a wall about a city, Od. 6, 9.

ἀμφιέλισσος, ον, poet. (*ελαίσω*), *impelled onward on both sides, double-oared*, epith. of ships, Il. 2, 165. It occurs only in the fem. *ἀμφιέλισσα*; for which reason, according to Rost Vollst. Lex., the Gramm. falsely assumed an adj. *ἀμφιέλισσος*, η, ον. This Lexicog. also prefers, after the use of the later epic writers, the signif. *swaying from this side to that, unsteady*.

ἀμφιέννυμι (*ἐννυμι*), fut. *ἀμφιέσω*, aor. ep. *ἀμφίεσσα* (*σσ*), aor. mid. *ἀμφιεσάμην* (*σσ*), 1) Act. *to put around, to put on, εἵματα, clothes (upon another)*, Od. 5, 167. 204. 2) Mid. *to put upon oneself, any thing, with accus. χιτώνας*, Od. 23, 142. cf. Il. 14, 178.

ἀμφέπω and *ἀμφέπω* (*ἔπω*), only impf. poet. *to be around any thing, to surround*; with accus. *τὴν πρύμνην περὶ ἀμφεπεν*, the flame surrounded the stern, Il. 16, 124. Od. 8, 437. 2) *to be engaged about any thing, to prepare, to attend to*; with accus. *τυά*, Il. 5, 667; *βοὸς κρία*, to dress ox-flesh, Il. 17, 776; *στίχας*, to arrange the ranks, Il. 2, 525. The part is often absol. in the sense of an adv.: *earnestly, carefully, busily*, Il. 19, 392. Od. 3, 118.

ἀμφεύω (*εὖω*), *to singe round about, only in tmesis*, Od. 9, 399. †

ἀμφιζάγω (*ἰζίνω*), *to sit round about [to settle upon]*; *χιτώνι*, upon his tunic, Il. 18, 25. †

ἀμφιθαλῆς, ἐς, poet. (*θάλλω*), gen. ἑσ, *blooming, flourishing on both sides*; spoken of a child whose parents are both living (a child of blooming parents, V.), Il. 22, 496. †

Ἀμφιθέη, ἡ (on both sides of divine origin), mother of Anticlea, wife of Antolycus, and grandmother of Ulysses, Od. 19, 416.

ἀμφιθετος, ον, poet. (*τιθημι*), *that may be placed on either end*; φιλη, either, with Aristarchus, a goblet that can be placed on either end, or having handles on both sides; a *double goblet*, * Il. 23, 270. 616.

ἀμφιθέω (*θέω*), *to run around*; with accus. μητέρα, about the mother, Od. 10, 413. †

Ἀμφιθή (*θέος*), daughter of Nereus and of Doris, Il. 18, 42.

ἀμφικαλύπτω (*καλύπτω*), fut. *ἀμφικαλύψω*, *ἀμφεκάλυψα*, 1) Act. *to cover round about, to conceal*; with accus. prim. spoken of clothes, Il. 2, 262; of the arm: δύτεα, Il. 23, 91. δόμος ἀμφεκάλυψέν με, the house concealed me, received me, Od. 4, 618; πόλις ἵππον, Od. 8, 511. b) Metaph. ἔρως φρίνας ἀμφεκάλυψε, love obscured my mind, Il. 3, 442. Θάνατός μν ἀμφ., death embraced him, Il. 5, 68. 2) *to surround, to put around*, to cover as with a veil; τί τινι, to put any thing around one, to cover him with it: φάκος κεφαλῇ, Od. 14, 349; σάκος τινι, to place a shield before any one (for protection), Il. 8, 331; ὅρος πόλει, to put a mountain over the city, Od. 8, 569; νίκτα μάχῃ, to draw the veil of night around the battle, Il. 5, 507.

ἀμφικεάζω (*κεάζω*), aor. *εκέασσα*, ep. *σσ*, *to hew on all sides, to split*; τὸ μέλαν δρύνος, Od. 14, 12. †

Ἀμφικλος, ὁ (famed round about, fr. *κλέος*), a Trojan, slain by Achilles, Il. 16, 313.

ἀμφίκρομος, ον (*κόμη*), *having hair all around, thick-leaved*, epith. of a tree, Il. 17, 677. †

ἀμφικοραθέω, only by tmesis, see *κοραβέω*.

ἀμφικύπελλος, ον (*κύπελλον*), always with τὸ δέπας, the *double goblet*, according to Aristot. Hist. An. 9. 40; a goblet which formed a cup on both ends, Il. 1, 584; see Eustath. and Butt. Lexil. I. p. 160.

ἀμφιλαχάίρω (*λαχαίνω*), *to dig round about*, φυτόν, Od. 24, 242. †

Ἀμφίλοχος, ὁ, son of Amphiaraus and Eriphyle, a prophet of Argos, who took part in the expedition of the Epigoni against Thebes, and then in the Trojan war. After his return, he founded with Mopsus the

town of Mallus in Cilicia, and was killed in a duel with Mopsus, Od. 15, 248.

ἀμφιλύχη, ἡ (from the obsol. λύξ, akin to λευκός), only in connection with νύξ; the twilight, the gray of the morning, Il. 7, 433. † ἀμφιμάσσω, depon. (μαίνωμαι), aor. impf. ἀμφιμάσσωθε, to touch round about, to wipe off; τραπέζας σπόγγοις, Od. 20, 152. †

ἀμφιμάσσωθε, see ἀμφιμάσσω.

ἀμφιμάχομαι, depon. mid. (μάχομαι), to fight about a place, to assail; with accus. Πλον, πόλιν, to attack, Il. 6, 461. 9, 412. 2) With gen. to fight for any one, to defend him, νέκος, Il. 18, 20; τελέος, Il. 15, 391. * Il.

'Αμφίμαχος, ὁ (from μάχομαι, fighting round about), 1) son of Cteatus, grandson of Actor, leader of the Epeans from Elis, Il. 2, 260. Hector slew him, Il. 13, 187. 2) son of Nomion, leader of the Carians, slain by Achilles, Il. 2, 870.

'Αμφιμέδων, οὐρος, ὁ (from μέδων, ruling round about), son of Melaneus, suitor of Penelope, whom Telemachus slew, Od. 24, 103.

ἀμφιμέλας, αίρα, αν (μέλας), black round about, always with φρένες, prob. from the nature of the diaphragm, which is situated in the inmost darkness of the body; the darkly-enveloped diaphragm (V. the black heart). Others explain it, angry, gloomy, Il. 1, 103. Od. 4, 661.

ἀμφιμένυκε, from the following.

ἀμφιμῆκόμαι, depon. (μηκόμαι), aor. ἀμφέμηκον, perf. ἀμφιμένυκα, to bellow all around, to low, to resound, to echo. δάκεδον ἀμφιμείκειν, Od. 10, 227; in *mesis* spoken of the gates: to break, Il. 12, 460.

ἀμφινέμομαι, mid. (νέμω), prop. to pasture round about, to dwell, to inhabit; with accus. Il. 2, 521. Od. 19, 132.

'Αμφιτόμη, ἡ (pasturing round about), daughter of Nereus and Doris, Il. 18, 44.

'Αμφίνομος, ὁ, son of Nisus from Dulichium, a suitor of Penelope, slain by Telemachus, Od. 16, 394.

'Αμφίος, ὁ (from ἀμφὶ going about), 1) son of Selagus of Pæsus, an ally of the Trojans, slain by the Telamonian Ajax, Il. 5, 612. 2) son of Merops, brother of Adrastus, leader of the Trojans, Il. 2, 830 (with lengthened ε).

ἀμφιξέω (ξίω), aor. ἀμφεξεσα, to scrape round about, to polish, Od. 23, 196. †

ἀμφιπέλομαι, depon. mid. poet. (πέλω), to move around any one, to surround him; with dat. ἀοιδὴ ἀκούοντεσσι ἀμφιπέλεται, the song resounded around the hearers, Od. 1, 352. †

ἀμφιπένομαι, depon. mid. (πένομαι), to be occupied about any one; with accus. Od. 15, 467; hence comm. in a good signif. to provide for, to take care of, to wait upon, Il. 4, 220; in a bad sense, to assail, Il. 23, 184.

ἀμφιπεριστέφω (στέφω), to wreath round about; only in mid. with dat. metaph. χάρις οὐκ ἀμφιπεριστέφεται ἐπέσσων, grace is not entwined with his words, Od. 8, 175. †

ἀμφιπεριστρωφάω, poet. (στρωφάω a form of στρίφω), to turn round about; with accus. ἵππους, to drive around the steeds, Il. 8, 348. †

* ἀμφιπεριφθινύθω, poet. (φθινύθω), to perish round about, to dry up utterly, h. Ven. 272.

ἀμφιπεσοῦσα, see ἀμφιπέπτω.

ἀμφιπέπτω, poet. (πέπτω), aor. 2 ἀμφέπτον, to fall round about, to embrace, τινά, any one; spoken of a wife who in anguish throws herself upon her dead husband, Od. 8, 523. †

ἀμφιπολεύω (ἀμφίπολος), to be occupied about an object, to provide for, to attend to, to wait upon; with accus. ὄρχατον, Od. 24, 244; βίον, to provide for, protect life, Od. 18, 254. 19, 127. 2) Intrans. to be about any one, to serve him, Od. 20, 78. * Od.

ἀμφίπολος, ἡ (πέλω), prop. an adj., busied about any one; with Hom. always subst. fem. handmaid, female companion, in distinction from a female slave; also ἀμφίπολος ταῖη, Il. 24, 302.

ἀμφιπονέομαι, ep. = ἀμφιπένομαι, fut. ἀμφιπονίσομαι, to be busy about any one, τινά, Il. 23, 681; spoken of things, to take care of, τι, Il. 23, 159; τάφον, Od. 20, 307.

ἀμφιποτάσσωμαι, depon. mid. (ποτάσσω), poet. form, to fly round about; with accus. τέκνα, to flutter around the young, Il. 2, 315. †

ἀμφίρρήτος, ἡ, ον, ep. ἀμφίρυτος (ρέω), having a current all around, epith. of islands, * Od. 1, 50, 98, only in ep. form.

ἀμφίς (ἀμφὶ), poet. 1) Adv. 1) about, round about, on both sides. βαθὺς δὲ τε Τάρταρος ἀμφὶς, Il. 8, 481. ἀμφὶς εἶναι, to be round about, to dwell, Il. 9, 464. 24, 488. ἀμφὶς ἔχειν, to cleap about, spoken of bonds, Od. 8, 340. 2) upon, on both sides. ζυγὸν

ἀμφὶς ἔχειν, to have the yoke on both sides, to have it on, Od. 3, 486. ὀλίγη ἵν αἱμφὶς ἄροιστα, a little ground was on both sides (of the armies), i. e. between, Il. 3, 115. 3) *apart*. γαῖαν καὶ οὐρανὸν ἀμφὶς ἔχειν, to hold earth and heaven apart, Od. 1, 54. τὰ μὲν ζυγὸν ἀμφὶς δέργει, them (the cattle) the yoke parts asunder, Il. 13, 706. ἀμφὶς ἀγῆναι, to break in two, Il. 11, 559. 4) *separate, remote*. ἀμφὶς εἶναι, Od. 19, 221; hence often= *each for himself*, Od. 22, 57. ἀμφὶς φρονεῖν, φράζεσθαι, to think differently, to be of different sentiments, Il. 2, 13. II) Prepos. like ἀμφὶ, comm. after the dependent case, 1) With gen. *about*. ἄρματος ἀμφὶς ὕδειν, to look about the chariot, Il. 2, 384. b) *far from*. ἀμφὶς φυλόπιδος, Od. 16, 267. ἀμφὶς ὁδοῦ, out of the road, Od. 19, 221. 2) With dat. ἀξονὶ ἀμφὶς, about the axle-tree, Il. 5, 723. 3) With accus. Κρόνον ἀμφὶς, about Saturn, Il. 14, 203. εἰρεσθαι ἀμφὶς ἔκαστα, to ask about every thing, i. e. one thing after another, Od. 19, 46.

* ἀμφιστεφανώ (στέφανος), *to wreath around*, like winding a garland; pass. *to be wound round*, like a garland; trop. ὅμιλος ἀμφιστεφάνωτο, the crowd had collected in a circle, h. Ven. 120.

ἀμφιστεφής, ἐς, placed about in a circle, Il. 11, 40, an old reading for ἀμφιστεφής, q. v. [ἀμφιστέφω, Il. 18, 205, explained by Damm as a case of *imesis*; see στέφω.]

ἀμφιστημι (στημι), aor. 2 ἀμφέστην, trans. *to place around*. 2) Intrans. in mid. and aor. 2 act. *to stand around*; absol. Il. 18, 233. 24, 712; with accus. ἀμφιστασθαι ἄστυ, to invest the city, Il. 18, 233. Od. 8, 5. (Hom. only intrans.)

ἀμφιστρατάομαι (στρατός), to invest with an army, *to beleaguer*; with accus. πόλιν, Il. 11, 713. †

ἀμφιστρεφής, ἐς poet. (στρέφω), gen. ἰος, turned to different sides, *twined about*, Il. 11, 40. †

ἀμφιτίθημι (τίθημι), aor. 1 ἀφέθηκα, aor. 2 mid. ἀμφεθέμην, aor. pass. part. ἀμφιτεθείς, 1) Act. *to place around, to put around or on*; περιάλῃ κυνέην, to put the helmet on the head; hence pass. κυνή ἀμφιτεθεία, Il. 10, 271. 2) Mid. *to put upon oneself*; with accus. δύος, Od. 21, 431.

ἀμφιτρέμω (τρέμω), *to tremble all over*, Il. 21, 507. † in *imesis*.

'Αμφιτρίτη, ἡ (according to Herm. *Amfractua*, broken in every part), daughter of Nereus, [and accord. to later mythology] wife of Neptune, who ruled with him the Mediterranean sea. She bore to him Triton, Od. 5, 422, 12, 60.

'Αμφιτρίώτα, ἦρος (molesting all around, from τρέψω), son of Alcæus and Hippone, husband of Alceme, father of Iphicles and foster-father of Hercules. He reigned first in Tiryns and later in Thebes, Il. 5, 392. (cf. comm. without position.)

* ἀμφιτρομέω, ep. = ἀμφιτρίμω, *to tremble all over, to be very much afraid*, τινός, on account of any one, Od. 4, 820. †

* ἀμφισπεινόν, ep. form for ἀμφισπεῖν, *to shine about, tinsel*, h. Ap. 202.

ἀμφίφαλος, ον (φάλος), *furnished with knobs or studs round about*, according to the comm. explanation; accord. to Koppen, *having a strong crest*; or accord. to Buttm. Lexil. Il. 242, *entirely covered with knobs*; epith. of the helmet, * Il. 5, 743. 7, 41; see φάλος.

ἀμφιφοβέω (φοβέω), aor. pass. ἀμφιφοβήθην, *to terrify round about*. 2) Pass. *to be terrified round about, to fly from*, τινά, Il. 16, 290. †

ἀμφιφορέν, ἥσος, ὁ (φέρω), a large vessel which is carried by both sides, *a double-handled vase for wine, honey*, Od. 2, 290. 2) *an urn*, Il. 23, 99.

ἀμφιρρέζεσθαι, mid. (φράζω), *to consider on both sides, to weigh well*, Il. 18, 254. †

ἀμφιχαίνω (χαίνω), aor. 2 ἀμφέχεντος, *to yawn around, to swallow with greediness*, τινά, Il. 23, 79. †

ἀμφιχέω (χέω), aor. 1 act. ep. ἀμφέχεντα, ep. syncop. aor. 2 mid. ἀμφεχίμην (3 sing. ἀμφέχυτο), aor. 1 pass. ἀμφεχύθην, 1) Act. prop. *to pour around*; metaph. *to spread around*; ηέρα τινι, obscurity, mist around any one, Il. 17, 270. 2) Mid. and aor. 1 pass. *to become diffused, to be poured about, to surround*; with accus. trop. θεῖη μην ἀμφέχντο ὁμφή, a divine voice sounded around him, Il. 2, 41. τηρ ἄχος ἀμφεχύθη, distress poured itself over her, Od. 4, 716. 2) Spoken of persons, *to embrace*; with accus. Od. 16, 214; absol. Od. 22, 498.

ἀμφιχυθείς, see ἀμφιχέω.

ἀμφιχύτος, ον (χέω) *poured around*; τεῖχος, a wall cast up all around, an earth-mound, Il. 20, 145.

Αμφίαν, *ιόρος* (part. *ἀμφιάν* walking around), 1) son of Jasius and Proserpina (according to Eustath.), father of Chloris, king of Orchomenus in Bœotia, Od. 11, 285. 2) son of Jupiter and Antiope, brother of Zethus, distinguished for his skill in song and in performing on the harp. When he was surrounding Thebes with a wall, the stones joined themselves together at the sound of his lyre. His wife Niobe bore him several children, Od. 11, 262. Homer distinguishes the two, though later tradition often confounds them, cf. O. Müller Gesch. hell. Stämme I. S. 231. 3) a leader of the Epeans, Il. 13, 692.

ἀμφότερος, *η*, *ον*, (*ἀμφω*), both. Of the sing. in Hom. only the neut. as adv. *ἀμφότερον βασιλεὺς τ' ἀγαθὸς κρατερὸς τ' αἰχμῆτης*, both at once, a good king and a brave spearman, Il. 3, 179; often in the dual and plur. Il. 5, 156. 17, 395.

Αμφοτέρος, *ὁ*, a Trojan slain by Patrocles, Il. 16, 415.

ἀμφοτέρωθεν, adv. from both sides, on both sides, Il. 5, 726. Od. 7, 113.

ἀμφοτέρωσεν, adv. towards both sides, γεγωνέμεν, *Il. 8, 223.

ἀμφονδίς, adv. (prob. from *ἀμφίς* and *ονδας*), from the ground; πάρη αὐτοῖς, to raise the head from the ground, Od. 17, 237. †

ἀμφράσπαιτο, see ἀναφράζομαι.

ἀμφω, *τὰ*, *τὰ*, *τὼ*, gen. *ἀμφοι*, both; spoken of single persons, and also of two parties, as Il. 2, 124. Hom. has only the nom. and accus. Sometimes indecl. h. Cer. 15.

ἀμφωτος, *ον* (*ον*), two-eared, two handled, ἄλεισον, Od. 22, 10. †

ἀμφέν, ep. for *ἀμάοιν*, see ὄμάω.

ἀμάρμητος, *ον* (*μομίσματι*), irreproachable, blameless, Il. 12, 109. †

ἄν, a particle, ep. and enclit. *κέ*, before a vowel *κέν*, (*κέ* is prop. only a dialectic variation of *ἄν*, and in use generally agrees with *ἄν*, although it does not indicate the conditional relation so distinctly, and hence admits a more frequent use, cf. Rost. Gr. p. 580). These particles indicate a conditional proposition or sentence, i. e. they show that the predicate of the sentence is not absolutely true, but is to be considered as depending upon certain circumstances or conditions. The English language has no word perfect-

ly equivalent to *ἄν*, (though it may sometimes be translated by *perhaps*, *possibly*, Lat. *forte*), but expresses its meaning by the mood of the verb, (I *may*, *can*, *might*, *could*, etc. write). It cannot therefore stand in sentences which express an unconditional affirmation, but only in the following cases: 1) With the indicat. 1) With the indicat. pres. and perf. *ἄν* cannot stand, because that which is represented as actually passing or past can be subjected to no condition. The same, according to Herm. de partic. *ἄν* [see Steph. Thesaur. VII, 11189–11198], holds true of *κέ*; and the passages in which *κέ* is connected with these tenses are changed by him, e. g. τῷ καὶ κέ τις εὑχεται ἀνήρ — λιπέσθαι, where according to Cod. Vrat. τέ is to be read for *κέ*, Il. 14, 484; δώρον δ', οὐ τι κέ μοι δοῦναι φέλον τιορ ἀνάγει, where we must read ἀνάγη, Od. 1, 316; τύδε κέ αὐτός δέξαι, where Herm. reads γ' αὐτός, Od. 3, 255; οὐτέ κέ ποτ — ζώννυνται τε νέοι, καὶ ἐπεντύνονται ἄεθλα, Od. 24, 87, where we must with Thierach Gr. Gram. § 322, 11 read οὐτέ περ, or take ζώννυνται as subjunct. and read ἐπεντύνονται. According to Rost Gram. p. 584, however, *κέ* may accompany the indicat. pres. wherever the discourse relates to things which are to be derived from others as natural consequences, as Il. 14. 484. Od. 3, 255. 2) With the fut. indicat. stands frequently the ep. *κέ* (*ἄν* rarely), when the proposition expressed in the fut. is dependent upon a condition; εἰ δ' Ὁδυσσεῖς ἔλθοι — αἴψα κεβίας ἀποτίσσεται ἀνδρῶν, Od. 17, 540. conf. Il. 22, 66. Commonly, however, the conditional clause is wanting: εἰρέαται, ὅππόθεν εἰμύτιώ δέ κέ τοι καταλέξω, I will (if thou wilt hear) tell thee, Od. 3, 80. cf. Il. 4, 176. 7, 273. 22, 42. 3) It stands with the indicat. histor. tenses (impf. plur. and aor.), a) to indicate that the proposition would prove true, or would have proved true, only on a certain condition; but as that condition has not been, or cannot be fulfilled, so the proposition has not proved, or will not prove true; καὶ γάρ κέ τις πλείονας Λυκιῶν κτίσατε — Ὁδυσσεῖς, εἰ μή δέ δέν γόνος ἕκτωρ, and now would Ulysses have slain still more Lycians, if Hector had not immediately observed it, Il. 5, 679. The condition is often wanting, and must be supplied from the connection. η τέ κέν δή λαύρον ἐστο κτίσαται, indeed, thou wouldest be al-

ready clothed with a stony tunic, Il. 3, 56. b) To denote repetition in past time, the action being represented by ἄν as conditional, viz. as repeated only in certain cases. In Hom. however, this use is exceeding rare, Od. 2, 104. (19, 149. 24, 139); ἔνθα κεν ἡμαῖη ἵρπινεσκεν μύγαν ἵστον, she was wont to weave (because we believed her, cf. v. 103), where Wolf needlessly reads καὶ. μάλιστα δέ κ' αὐτὸς ἀνέγνω, Il. 13, 734, chiefly himself is wont to experience it, where some take κ' as καὶ abbrev. and Herm. de part. ἄν, for δέ κ' proposes δέ τ'. Likewise οἴ κε τάχιστα ἔκρινεν, Od. 18, 263, where Herin. would read οἴ τε. A peculiar case is Od. 4, 546, ἦ γάρ μν̄ ζωόν γε κιχήσεαι η κεν Ὁρεστῆς κτείνεν υποφθάμενος. Nitzsch on this passage says: This aor. with κεν is to be compared with no other sentence of this form; η κεν are closely connected, and the whole is equivalent to κιχήσεαι εἰ δὲ μν̄, κτείνεν, or otherwise has Orestes slain him, cf. Rost Gram. p. 587, and Thiersch § 353, I. II) With the subjunct. ἄν serves to define more closely the idea expressed by it. It indicates, viz. the external circumstances and relations upon which the decision of the idea presented by the subjunct. depends. 1) In the epic language the subjunct. with ἄν stands instead of the fut. indicat.; with a certain difference however, the indicat. fut. representing the future event as already decided; the subjunct. on the other hand representing the future event as one which it is possible may sooner or later occur. τάχ' ὢν ποτε Θυμὸν ὀλέσσῃ, he will, it is probable, soon lose his life, Il. 1, 205. οὐν̄ ἄν τοι χραῖσμη κιθαρίς, not then should thy harp avail thee, Il. 3, 54. 2) In dependent clauses, in connection with conjunctions and pronouns, to represent the event as conditional, i. e. as depending upon circumstances; ὅφει ἰδητ' αἱ κ' ἴμμιν ὑπέρσχη κεῖσθαι Κρονίαν, whether—would protect you, Il. 4, 249. In like manner, εἰ κε, η κε; ἐπει κε, ἐπεὶ ἄν; ὅτε κεν, ὅτι ἄν, ὅποτε κεν, etc., ὃς ἄν or κα, οἷος ἄν; comp. the several conjunctions and the relative. III) With the optative, ἄν expresses the fact that the supposition expressed by this mood is conditional; εἰ καὶ ἔγοι στιβάλοιμι—αἰγάκε—εὐχός ἔμοι δοῖης, thou wouldest afford me renown, Il. 16, 625; hence it stands, 1) To express an undetermined possibility. κενοῖσι δ' ἄν οὐ—

τις—μαχέσοτο, no one would be able to contend, Il. 1, 271. 2) The ἄν with the optat. often stands as a softer mode of expressing a command or entreaty, Il. 2, 250, and with οὐ in the question οὐν̄ ἄν ἐφύσσοι, couldst thou not hold back? instead of hold him back, restrain him, Il. 5, 456. 3) In interrogative sentences, where the optative can be generally translated by *can* or *could*. On the optat. with ἄν in dependent clauses, e. g. with relative pronouns, see under the relative and conjunctions. IV) ἄν with the infin. and particip. expresses also a condition, which will be clearly seen by resolving these forms of the verb into clauses expressed by the finite verb, Il. 9, 684. V) Repetition of ἄν and κε. Hom. never repeats ἄν, but he unites 1) ἄν with κε to give greater stress to the condition, Il. 11, 187. 13, 127. In other cases the reading is doubtful, as Od. 6, 259, where Nitzsch would read καὶ for κεν. 2) The repetition of κε is rare, Od. 4, 733. VI) ἄν is properly short; however it seems long in Il. 8, 21. 406. cf. Kühner Gram. § 393 seq. Thiersch § 335–337. § 345 seq. Rost p. 585 seq.

ἄνα, 1) Poet. abbrev. for ἄνα, (better ἄν), before ν, τ; becomes before labials ἄμ, before palatals ἄγ. 2) Poet. abbrev. for ἄνα, i. e. ἀνέστη, he arose, Il. 3, 268. cf. ἄνα.

ἄνα, abbrev. ἄν, ἄμ, ἄγ, 1) Preposition, up, upon, on, opposed to κατά, comm. with accus. ep. also with gen. and dat. 1) With gen. only in the phrase ἄνα νηὸς βαίνειν, to go on shipboard, Od. 2, 416. 9, 177. 15, 284; where, however, according to Roet Gr. p. 495, a τι·sis would better be assumed, so that the gen. appears to depend upon ἀναβαίνειν. 2) With dat. on, upon, ἄνα σκῆπτρῳ, upon the sceptre, Il. 1, 15. ἄνα ὄμοι, Od. 11, 128. ἄνα χρεστρ, on the hands, h. Cer. 286. 3) With accus. a) Of place: to indicate a direction to a higher object, up, upon; τιθέναι τι ἄνα μν̄είνην, Il. 10, 466, ἀναβινεῖν ἄνα φούγας, to ascend the steps, Od. 22, 143; to denote extension, through, throughout, along. ἄνα νῶτα, along the back, Il. 13, 547. ἄνα δῶμα, through the house, Il. 4, 670; in like manner, ἄνα στρατόν, μάχην, ὄμιλον: ἄνα στόμα ἔχειν, to have in the mouth, Il. 2, 250. φρονέειν ἄνα Θυμόν, to revolve in the mind, Il. 2, 36. πάσιν ἄν ιδύν, in every undertaking, Od. 4, 434. ἄν

ἰθύν, upwards, Od. 8, 377. b) Of time, only ἀνὰ νυκτα, through the night, Il. 14, 80. c) Of number, *to, up to*. ἀνὰ εἴκοσι μέτρα χεῖν, Od. 9, 209. II) Adv. *thereon, there-upon*. ἀνὰ βότρυνες ἥσων, grapes were there-on, Il. 18, 562. It stands pleonastically with a verb compounded with ἀνά, Il. 23, 709. In composition it has the same signification, and besides it indicates direction towards the point of starting, *back again* [the Lat. *re-* denoting repetition, e. g. ἀναφράγματα].

ἀνά is 1) A preposition with retracted accent, and stands as interj. for ἀνάστηθι: *up then*; comm. ἀλλ' ἄνα, Il. 6, 331. 2) A vocat. from ἄναξ, only in the construct. ὁ ἄνα, Ζεὺς ἄνα.

ἀναβαίνω, ep. ἀμβαίνω (*βαλνω*), aor. 1 ἀνέβησα, aor. 2 ἀνέβητο, aor. 1 mid. ἀνεβησάμην (once part. ἀναβησάμενος, transit. Od. 15, 475), 1) Trans. in aor. 1 act. *to lead up, to cause to ascend = τινά*, any one (the ship), once in the mid. II) Intrans. in the aor. 2 act. *to ascend, to go up*; with accus. οὐρανόν, to mount to heaven, Il. 1, 497; ὑπερῷα, to ascend to the upper apartments, Od. 23, 1; more frequently with εἰς, ἐπὶ τι; once with dat. τερροῖς, over the dead bodies, Il. 10, 493; most generally, a) *to ascend the ship (embark)*, often with the omission of τῆς (twice with gen. τῆς, Od. 2, 416. 9, 177; see ἄνα). b) *to ascend upon land, to land*, Od. 14, 353. γ) *to go from land to sea, to sail away ἀπὸ Κρήτης*, Od. 14, 252; especially, ἐς Τροῖην, to sail from Greece to Troy, Od. 1, 210. b) Metaph. φάτις ἀνθρώπους ἀναβαίνει, fame spreads among men, Od. 6, 29.

ἀναβάλλω, ep. ἀμβάλλω (*βάλλω*), 1) Prop. *to throw up*. 2) *to throw back, hence to put off, to delay*, ἀπέθλων, Od. 19, 584. II) Mid. *to lift oneself, hence to begin; with infinit. ἀείδειν, to begin to sing*, Od. 1, 155. 8, 256 (according to the old Gramm. from the strong elevation of the voice). 2) *to put off, defer, delay* (with reference to the subject). μηδὲ τις ἔργον ἀμβαλλόμεθα, let us no longer delay our work, Il. 2, 436.

ἀναβατός, or, ep. ἀμβατός (*ἀναβαίνω*), *that may be ascended, easy of ascent*, Il. 6, 434. Od. 11, 316.

ἀναβέβούχε, 3 sing. perf., the pres. does not occur, Il. 17, 54. † in connect. with ὕδωρ: *the water gushes forth*. Some Gramm. assume in the pres. ἀναβρύχω or ἀναβρύζω;

others, as Buttm. Lex. II. p. 15, trace it by comparison with ἀπόβρυχα to ἀναβρύχω, whence the reading ἀναβέβοχεν; still others to the root βρύχάμαι, from which occurs the perf. βρύχη, but with ὑ. Cf. Buttm. p. 271. Rost p. 292.

'Αναβησίνεως, ὁ (that travels by ship), a Phœcian, Od. 8, 113.

ἀναβληθήν, ep. ἀμβληθήν (*ἀναβάλλομαι* 1), *rising with a sudden impulse, vehemently, γοᾶν*, Il. 22, 476. † [to lament with vehement outcry, Passow; *alte petitis suspiriis*, Heyne; cf. ἀναβολάθην].

ἀνάβλησις, ιος, ἡ (*βάλλω*), *a delaying, procrastination, κακοῦ*, *Il. 2, 380. 24, 655.

ἀναβολάθην, ep. ἀμβολάθην (*ἀναβάλλω*), *throwing up, boiling up*. λέβης ζεῦ ἀμβολάθην, the caldron boils bubbling up, Il. 21, 364. †

ἀναβράχω (*βράχω*), only ep. aor. ἀνιθράχω, *to rattle, to clash, to creak; spoken of arms*, Il. 19, 13; of doors, Od. 21, 48.

ἀναβρόχω, occurring only in the optat. aor. 1 ἀναβρόξεις, and in the part. aor. 2 pass. ἀναβροχάν, *to swallow up, to absorb*; spoken of Charybdis: ὅτε ἀναβρόξεις θαλάσσης ὕδωρ, when she swallows back the water, Od. 12, 240; and ὕδωρ ἀπολέσκει ἀναβροχήν, the water absorbed vanished, Od. 11, 586. cf. Buttm. Lex. II. p. 121. *Od.

ἀναβρύγω, see ἀναβέβοχε.

ἀναγνωρόσκω (*γιγνώσκω*), only aor. 2 ἀνέγνων, *to know accurately, to perceive clearly, with accus.* Il. 13, 734; σύματα, Od. 19, 250. 23, 206; *absol. to perceive clearly*, Il. 13, 734. [According to Passow, the signif. *to recognize* is post-Homeric, but ? Eustath. gives as its synonym, Od. 19, 250, ἀναγνωρίζω; cf. also Od. 23, 206. 24, 345 et seq.]

ἀναγκαίη, ἡ (prop. fem. from ἀναγκαῖος), ep. *compulsion, necessity, dat. ἀναγκαίη*, by force, Il. 4, 300. Od. 19, 73.

ἀναγκαῖος, αἵη, αἷον (*ἀνάγκη*), *compulsory, urgent, coercive, necessary; μῆδος, a compulsory word, i. e. a decree, an authoritative sentence*, Od. 17, 399. ἡμαρτὶς ἀναγκαῖος, the day of force, of slavery, Il. 16, 836, = δούλιον ἡμαρτὶς. 2) *coerced, of necessity, πολεμισταῖς*, Od. 24, 499.

ἀνάγκη, ἡ (*ἀνάγω*), *force, violence, necessity, often in the dat. ἀνάγκη, from necessity, forced, ἀείδειν, πολεμίζειν; also act. with violence, vehemently; ἵσχειν, πελεύειν, ὑπὸ ἀνάγκης, by force*, Od. 19, 156.

ἀναγνάμπτω (*γνάμπτω*), aor. 1 ἀνίγναψ-
φα, aor. 1 pass. ἀνεγνάμφθη, to bend back ;
δισμόν, to loose the bond, O.J. 14, 348 ; pass.
αἰχμή ἀνεγνάμφθη, the point bent back, Il.
3, 348. 7, 259.

ἀνάγω (*ἄγω*), fut. ἀνάξω, aor. 2 act. ἀνή-
γαγον, 1) to lead up, to lead to a high
place, from the sea-coast into the country,
τινά, Od. 4, 534, or into the high seas, thus
often spoken of the voyage to Troy ; to take
any one to sea, γυναικα ἐξ ἀπλῆς γαῖης, Il.
3, 48 ; Έλένην, Il. 6, 292 ; λαὸν ἐνθάδε, (to
Troy,) Il. 9, 338 ; also gener. of sea-voyages,
Il. 13, 627. b) to conduct home, γυναικα δο-
μόνδε, Od. 3, 272 ; often, generally, to conduct
to, to bring, spoken of persons and things :
δῶρα, to bring presents, Il. 8, 203 ; τινὰ ἐς
μύσσον, Od. 18, 89. 2) Mid. prop. to con-
duct oneself up, to put out to sea, to sail
away. τοὺς δ' ἀνάγοντο, they sailed back, Il.
1, 478. Od. 19, 202.

ἀναδίδομα, see ἀνατίχω.

ἀναδέκω, ep. (*δέκω*), aor. 2 ἀνέδρακον,
to look up, to look upwards ; ὄφθαλμοῖσιν, to
open the eyes again, Il. 14, 436. †

ἀναδέσμη, ἡ (*δέον*), a fillet, a head-band,
of females, Il. 22, 489. †

ἀναδέγομαι, depon. mid. (*δέχομαι*), aor. 1
ἀνοδεξάμην, aor. sync. ἀνεδέγμην, to take up,
σάκος, Il. 5, 619. 2) to take upon oneself, to
bear, to endure, ὅτεν, Od. 17, 563.

* ἀναδίδωμαι (*δίδωμι*), aor. 1 ἀνέδωκα,
to proffer, to present, to give, with accus. h.
Merc. 111.

* ἀναδίνω (*δίνω*) = ἀνεδύομαι, Batr. 90.
ἀναδύνω (*δύω*), only mid. and aor. 2 ἀνέ-
δυν, infinit. ἀναδύναι, aor. 1 mid. ἀνεδυσάμην,
[ἀνεδύσετο or ἀνεδύσατο, Buttm. § 96. note 9,] intrans. to emerge, to come forth out of ; with
gen. ἀλός, from the sea, Il. 1. 359 ; and with
accus. κῆμα, v. 496, to emerge from the
wave. 2) to withdraw ; ἐς ὥμιλον, to retreat
into the crowd, Il. 7, 218 ; and with accus.
πόλεμον, to avoid the war, Il. 13, 225 ; absol.
Od. 9, 377. (ἀνδύεται poet. for ἀνεδύεται.)

ἀναεδρος, ον (*ἔδρον*), 1) ungisted, i. e.
for whom the bridegroom presents no gifts
to the parents, Il. 9, 146. 2) without dowry,
with whom the bridegroom receives nothing
from the parents, Il. 13, 366. This explana-
tion is, however, justly rejected by Spitzner
on Il. 9, 146. * Il.

ἀναιρέω (*αιρέω*), aor. 1 ἀνάιρα ep. for

ἀνήιρα, 1) to raise, to lift up ; with accus.
χεῖρας ἀθανατοῖσι, to lift up the hands to the
gods, Il. 7, 130 ; τινά, any one, spoken of
wrestlers who mutually strove to raise and
throw each other. 2) to lift, to bear away
(as a prize), δύω τάλαντα, Il. 23, 614 ; ρη-
τῆρα, Il. 23, 882.

ἀναθηλέω, ep. (*θηλή*), fut. ἀναθηλήσω, to
become verdant again, to bloom or bud again,
Il. 1, 236. †

ἀνάθημα, τό (τιθημι), that which is
placed up, especially a votive offering to a
deity which is put up in a temple. 2) any
present of value ; hence, ornament, decora-
tion. Thus Homer calls dancing and sing-
ing ἀναθήματα δαιτός, decorations of the
feast or table, Od. 1, 152. 21, 430.

ἀναθρώσκω (*θρώσκω*), to leap up, to re-
bound. ὕψι ἀναθρώσκειν, to spring up high,
spoken of a descending rock, Il. 13, 140. †

ἀναιδείη, ἡ (*ἀναιδῆς*), shamelessness, im-
pudence, effrontery. ἀναιδείη ἐπιεψίνος,
clad in impudence, Il. 1, 149. ἐπιβῆναι ἀναι-
δείης, to have given up, devoted oneself to
wantonness, Od. 22, 424.

ἀναιδῆς, ἐς (αιδέομαι), shameless, impu-
udent, as the suitors of Penelope. 2) ungov-
ernable, dreadful, as κνδοιμός, Il. 5, 593 ;
λαῖς, the terrible stone, Od. 11, 597.

ἀναιμών, ον (*αἷμα*), gen. ὥρος, bloodless,
without blood, spoken of the gods, Il. 5, 342. †

ἀναιμωτί, adv. without bloodshed, Il. 17,
363. Od. 18, 149.

ἀναιρόμαι, aor. 1 ἀνηράμην, ep. ἀνηράμετρ,
to deny, to refuse, to reject, to spurn ; with
accus. δῶρα, to spurn gifts, Il. 9, 679 ; ἔργον
ἀτείξεις, a shameful act, Od. 3, 265 ; δοσιν,
Od. 4, 651. 10, 18 ; τινά, to reject any one,
Od. 8, 212 ; with infinit. to deny, ὃ δ' ἀναίνετο
μηδὲν ἐλέσθαι, Il. 18, 500. cf. 450 ; absol. Il.
7, 93. 9, 510.

ἀναιρέω (*αιρέω*), aor. 2 ἀνεῖλον, and its
aor. ἀειλόν, fut. mid. ἀναιρήσομαι, aor. 2
ἀνειλόμην, ep. ἀνελ-, 1) to lift up, to take
away, to remove ; βοῦν ἀπὸ χθονός, to lift an
ox from the earth, Od. 3, 453 ; ἀεθλα, to
bear off prizes, Il. 23, 736 ; πόλλα, to receive
much, said of a beggar, Od. 18, 16. 2) Mid.
sterner, to take up for oneself, to receive, to
bear away ; κούρην, to take a child in the
arms, Il. 16, 8 ; οὐλογύτας, to take the sacred
barley, Il. 2, 410 ; ἐπιρροσίνας, to assume
reason, to become prudent, Od. 19, 22.

ἀναίσσω (*άισσω*), aor. 1 ἀνῆξα, *to leap up, to rise suddenly* from a sitting posture, Il. 3, 216. Od. 1, 410. πηγαὶ ἀναίσσουσι, the fountains gush forth, Il. 22, 148; once with accus. ὅμα, *to leap upon the chariot*, Il. 24, 440.

ἀνάίτιος, ον (*αιτία*), *without guilt, blameless*. ἀνάτιον αἰτίασθαι, *to impeach a guiltless individual*, Il. 11, 653. Od. 20, 135.

ἀνακάιος (*καίω*), *to kindle, πῦρ*, * Od. 7, 13. 9, 251.

* ἀνακελόμεναι, *see ἀνακέλομαι*.

* ἀνακέλομαι, poet. (*κέλομαι*), aor. 2 with redupl. ἀνεκέλομην, *to call upon, to invoke, τινά*, h. Pan. 18, 5.

ἀνακεράννυμ (*κεράω*), aor. ἀνεκέρασσα, ep. σοι, *to mix again; κρητῆρα οἴνου*, to mix the mingling vessel again full of wine, Od. 3, 390. †

ἀνακηριώ (*κηρύω*), *to gush forth, spoken of sweat and blood*, * Il. 7, 262. 13, 705.

ἀνακλίνω (*κλίνω*), aor. 1 ἀνέκλινα, part. ἀγκλίνας ep. for ἀνακλίνας, aor. 1 pass. ἀνεκλίνθη, 1) *to incline, to lean back, to cause to rest; τόξον ποτὶ γαῖῃ, to let the bow rest against the earth*, Il. 4, 113. [The Schol. refers the action of ἄγκη, in Il. 4, 113, to the subject, ἐπήρεσεν δαντόν.] πρός τι, Od. 18, 103; pass. aor. to lean oneself back, spoken of those rowing and of those sleeping. ἀνακλιθεὶς πίσσεν ὑπτίος, leaning back he sank supine, Od. 9, 371. 2) *to lean back, to open, as opposed to ἐπιθεῖναι; θύρη, to open the door*, Od. 22, 156; so also νέφος, Il. 5, 571; λόχον, Od. 11, 525.

* ἀνακλύω (*κλύω*), *to wash, or dash up*, Ep. 3.

ἀνακοντίζω (*κοντίζω*), *to spout out, to dart forth, to gush out, spoken of blood*, Il. 5, 113. †

ἀνακόπτω (*κόπτω*), *to strike back, to undo, to open, ὁχῆς, the door-bolts*, Od. 21, 47. †

ἀνακράζω (*κράζω*), aor. 2 ἀνέκραγον, *to cry out, to speak aloud, to prate*, Od. 14, 467. †

ἀνακρεμάννυμ (*κρεμάννυμι*), aor. 1 ἀνεκρίμασσα, part. ὁγκρεμάσσας, *to hang up; τι πασσάλο, to hang up any thing upon a hook or peg*, Od. 1, 440. h. Ap. 8.

* ἀνακροπίη, ἡ (*ἀνάκτωρ*), *rule, command, the direction of steeds*, h. Ap. 234.

ἀνακτόριος, ἵη, ιον (*ἀνάκτωρ*), *belonging to the master*, Od. 15, 397. †

ἀνακυμβαλιάζω (*κύμβαλον*), *to be overturned with a rattling noise. δίρροι ἀνεκυμβαλάζονται, the chariots rattling upset*, Il. 16, 379. †

ἀναλέγω and ἀλλέγω (*λέγω*), aor. 1 ἀνέλεξα, infin. ἀλλέξαι, ep. for ἀναλέξαι, *to gather, to collect, ἔντεαι*, Il. 11, 755; ὀστέα, Il. 21, 321. * Il. ἀναλκείη, ἡ (*ἀλκῆ*), *powerlessness, weakness, cowardice, always in the plur.* Il. 6, 74. * Il.

ἀναλκις, ιδος, ὁ, ἡ (*ἀλκῆ*), *powerless, weak, cowardly, comm. connected with ἀπτόλεμος, accus. ἀνάλκιδα and ἀνάλκιν once*, Od. 3, 375.

ἀναλτός, ον (*ἀλθω*), *not to be satisfied, insatiable, γαστήρ*, Od. 17, 228. 18, 114. * Od.

ἀναλίνω and ἀλλίνω (*λινω*), ep. iterative impf. ἀλλίνεσκεν, aor. 1 ἀνέλινα, *to loose, to unravel; ἰστόν, to unravel the web*, Od. 2, 109. 19, 150; τινὰ ἐν δεσμῷ, *to deliver any one from bonds*, Od. 12, 100; πριμησία, Od. 9, 178. 2) Mid. *to loose for oneself; τινὰς φάσις, to bring any one to the light*, h. Merc. 258. (*v elsewhere short in the pres., but in Od. 2, 110, long through the accent.*)

ἀναμαιμάω (*μαιμάω*), *to rage through, to roar through; with accus. πῦρ ἀναμαιμάτι ἄγκεα, the fire rages through the valleys*, Il. 20, 490. †

ἀναμάσσω (*μάσσω*), fut. ξω, prop. *to rub on, to anoint*, hence ὕ (viz. μέγα ἥργον) στηρφαλῇ ἀναμάσεις, according to Damm: *fascinus, quod capiti tuo allines ut maculam mortiferam*, i. e. which thou shalt expiate with thy head, Od. 19, 92. † Eustath. derives the metaph. from the wiping of the sword upon the head of the slain, to show that he deserved death. Several modern annotators, however, suppose that the word ἀναμάσσειν properly signifies, *to wipe off, to cleanse*, and thus stands simply for *to expiate*, as in English: *to wash away a crime* (according to Bothe), or in French: *se laver d'un crime* (Dugas Montbel).

ἀναμένω, poet. ἀναμίνω (*μένω*), aor. 1 ἀνέμενα, *to expect, to await*, τι, Ἡώ δέκα, Od. 19, 342. †

- ἀναμετρίω (*μετρώ*), *to measure again, to measure back; Χάρυβδην, to float back through Charybdis*, Od. 12, 428. †

* ἀναμηλώω (*μηλώ*), part. aor. ἀναμηλώσας, prop. *to examine with the probe; according to Ruhnken's conjecture for ἀναπηλήσας*, h. Merc. 41.

ἀναμίγνυμι, poet. ἀναμίσγω (*μίγνυμι*), aor. 1 ἀνέμιξα, part. ἀμμιέτας, *to mix up, to mingle together; καὶ λευκόν, to mix therewith white barley*, Od. 4, 41; τι τιν, Il. 24, 529. Od. 10, 536.

ἀναμηνήσκω (*μιμήσκω*), aor. ἀνέμεστα, *to remind, τινά τι, any one of any thing*, Od. 3, 211. †.

ἀναμίμνω (*μίμνω*), poet. for ἀναμένω, *to await, with the accus.* 2) Absolut. *to wait, to persist*, *Il. 16, 363.

ἀναμίσγω = ἀναμίγνυμι, Od.

ἀναμορφάω, (*μορφίω*), ep. iterative impf. ἀνεμορφύσομαι, *to roar, spoken of Charybdis*, Od. 12, 238. †

ἀνανέομαι, ep. ἀνέομαι, depon. mid. (*νεόμαι*), *to rise, to ascend, spoken of the sun*, Od. 10, 192. †

ἀναρενώ (*νείω*), aor. ἀνένευσα, prop. to throw the head up and move it back, the token amongst the Greeks of refusal, opposed to *κατανεύω*; hence, to refuse by a nod, to deny, to repel, absol. Il. 6, 311; with accus. Il. 16, 250; with infin. Il. 16, 252; ὁρένω, to refuse by drawing up the eyebrows, *to forbid by a sign with the eye-brows*, Od. 9, 468.

*ἀναρέω (*νέω*), aor. ἀνένευσα, *to swim up, to recover, like emergere*, Batr. 223.

ἀναγνά, adv. *upwards, up hill*, Il. 23, 116. †

ἄναξ, ακτος, ὁ (from ἄνα, as πέρις from περ!), dat. plur. ep. ἀνάκτοις, Il. 15, 557; voc. ἄνα, spoken only of gods. 1) Prop. every ruler, master, lord, the master of a family, οἶκοι, Od. 1, 397; master of slaves, Il. 24, 734. Od. 4, 87. 10, 559. 2) Especially, sovereign, king. a) Spoken of all gods; especially of Apollo, Il. 1, 36. 75. b) Of earthly princes and kings, prop. the chief of a nation (cf. βασιλεὺς). Thus Hom. calls all heroes, but Agamemnon as commander-in-chief he calls ἄναξ ἄνδρῶν, Il. once spoken of Orsilochus, ἄναξ ἄνδρεσσιν, Il. 5, 516. [This formula is still more extensive, cf. Il. 15, 532. 23, 288.] c) Of other noble and principal men, as Tiresias, Od. 11, 143; of the sons of kings, Od. 17, 186.

ἀναξηράίω (*ξηράίω*), aor. 1 ἀνηξέραινα, whence ep. subj. ἀνηξηράη for ἀνηξηρήη, *to dry up, ἀλοήη, a garden, or a corn-field*, Il. 21, 317. †

ἀνοιγέσκον, *see ἀνοιγω*.

ἀναπάλλω (*πάλλω*), part. aor. 2 ἀμπετα-

λών, ep. for ἀναπεπαλών, ep. aor. sync. 3 sing. ἀπέπαλτο, 1) *to swing upward or backward; often ἔχος ἀμπεταλῶν προῦτι, prop. having swung back the spear (to give it more force), he hurled it; he hurled the uplifted spear*, Il. 3, 355 and often. 2) Pass. mid. together with the ep. aor. sync. mid. *to leap up, to spring up, ἀναπάλλεται ιχθύς*, Il. 23, 692; of Achilles, *to leap up (for joy)*, Il. 20, 424; spoken of a wounded horse, ἀλγήσας ἀνέπαλτο, *he sprang up for pain*, Il. 8, 85. That the form ἀπέπαλτο belongs to ἀναπάλλω, and not to ἀνεφάλλομαι, is proved by Spitzner in Excurs. XVI. z. II.

ἀναπάνω (*πάνω*), aor. 1 ἀνέπανσα, *to cause to cease, to let rest, τινά τινος, any one from a thing*; ἔργων, from labor, Il. 17, 550. †

*ἀναπείθω (*πείθω*), aor. ἀνέπεισα, *to persuade, to prevail upon; with accus.* Batr. 122.

ἀναπέιρω, ep. ἀμπειρώ (*πείρω*), aor. 1 part. ἀμπείρας, *to pierce with a spit, to spit, σπλάγχνα, the entrails*, Il. 2, 426. †

ἀναπεπταμένος, η, ον, *see ἀναπετάννυμι*.

ἀναπετάννυμι (*πετάω*), aor. 1 ἀνεπείσαντα, ep. στ., perf. pass. ἀναπέπταμαι, *to spread out, to unfold, to expand, ιστία, the sails*, Il. 1, 480. Od. 4, 783; pass. said of folding doors: ἀναπεπταμένας σανίδας ἔχον, they held the folding door open, Il. 12, 122.

ἀναπηδάω (*πεδάω*), aor. 1 ἀνεπήδησα, ep. ἀμπίδησα, *to leap up, to stand up, εἰ λόχου, from ambuscade*, Il. 11, 379. †

*ἀναπηλέω = ἀναπάλλω, aor. part. ἀναπηλήσας, *to swing upwards*, Hom. h. in Merc. 41, where Wolf after Ruhnken has ἀναπηλήσας.

ἀναπίμπλημι (*πίμπλημι*), fut. ἀναπλήσω, aor. 1 ἀνέπλησα, *to fill to the brim, to fill up*; metaph. μοῖραν βιοτοιο, *to fill the measure of life*, Il. 4, 170; πότμον, Il. 11, 263; κακὰ πολλά prop. to fill up the measure of evils, i.e. to suffer many evils, Il. 15, 132; οἴτον, Il. 8, 34; ἀλγεα, Od. 5, 302; κίδεα, Od. 5, 207.

ἀναπλέω (*πλέω*), infin. fut. *ἀναπλεύσεσθαι, to sail up, to sail out*; στεινωπόν, we sailed up the strait, Od. 12, 234; out of port into the open sea, espec. spoken of the voyage to Troy, εἰ Τροΐην, Il. 11, 22.

ἀνάπνευσις, ιος, ḡ, *respiration, the recovering breath, repose, πολέμοιο, rest from war*, *Il. 11, 801.

ἀναπνέω (*πνίω*), aor. 1 ἀνέπνευσα, infin. ἀμπνεύσα, ep. for ἀναπνεύσας, imper. aor.

syncop. 2 ἀμπτυνε, aor. 1 pass. ἀμπτυνόθη, and aor. syncop. mid. ἀμπνῦτο, ep. for ἀνέπνυτο, *to respire, to take breath, to rest; κακότητος* from suffering, Il. 11, 382; πόνοιο, Il. 15, 235. In like signif. the aor. 1 pass. and aor. sync. mid. δ' ἀμπνύθη καὶ ἀνέδρακεν ὅφθαιμοῖσι, he breathed again, and opened his eyes, Il. 14, 436. ὅτε δὴ φ' ἀμπνυτο καὶ ἐς φρίνα Θυμὸς ἀγερθη, when he breathed again, and life returned to his breast, Od. 5, 458. cf. Il. 11, 359.

ἀράποιος, or (ποίη), *without ransom, unransomed*, Il. 1, 99. †

ἀραπρήθω (πρήθω), aor. ἀνέπνησα, prop. to blaze up, to burst out; in Hom. only δάκρυνα, to shed a flood of tears, to shed hot tears (cf. Buttm. Lex. I. p. 104), Il. 9, 433. Od. 2, 81. Others: to shed hot tears.

ἀράπτω (ἄπτω), aor. ἀνῆψα, perf. pass. and imperat. ἀνήρθω, *to hang up, to attach, to affix; πελεστα, to attach the ropes to the mast*, Od. 9, 137; ἐξ αὐτοῦ sc. ἵστοι, which according to the Schol. is to be supplied from ἴστοπλῆ, Od. 12, 51. 162; ἀγάλματα, to hang up votive offerings (in a temple), Od. 3, 274. Metaph. μᾶλμον, to impute fault, blame, Od. 2, 84. * Od.

ἀνάπνυστος, or (ἀναπνυθάνομαι), *soughly ou, known*, Od. 11, 274. †

ἀναρπάζω (ἀρπάζω), aor. 1 ἀνήρπασα, part. ἀναρπάζεις, to snatch up, to bear away upwards, to pull out, ἔχος, Il. 22, 276; hence, *to hurry away; τινὰ ἀπὸ μάχης, to lead one out of the battle*, Il. 16, 438; spoken especially of a tempest, Od. 4, 515. 5, 419.

ἀναδόγγρυνμι (γόγγριμε), aor. 1 ἀνιδόγνει, *to tear up, to tear in pieces*, with accus. βοὸς βοεῖηρ, the skin of the ox; spoken of a lion which seizes an ox, Il. 18, 582; γαῖα, Il. 20, 63. 2) *to break through, to destroy, τεῖχος*, Il. 7, 461. * Il.

ἀναφίπτείω = ἀναφίπτω, only pres. and impf. Od. 13, 78. †

ἀναφίπτω, also ἀναφίπτειω (φίπτω), aor. ἀνίψιμα, *to throw up, to cast upward; ἄλα πηδῶ, to sling up the brine with the ear, (to indicate hard rowing)*, Od. 7, 328; and without πηδῶ, Od. 10, 130.

ἀναφίοιβδέω (φοιβδώ), aor. ἀνεφίοιβδησα, *to swallow up again, to absorb again. Χάρυβδης ἀναφίοιβδεῖ ὕδωρ, Charybdis swallows back the water*, * Od. 12, 104. 236.

ἀνάρροιος, or (ἄρω), *not fitting, irreconcil-*

able; hence, hostile, inimical; Il. 24, 365. Od. 10, 459.

ἀναρχος, or (ἄρχω), *without leader*, * Il. 2, 703. 726.

* ἀνασείω, poet. ἀναστείω (σείω), *to brandish upwards, to swing upwards, δοῦρα, h. in Ap. 403.*

ἀνασεύω (σεύω), ep. syncop. aor. mid. ἀνέσυντο, *to spring up; αἷμα ἀνέσυντο, the blood spouted up*, Il. 11, 458. †

ἀνασπάω (σπάω), aor. mid. ἀνεσπασάμην, *to draw up*. Mid. to draw up for oneself, to draw out; ἔχος ἐν χροός, to draw out the spear from the body, Il. 13, 274. †

ἀνασσα, ἡ (ἄναξ), *queen, mistress*, only three times; spoken of Ceres, Il. 14, 326; of Minerva, Od. 3, 380; and of a mortal, Od. 6, 149.

ἀνάσσω (ἄναξ), fut. ἀνάξει, infin. aor. 1 mid. ἀνάσσωσθαι, 1) *to rule, to reign, to be sovereign*; spoken both of men and gods, comm. with dat. Il. 1, 180; less often with gen. Τερεδόοιο, Αργείων, Il. 1, 38; with prep. μετ' ἀνθανάτοισιν, to rule among the immortals, Il. 4, 61; —*ἐν Βουδείᾳ, to reign in Buidium, to have the royal power*, Il. 16, 572; with gen. and dat. together: Τρώεσσιν τιμῆς τῆς Πριάμου, to rule the Trojans with the power of Priam, Il. 20, 180. Od. 24, 30. Pass. *to be ruled, τινί, by any one*, Od. 4, 177; once in the mid. τρις ἀνάξασθαι γένε' ἀνθρῶν, to reign through three generations, Od. 3, 245. The accus. does not depend upon ἀνάξασθαι, but is accus. denoting the length of time, cf. Nitzsch ad loc.

ἀνασταδόν, adv. (ἴστημι), *standing upright*, * Il. 9, 671. 23, 469.

ἀναστεναχίζω = ἀναστενάχω, poet. *to groan aloud, νειόθει ἐκ κραδίης, deeply from the breast*, Il. 10, 9. † ed. Wolf, where others read ἀνιστονάχιζε.

ἀναστενάχω (στενάχω), *to sigh out, to groan aloud, to lament, τινά, for any one*, Il. 23, 211. Mid. to sigh aloud; intrans. * Il. 18, 315.

ἀναστοναχίζω = ἀναστεναχίζω, the earlier reading, cf. Spitzner Excurs. III.

ἀναστρέψω (στρέψω), aor. 1 ἀνέστρεψα, prop. *to turn about, to turn around, to overturn*, Il. 23, 436. 2) Mid. to turn oneself around, to ramble about, versari. γαῖαν ἀναστρέψομαι, I tarry in a land, Od. 13, 326.

ἀναστρωφάω, poet. form of ἀναστρέψω,

e. g. τόξον πάντη, to turn the bow in every direction, Od. 21, 394. †

(ἀνασχέθω), assumed pres. for the ep. aor. 2 ἀνάσχεθον, see ἀνέχω.

ἀνεπέχειμεν, see ἀνέχω.

ἀνάσχειο, for ἀνάσχου, see ἀνέχω.

ἀνάσχετος, or, ep. ἀνασχετος (ἀνέχω), that may be endured, tolerable, Od. 2, 63. †

ἀνασχών, see ἀνέχω.

ἀνατέλλω (τέλλω), aor. 1 ἀνέτειλα, to cause to come up; ἀμφορίστην ἵπποις, to cause ambrosia to spring up for the steeds, Il. 5, 777. †

ἀνατίθημι (τίθημι), fut. ἀναθήσω, to place up, to hang up; only metaph. ἐλεγχεῖν τινά, to make a charge upon or against any one, Il. 22, 100. †

ἀνάτλημ (ΤΛΛΩ), pres. obsolete, aor. 2 ἀνάτλην, to take upon oneself, to bear, to endure, κῆδει, Od. 14, 47; φάμακον, to endure the magic draught, viz. to withstand its strength, * Od. 10, 327; πολλὰ, h. 14. 6.

ἀνατολή, ἡ (ἀνατέλλω), poet. ἀντολή, the rising of the sun; in the plur. Od. 12, 4. †

ἀνατρέπω (τρέπω), to overturn; only in the mid. aor. 2 ἀνατραπόμην, to fall over, to fall backwards, * Il. 6, 64. 14, 447.

ἀνατρέψω (τρέψω), aor. 2 ἀνέδραμον, perf. ἀναδίδρομα, 1) to run up, to spring up, to rise up; ἔγκεφαλος παρ' αὐλὸν ἀνέδραμεν ἐξ ὀτειλῆς, the brain gushed from the wound upon the haft-hole (of the spear), Il. 17, 297 [see also αὐλός]; πυκναὶ σμόδιγγες ἀνέδραμον, frequent wales rose up from blows, Il. 23, 717; trop. Λιστὸς δ' ἀναδίδρομες πέτηη, rises the smooth rock, Od. 5, 412. 10, 4; and spoken of Achilles: ἀνέδραμεν ἔργει Ἰσος, he ran up (grew) like a shoot, Il. 18, 56. 2) to run back, with αὐλός, ὅπισω, Il. 5, 599; ἀνέπιλε θρόνος, Il. 11, 354.

ἀναυδός, or (αὐδῆ), without voice, speechless, * Od. 5, 466. 10, 378.

ἀναφαινώ (φαίνω), aor. 1 ἀνέφηρα, 1) to cause to shine, to make bright or clear. ἀμοιβῆδης δ' ἀνίραινον δύωσι, the maids kindled the fire by turns (viz. to produce light), Od. 18, 310; comm. metaph. to cause to appear, to disclose, to discover, to show, Θεοποτίας, divine mysteries, Il. 1, 87; ποδῶν ἀφετήν, Il. 20, 411; τινά, to discover any one, to make him known, Od. 4, 254; ἐπεισβολλας, to show loquacity, Od. 4, 159. 2) Mid. and pass. to shine forth, to show oneself. ἀναφαινέται ἀστὴρ ἐν νεφέσιν, a constellation, a star, shines

forth from the clouds, Il. 11, 62; also metaph. ὀλεθρός ἄναρ., destruction appears, Il. 11, 174; πατρὶς ἄφονα, Od. 10, 29.

ἀναφαδνά, adv. = ἀναφαδόν, * Od. 3, 221.

ἀναφαδόν (ἀναφαδνω), visibly, openly, * Il. 16, 178.

ἀναφέρω (φέρω), aor. 1 ἀνένεικα, aor. mid. ἀνενειάμην, 1) to bring up, to fetch up; Κέρθεον ἐξ Αΐδαο, Od. 11, 625. 2) Mid. to fetch up from oneself, sc. breath. ἀδικῶς ἀνενείκατο, he drew a deep breath, Il. 19, 314; (according to the Schol. he groaned out deeply; who supplies the ellipsis with στεναγμόν), cf. Buttm. Lex. I. p. 263.

ἀναφλύω (φλύω), to gush up, to bubble up, to boil, as boiling water, Il. 21, 361. †

ἀναφράζομαι (φράζωμαι), aor. 1 ἀνεφράσαμην, optat. ἀμφράσσαιτο, ep. for ἀνεφρ., to observe again, or to recognize, οὐλή, the scar, Od. 19, 391. †

ἀναχάζομαι, mid. (χάζωμαι), aor. 1 ἀνεχασσάμην, part. ep. ἀναχασσάμενος, to retreat, to retire, Od. 7, 280. 11, 97; in the Il. mostly, out of the battle; comm. with ἄψ, ὅπλα, Il. 11, 461.

ἀναχωρέω (χωρέω), fut. ἡσω, to give way, to retire, often absol. with ἄψ, Il. 3, 35. 4, 305; πόλιαδε, Il. 10, 210; ἐκ μεγάρου, Od. 17, 461. ἀνέχωρησαν μεγάροιο μυκόνδε, they withdrew to a recess of the palace, Od. 22, 270.

ἀναψυχώ (ψύχω), aor. 1 pass. ἀνεψυχόθη, to revive by a cool breeze, to refresh, ἀνθρώπους, the men (by the Zephyr), Od. 4, 568; φίλον ἥτορ, to refresh themselves, Il. 13, 84; ἔλκος, to cool the wound, Il. 5, 795. Pass. to be refreshed, to revive. ἀνέψυχθεν φίλον ἥτορ, Il. 10, 575.

ἀνδάνω, Ion. and poet. imperf. ἕνδανον and ἕγνδανον, aor. 2 ἄδον for ἔνδον, and εῦδον with the digamma, perf. 2 ἔῦδε, to please, to gratify, to be agreeable; with dat. of the pers. ἄδε Ἔκτορι μῦθος, the word pleased Hector, Il. 12, 80. 18, 510. Od. 3, 150; with two datives, Il. 1, 24; with infin. οὐδὲ Ἄιατοι ἔρδανε θυμῷ ἰστάμεν, it pleased not the mind of Ajax to stand, Il. 15, 674; ἄεδὼς μῦθος, a pleasing, agreeable address, Il. 9, 173. Od. 18, 423.

ἀνδίχα, adv. (ἀνά and δίχα), in two parts, in twain, asunder; καίσειν, to split asunder, Il. 16, 412; δάσασθαι, Il. 18, 511.

ἀνδράγρια, τά (ἀνήρ, ἄγρα), spoils taken

from an enemy slain, *the spoils of arms*, Il. 14, 509. †

Ανδραιμονίδης, οὐ, ὁ, son of Andraemon = Thoas, Il. 7, 168.

Ανδραιμών, οὐος, ὁ, husband of Gorgo daughter of Æneus, and father of Thoas, who after Æneus reigned in Calydon in Aetolia, Il. 2, 638.

ἀνδραχάς, adv. (ἀνήρ), i. q. κατ' ἄνδρας, *man by man*, Od. 13, 14. †

ἀνδραπόδεσσι, metapl. dat. plur. for ἀνδραπόδον.

ἀνδράπυδον, τό, *a slave*; only in dat. ἀνδραπόδεσσι, as if formed from ἀνδράπους, Il. 7, 475. † cf. Thiersch Gram. § 197, 60. (According to Döderl. from ἀνήρ and ἀποδόσθαι to sell.)

ἀνδραχθῆς, ἐς (ἀνήρ, ἄχθος), poet. gen. ἐος, *man-burdening*, as heavy as a man can carry; χρημάδια, prodigious stones, Od. 10, 121. †

ἀνδρειφόντης, οὐ, ὁ (φορεύω), *man-slaying*, epith. of Mars, * Il. 2, 651.

ἀνδρεσσι, ep. for ἀνδρασι.

ἀνδρόκυρτος, ον (κάμνω), *made by men*; τύμφος, Il. 11, 371. †

ἀνδρονασίη, ἡ, ep. (κτείνω), *homicide, slaughter*, especially in battle; comm. in the plur. the slaughter of a single man, Il. 23, 86.

Ανδρομάχη, daughter of Eetion king of the Cilician Thebæ, wife of Hector, Il. 6, 422. Her father and seven brothers were slain by Achilles. She was tenderly attached to her husband. According to a later tradition, she became, after Hector's death, the wife of Neoptolemus.

ἀνδρόμος, ἡ, εον (ἀνήρ), belonging to a man, *manly, human*; κρέας, αἷμα, χρός, *human flesh, blood, skin*; ὄμιλος, the crowd of men, Il. 11, 538.

ἀνδρότης, ἡ, a false reading for ἀδροτής.

ἀνδροφάγος, ον (φαγεῖν), *eating men, cannibal*, epith. of Polyphemus, Od. 10, 200. †

ἀνδροφόνος, ον, poet. (φορεύω), *man-slaying*, epith. of Mars and Hector, Il. 4, 441, 1, 242; φάρμακον, a destructive drug, Od. 1, 261.

ἀνδύεσται, poet. for ἀναδύεσται.

ἀνεγείρω (ἐγείρω), aor. 1 ἀνίγειρα, *to awaken, rouse* ἕτις ἐπὶ ύπνου, any one from sleep, Il. 10, 138. Trop. *to arouse, to excite, rouse* μειλιχίους ἐπέσσοι, any one with flattering words, Od. 10, 172.

ἀνέγνων, see ἀναγνώσκω.

ἀνεδέγμεθα, see ἀναδέχομαι.

ἀνέδραμον, see ἀνατρέχω.

ἀνείρηω, ep. for ἀνείρω (εἰργω), imperf. ἀνείρηγον, *to press back, to restrain, φάλιγγας, μάχην*, * Il. 3, 77. 7, 55; with ἔξοπισο, h. Merc. 211.

ἀνέζω, a pres. assumed by the Gramm. for the aor. forms ἀνέσαντες and ἀνέσαιμι; see ἀνείσα.

ἀνείμι (εῖμι), part. ἀνιόν, imperf. ἀνίον

1) *to ascend, to arise*, ἐς περιποτήν, Od. 10, 146. ἡλιον ἀνίόντος, the sun arising, Il. 8, 536. Od. 1, 24. 2) *to return, ἐν πολέμον*, Il. 6, 480; ἐξ Αἰθιόπων, Od. 5, 282; *to return home by ship*, Od. 10, 332. 3) Gener. ἐς τινά, to approach any one, *adire aliquem*, to ask a favor, Il. 22, 492.

ἀνείμων, ον (εῖμα), gen. *ovos, without clothing, destitute of clothing*, Od. 3, 348. †

ἀνείρομαι (εἰρομαι), poet. for ἀνείρωμαι, only pres. and imperf. *to ask, to inquire, to interrogate*; with accus. of person, also with double accus. ὅ μ' ἀνείρει, ἵδε μεταλλῆς, about which thou questionest me and inquirest, Il. 3, 177.

ἀνέσσα (εῖσα), a defective aor. 1, of which only the 1 sing. optat. ἀνέσαιμι and part. ἀνέσαντες occur; *to place upon*. ἐς δίρφον ἀνέσαντες ἄγον, they placed him upon the chariot and bore him, Il. 13, 657. εἰ κείνω γε—εἰς εὐνὴν ἀνέσαιμι, if I could but bring them to the marriage-bed, Il. 14, 209. (The Gramm. derive these forms from the obsol. pres. ἀνέζω. Eustath. ad Il. 14, 209, explains both by ἀναθέναι; hence, with Thiersch Gram. § 226. Anm., it must be derived from the defective aor. εῖσα. The derivation of the aor. ἀνέσαιμι from ἀνήμη, according to Buttm. Gram. § 108, 4, is inadmissible, as nowhere else does an aor. 1 optat. of this form occur; cf. Rost Gram. p. 456. Kühner Gram. I. § 187, 1.)

ἀνεκτός, ον (ἐξω), *to be borne, that may be endured*; in Hom. mostly with negat. ἔγνα, οὐδὲ ἔτι ἀνεκτά, Il. 1, 573. Od. 20, 223. οὐκέτι ἀνεκτός, no longer tolerable, Il. 8, 355.

ἀνελθώ, part. aor. 2 from ἀνέρχομαι.

ἀνέλκω (ἔλκω), *to draw upward, to draw up*; τόξον πῆχυν, to draw up the curve of the bow, in order to shoot [cf. τόξον], Il. 11, 375. 13, 583; but also νερόν, to draw the bow-string, Od. 21, 128. 150; στραθμόν, Il. 12,

434. 2) Mid. to draw out for oneself; τρίχας, to tear out one's hair, Il. 22, 77; ἔγχος, to draw forth the lance from the body of an enemy, Od. 22, 97.

ἀνελών, see ἀναψίω.

ἀνεμός, ὁ (ἀημ), a blowing, a breeze, wind. Hom. mentions only four winds: Eurus, Notus, Zephyrus, and Boreas, Od. 5, 295.

ἀνεμοσκεπής, ἐς, poet. (σκίπας), gen. ἰός, guarding against the wind, warding off the wind, epith. of the mantle, Il. 16, 224. †

ἀνεμοτρεφής, ἐς, poet. (τρέφω), gen. ἰός, nourished by wind, storm-nursed. It occurs twice: κύμα, a wave excited by the wind, Il. 15, 625; ἔγχος, a spear whose handle is taken from a tree which has been exposed to the wind, and thus become firm in fibre, Il. 11, 256.

'Ανεμολίεια, ἡ, see Ἀνεμώρεια.

ἀνεμολίος, ιον (ἀνεμός), windy; only trop. useless, idle, unprofitable, vain. ἀνεμολία βάζειν, to prate idle words, Il. 4, 355. Od. 4, 837.

Ἀνεμώρεια, ἡ, later Ἀνεμώλεια, a town in Phocis near Delphi, that derived its name from the strong winds which swept it from Parnassus, Il. 2, 521.

ἀνενείκατο, see ἀναψίω.

ἀνέπαλτο, see ἀναπάλλιο.

ἀνερείπομαι, depon. mid. (ἐρείπω), aor. 1 ἀνερειψάμην, to snatch up, to bear away upwards, to carry off; with accus. spoken especially of the Harpies and of a tempest, Od. 1, 241. 4, 727; once of the gods, Il. 20, 234; (to assume a pres. ἀνερείπτω is not necessary, cf. Buttm. Gr. Gram. p. 131.)

ἀνερώ (ἔρνω), to draw up, to hoist, iστία, the sails, Od. 9, 77, in tmesis.

ἀνέργομαι (ἔργομαι), aor. 2 ἀνήκανθον, to go up, to ascend, ἐς σκοπίην, a watch-tower, a place of observation, Od. 10, 97; trop. spoken of a young tree: to grow up, to shoot up, Od. 6, 163. 167. 2) to come back, to return, with which ἄψ and αὐδίς stand, Il. 4, 392. 6, 187.

ἀνερωτάω (ἔρωτάω), imperf. ἀνηρότων, to question, to ask again, Od. 4, 251. †

ἀνέσαιμι, see ἀνεῖσα.

ἀνέσαν, see ἀνήμη.

ἀνέσατες, see ἀνεῖσα.

ἀνέσει, ep. for ἀνήσαι, see ἀνήημι.

ἀνέσσοντο, see ἀναστιν.

ἀνέστιος, ον (ἴστια), without a hearth, without a home, Il. 9, 63. †

ἄνευ, adv. with gen. without, apart from; spoken of persons and things. ἄνευ θεοῦ, without god, without the will or influence of a god, Od. 2, 372. ἄνευ ἐμέθε, without my wish and knowledge, Il. 15, 232. 2) far from, remote from. ἄνευ δῆμον, far from the enemy, Il. 16, 239.

ἄνευθε, and before a vowel ἄνευθε (ἄνευ), far, remote, far off, absol. often with particip. ὥν, οὐσα, ὅν, far-distant; κινόν, going away, Il. 1, 35; according to Plat. ἀποχωρῶν. 2) With gen. like ἄνευ, without, apart, from. ἄνευθε θεοῦ, without god, without divine cooperation, Il. 5, 185. ἄνευθεν ἐμέτο, Il. 16, 90. b) remote, far from. ἄνευθε πατρός τε φίλων τε, Il. 21, 78. Od. 10, 554.

ἀνέψιλος, ον (γερψίλη), unclouded, cloudless, Od. 6, 44. † (ᾶ)

ἀνέχω (ἔχω), 3 sing. indicat. pres. ἀνέχησι, Od. 19, 111; fut. ἀνέξω, aor. 2 ἀνεσχον, poet. ἀνέσχεθον, fut. mid. ἀνέσουμαι and ἀναπήγουμαι, ep. infin. ἀναχίστεθαι, aor. 2 mid. ἀνεσχόμην, ep. imperat. ἀναχέω and ἀνασχέω. 1) Act to hold up, to raise, to lift up, with accus. κεφαλήν, Od. 17, 291; often χείρας θεοῖς ἀνέχ, to raise the hands to the gods in prayer; once to lift the hands for pugilistic combat, Od. 18, 89; comm. the mid. στήπτηρον θεοῖσι, to raise the sceptre to the gods (in swearing), Il. 7, 412, hence trop. maintain; εὐδικίας, to maintain righteousness, justice, Od. 19, 111. 2) to hold back to check, to restrain, ἵππους, Il. 23, 4. 3) Intrans. to project, to arise, emerge. αἰχ ἀνέχειν, the spear's head projected, Il. 310; to emerge from the water, Od. 5, 3. II) Mid. 1) Prop. to hold oneself up. keep erect, not to fall, espec. spoken of wounded, Il. 5, 285; hence metaph., a bear, to endure, comm. with accus. κι κακά, once with gen. δουλοσύνης ἀνέχεστο to endure slavery, Od. 22, 423; in the pendent clause stands for the most part. particip. as with verbs of suffering: οὐ, ζομαί σε ἀλγέ τηντα for ἔχειν, I will suffer thee to endure, etc. Il. 5, 895. τολή ἀνεχομένη μένος, I could bear to thee, Od. 4, 595. ξείνους ἀνέχεστοι, to strangers among, Od. 7, 32; hence, receive hospitably, Od. 17, 13. b) At hold out, to restrain oneself; often τ

καὶ ἀνάσχειο, bear and command thyself, Il. 1, 586. 5, 352. 2) *to hold up, to elevate*, like *ἀνέγειν* (when the discourse relates to things belonging to us), with accus. *σκῆπτρον*, the sceptre, to swear, Il. 10, 321; *δούρατα*, to lift the spear for hurling, Il. 11, 593. 12, 138; *χεῖρας*, to raise the hands to smite oneself for grief, Il. 22, 34; and for joy, Od. 18, 100. The particip. pres. *ἀνασχόμενος* stands often absol. *to rise, to raise oneself* (for striking), where from the preceding something may be sometimes supplied, as *έπρος*, Il. 3, 362. It is not necessary, however, with Eustath. to supply *χεῖρα*, Od. 14, 25. 18, 95. (In Od. 24, 8, *ἄντι τὸν ἄλλην ληστήν ἔχοντα*, *ἄντι* is a prepos. with the dat.: they hold one by another [i. e. hang together, cf. Barnes ad loc.].

ἀνεψιος, *ὁ*, a sister's son; and generally a kinsman by blood, a cousin (with *τι* lengthened Il. 15, 554).

ἀνέω, obsol. theme of *ἀνίημι*.

ἀνεψιος, is comm. derived from an obsol. adj. *ἀναυος*, *ἀνος*, *ἀνεως* (from *ἄνω*, *ανω*), and regarded as a nom. plur. Att. *noiseless, still, silent*; it always stands with the plur. *ἔγενεσθε, ἔγενοτο, ήσαν*; only Od. 23, 93, it is written as a nom. sing. fem. *ἀνεω*. According to Buttm. Lex. II. p. 2, it is, as even Aristarchus supposed, an adv. like *οὐτο*, and should therefore be written *ἀνεω* without *τι*. [In the ed. of Spitzner, the *τι* is always justly omitted. In Od. 23, 93, it is contrary to analogy to make *ἀνεω* a nom. sing. fem., since in that case it should be *ἀνεως*.]

[*ἀνεω*, adv. in silence, Od. 23, 93. See *ἀνεως*.]

ἀνηγαγον, see *ἀνάγω*.

ἀνήη, ep. for *ἀτῆ*, see *ἀνήημι*.

ἀνήσκοτος, *ον* (*ἀκίσμομαι*), not to be healed, incurable, intolerable, *χόλος*, *ἄλγος*, * Il. 5, 394. 15, 217.

ἀνηκονιστέω (*ἀκούω*), aor. *ἀνηκούστησα*, not to hear, not to obey, *τινός*, any one, * Il. 15, 230.

ἀνημελητος, *ον*, poet. (*ἀμείλω*), *unmilked*, Od. 9, 439. *†*

ἀνήροθε, ep. (*ΑΝΕΘΩ*), 3 sing. perf. 2, which occurs partly in the signif. of the present to mark a concluded action, and partly in narration as a preterite, *to press upward, to spring up*. *αἷμα ἔτι θερμὸν ἀνήροθεν ἐξ* *ἀπειλῆς*, the warm blood was still gushing from the wound, Il. 11, 266; and *κυλσην ἀνή-*

ροθεν, the smoke of the fat rolls upward, Od. 17, 270. (It is comm. referred to *ἀνθέω*, see Thiersch Gram. § 232. 20, but according to Buttm. Lex. I. p. 291, the theme is *ἄνθω*, *ἀνέθω*, lengthened by redupl.)

ἀνήρυστος, *ον* (*ἄνιω*), not to be accomplished, *unaccomplished*, *ἔργον*, Od. 16, 111.

ἀνήρωφ, *ορος*, *ὁ* (*ἀνήρ*), not a man, *unmanly, cowardly*, * Od. 10, 340. 341.

ἀνήρ, gen. *ἀνίρος* and *ἀνδρός*, dat. pl. *ἀνδράσι* and *ἀνδρεσι*, *a man*, as opposed to a woman, Il. 17, 435; also with the idea of bravery, *ἀνίρες*, *ἴστε, φίλοι*, be men, Il. 5, 529, cf. *ἄναξ ἀνδρῶν*. 2) *man*, in opposition to a god, *πατήρ ἀνδρῶν τις θεῶν τε*. 3) *man*, in opposition to a youth; and, 4) *a husband*, Il. 19, 291. Od. 11, 327. Very common is the junction of this word with another subst. or adj. as *ἀνήρ βασιλεύς*, *ἀνήρ γῆς*, *ἀνήρ Αργείος*, by which the expression becomes more honorable. (*α* is prop. short, but in the arias and in the trisyllabic cases always long.)

ἀνήροτος, *ον* (*ἀφώ*), *unploughed, uncultivated*, * Od. 9, 109. 123.

ἀνήρθω, see *ἀνάπτω*.

'Ανθεια, *ἡ*, a town in Messenia, according to Strab. the later *Thuria*, Il. 9, 151.

'Ανθεμίδης, *ον*, *ὁ*, ep. for *'Ανθεμιωνιάδης*, son of Anthemion, Il. 4, 488.

'Ανθεμίος, *ωρος*, *ὁ*, father of Simoissius in Troy, Il. 4, 473.

ἀνθεμόεις, *εσσα*, *εν* (*ἀνθεμον*), *flowery, blooming*, epith. of meadows, Il. 2, 467. 2) *adorned with flowers*; in connection with *λιβῆς, κρητίς*, metal vessels probably adorned with figures of flowers. Others understand it as meaning *enamelled*, Il. 23, 885. Od. 3, 440.

* *ἀνθεμον*, *τό*, poet. = *ἄνθος*, flower, *blossom*; prop. *ornament, decoration*, h. 5, 9.

ἀνθερεών, *ῶνος*, *ὁ* (prob. from *ἀνθέω*), *the chin*. *χειρὶ ὑπ' ἀνθερεῶνος ἐλεῖν*, to take hold of the chin with the hand (the sign of supplication), * Il. 1, 501.

ἀνθέρηξ, *ικος*, *ὁ* (*ἀθέρη*), the beard on the ear of corn; *an ear of corn*, Il. 20, 227. *†*

ἀνθέω, aor. 1 *γνθησα*, infin. *ἀνθῆσα*, *to shoot up, to grow up*; in this prob. prim. signif. it is found in Od. 11, 320. *†* h. Ap. 139.

'Ανθηδών, *όνος*, *ἡ*, a town in Boeotia, on the coast, with a port, Il. 2, 508.

ἀνθινός, *ἡ*, *ον* (*ἄνθος*), *of flowers, flow-*

ery. εἰδαρ ἄνθιτον, food of flowers, Od. 9, 84. † Thus Hom. calls the fruit of the lotus, which the Lotophagi ate; prob. merely a poet. designation of a vegetable diet formed from blossoms; others explain it metaph. delicious.

ἄνθιστημι (*ἀνημι*), aor. 2 ἀντίστην, trans. to place opposite. 2) Intrans. aor. 2 and mid. to oppose oneself to, to resist, τινί, any one, Il. 20, 70; absol. Il. 16, 305. * Il.

ἄνθος, εος, τά (*ἄρα*), prop. the shooting bud, τέρεν' ἄνθεα, Od. 9, 449; comm. a blossom, a flower, Il. 2, 89. 9, 542; trop. ἥβης ἄνθος, the bloom of youth, Il. 13, 484; κονφήν, h. Cer. 108.

ἄνθρακι, ἡ (*ἄνθραξ*), a heap of coals, Il. 9, 213. †

ἄνθρωπος, ὁ, man, as a race, and as an individual, in distinction from gods and brutes; also the dead are called ἄνθρωποι, Od. 4, 565.

ANΩΩ, assumed theme of ἀνήροθε.

ἀνιάζω (*ἀνία*), trans. to excite disgust, to weary, with accus. Il. 23, 721; to distress, to afflict, Od. 19, 323. 2) Intrans. to be displeased, to be weary, to be tired, of a thing, Od. 4, 460. 598; then to be grieved, to grieve oneself, with dat. πειθεσσών, about his possessions, Il. 18, 300. (ι already in Hom. double timed.)

ἀνιάσω (*ἀνία*), Ion. and ep. ἀνίησω, part. aor. pass. ἀνιηθείς = ἀνιάζω, to weary, to vex, with accus. Od. 2, 115. Pass. to be burdened. οὐ γάρ τις τοι ἀνιάσαι παρεόντι, no one is burdened by thy presence, Od. 15, 335; especially and often, ἀνιηθείς, absol. dejected, disgusted, troubled. [Il. μήν καὶ πόρος ἐστιν ἀνηθ. x. τ. λ., truly the labor is such that one might justly wish to return, being worn out by the long-continued fatigues of the war, Il. 2, 291. Thus Felton ad loc. cf. also Eustath. and Heyne.] (ι always long in Hom.)

ἀνιδρωτί, adv. (*ιδρόω*), without sweat, without toil, Il. 15, 228.

ἀνίη, ἡ, Ion. for ἀνία, grief, trouble, pest, plague. δαιτὸς ἀνίη, the plague of the feast, Od. 17, 446. ἀπηρχος ἀνίη, a desperate evil; thus Scylla is called, * Od. 12, 221. (ι always long.)

ἀνιηθείς, see ἀνιάσω.

ἀνίημ (ιημ), fut. ἀνίησω, once ἀνέσσω, Od. 18, 265, aor. 1 ἀνήκα and ἀνέκα, aor. 2 only

3 plur. ἀνεσσω, subj. ἀνήγη for ἀνῆ, optat. ἀνεῖην, part. plur. ἀνέντες. 1) Act. to send up, to let ascend. ἀήτας Ἰακεανὸς ἀνήσσων, Oceanus sends up the blasts of Zephyr, Od. 4, 568; ὕδωρ, to cast up water, opposed to ἀναροβθεῖν, spoken of Charybdis, Od. 12, 105. (Here also have been cited ἀνέσσεις, ἀνέσαιμι, to place upon, see ἀνεῖσσα.) 2) Comm. to let loose, hence a) to let go, to leave. ὑπνος ἀνήκειν ἔμε, sleep left me, Il. 2, 71. δεσμῶν τινά ἀνεῖ, to free any one from bonds, Od. 8, 359; to liberate, as opposed to ἀλευναι, Od. 18, 265; according to others, to send home. b) to loosen, to open, πύλας, the gates, Il. 21, 537 (by undoing, to wit, the bars of the gates which secured them on the inside). c) Especially, to let loose upon any one, to send upon, to set upon. οὐδὲ δέ τὰ τούτου ἀνήκειν Ἀθήνη, tibi hunc immisit, Il. 5, 405; and ἀρρενα, τοῦτον, v. 761; hence gener. to excite, to urge, to incite, Zeus—ἀνήκειν, Il. 16, 691; τοῖσιν (for them, for their aid) Θρασυμήδεα δίον ἀνήκειν, Il. 17, 705; often with infin. Μούσα ἀσιδὸν ἀνήκειν ἀείδειν, the muse excited the bard to sing, Od. 8, 73. οὐ δέ ἐνθάδε θυμὸς ἀνήκειν ἀνασχεῖν, Il. 6, 236. 7, 25. Il) Mid. to loosen for oneself, to open; with accus. κόλπον, to bare the bosom, Il. 22, 80; αἴγας, to draw the skin from the goats, to slay them, Od. 2, 300. (ι short, and long if the metre requires it.)

ἀνιηρός, ἡ, ὃν (*ἀνία*), burdensome, troublesome, sad; πτωχός, a troublesome beggar; compar. ἀνιηρότερος, Od. 2, 190.

ἀνιπτόπονς, ποδος, ὁ, ἡ (*νίπτω, πτίς*), with unwashed feet, Il. 16, 235. † epith. of the Σελλοί, the priests of Jupiter at Dodona, to indicate their rough mode of life; as they probably lived like a kind of monks, destitute of every convenience.

ἀνιπτός, ον (*νίπτω*), unwashed, Il. 6, 266. †

ἀνίστημι (*ιστημι*), fut. ἀναστῆσω, ep. ἀνιστήσω, aor. 1 ἀνέστησα, imper. ἀνιστῆσον, ep. for ἀναστῆσον, aor. 2 ἀνέστην; dual ἀνιστῆντες, ep. for ἀνεστῆτε, part. ἀνατάς, for ἀνεστάς. I) Trans. in the pres. imperf. and aor. 1 act. to cause to rise, with accus. of the person sitting, to chase away, to scatter, Il. 1, 191; γέροντα χειρός, to raise the old man by the hand, Il. 24, 515; to wake out of sleep, πάρνα, the herald, Il. 24, 689; to wake to life the dead, Il. 24, 551. 756; from an abode, i. e.

to cause to emigrate, Od. 6, 7; metaph. *to excite, to instigate, especially to combat, τινὶ, against any one*, Il. 7, 116. 10, 176. II) Intrans. in the aor. 2, perf. act. and mid. *to get up, to arise, from a seat, in order to speak, τινὶ, to any one*, Il. 1, 58. v. 205; ἐς έδέων, Il. 1, 533; from an encampment, Il. 10, 55. 2) *to rise from rest for combat, Il. 2, 694; τινὶ, against any one, Il. 23, 635*. Od. 18, 334; *to arise again, spoken of the wounded and dead, Il. 15, 287. 21, 56.*

ἀνίσχω (*ἰσχω*), a form of ἀνεχω, *to lift up, χειρας θεοῖς*, Il. 8, 347; mid. *to command oneself, to endure*, Il. 7, 110.

ἀνιχνεύω (*ἰχνεύω*), *to trace out, to track*, Il. 20, 192. †

ἀρρεῖται, poet. for ἀρατεῖται, see ἀρασόμαυ. Od.

ἀνέγραψινω, poet. for ἀναγραψινω.

ἀνόητος, or (*νοήμων*), *without reason, senseless, imprudent*, * Od. 2, 270. 17, 273.

ἀνόητος, or (*νοίω*), *unobserved, unperceived, [not to be comprehended, wonderful.]* h. Merc. 80.

ἀνοίγωνμι, poet. ἀνοίγω and ἀναοίγω, (*οἴγνυμι*), imperf. ἀνέῳγεν and ἀνῷγεν, and ep. iterative ἀναοίγεσκον, Il. 24, 455; *to open, to unlock, to undo, θίρας, the doors*, Od.; κλῆδα, to open, thrust back, the bolt, Il. 24, 455, see κλῆς; ἀπὸ χηλοῦ πόδια, to remove the cover from a chest, Il. 16, 221.

ἀνόλεθρος, or (*όλεθρος*), *not destroyed, snatched from destruction, unslain*, Il. 13, 761. †

ἀνομαι, see ἄτο.

ἀνος, or (*νόος*), *thoughtless, senseless, devoid of mind*, Il. 21, 441. †

ἀνοπαῖα, or ἀνόπαια according to Aristarchus, Od. 1, 320; ὅρης ὡς ἀνοπαῖα διέπτατο, an ancient word about whose meaning the Gramm. are at variance. Most probably ἀνοπαῖα is an adverb, according to Empedocles in Eustath. = ἀνοφερός, *she flew away upwards* (prop. towards the passage for smoke in the roof). Herodian likewise explains it as an adverb, for ἀοφάτως, *invisibly* (from ἀ and ὥπω = ὥπτομι). Others, as Aristarchus, write ἀνόπαια, and regard it as a kind of eagle, like the sea-eagle; others still write ἀν' ὥπαια from ὥπαιος, the aperture for smoke; hence Voss, 'quick through the aperture for smoke she flew.' So also Nitzsch.

ἀνόροσύ (ὁρούω), aor. 1 ἀνόροντα, without augm. *to arise suddenly, to spring up, to ascend, ἐκ θρόνων and ἐξ ὑπνου, from the seats, from sleep; ἐς διφθόρ, to spring upon the chariot*, Il. 11, 273; and spoken of the sun: Ἡλίος ἀνόρουσεν ἐς οὐρανόν, the sun ascended into heaven, Od. 3, 1.

ἀνόστιμος, or (*νόστιμος*), *without return, who cannot return*; ἀνόστιμον τιθέναι, to prevent return, Od. 4, 182. †

ἀνοστός, or (*νόστος*), *without return, not returning*, Od. 24, 528. †

ἀνούσος, or (*νούσος*), *without sickness, in health, well*, Od. 14, 255. †

ἀνούτατος, or (*οὐτάω*), *not wounded, distinguished from ἀβλητος*; espec. not wounded with the sword, *uncloven*, Il. 4, 540. †

ἀνοντητί, adv. *unwounded*, Il. 22, 371. †

ἀνστάς, ἀνστήσον, ἀνστήσων, ἀνστήτην, abbrev. ep. for ἀναστάς, etc. from ἀνιστῆμι.

ἀνστρέψιαν, poet. for ἀναστρέψιαν, Il.

ἀνσχεθέειν, ἀνσχεω, poet. for ἀνασχεθεῖν, ἀνασχον, from ἀνέχω.

ἀνσχετος, poet. for ἀνάσχετος. Od.

ἄττα (*άττι*), 1) *against, opposite, face to face, espec. with μάχεσθαι. στῇ ἄττα σχορένη, she stood turned against (to) him*, Od. 6, 141; metaph. *Θεοῖσι ἄττα ἔρκει, he was similar to the gods, face to face, i. e. plainly*, Il. 24, 630. ἄττα τιτυσκόμενος, Od. 21, 48. II) Prep. with gen. *opposite, before*. Ἰλιός ἄττα, opposite Elis, Il. 2, 626. ἄττι Αἰαντος ἔτσατο, against Ajax, Il. 15, 415. ἄττα παρειών σχίσθαι κρίδιμα, to hold a veil before the cheeks, Od. 1, 334. ἄττα σέθει, before thee, in thy presence, Od. 4, 115.

b) Espec. in a hostile sense, *against*; ἄττα Δίος πολεμίζειν, to fight against Jupiter, Il. 8, 428. cf. v. 424.

ἄτταξιος, or (*αξιος*), prop. standing in equipoise, *equal in worth, equivalent*; with the gen. ἵητος ἄττη πολλῶν ἀντάξιος ἄλλοι, worth as much as many others, Il. 11, 514; hence the neut. οὐ διοιψις ψυχῆς ἀντάξιος, not an equivalent to me for life, Il. 9, 401. * II.

* ἄτταποδίδωμι (*δίδωμι*), aor. 2 ἄτταποδούναι, *to give again, to give back, to restore*, Batr. 187.

ἄτταώ (ἄττα), imperf. ἵητον, fut. ἄττήσω, aor. ἵητησα. The pres. ἄτταώ does not occur in Hom. = ἄττιαώ, 1) With gen. *to meet any*

one (designedly), Il. 16, 423; spoken of things: *to happen upon, to engage in, to partake of*; *as μάχης, δαίνης, δύπωπής*, to meet the sight, to see, Od. 3, 97. 2) With dat. *to meet any one (by chance), to fall in with any one*, Il. 6, 339; abeol. Il. 4, 375.

Ἀντεια, *ἡ*, *Anteia*, daughter of king Iobates in Lycia, wife of Praetus; in the tragic poets *Sthenoboa*, Il. 6, 160.

ἀντέχω (*ἔχω*), imper. aor. 2 mid. *ἀντλαχεσθεῖν*, *to hold against, to hold before*; mid. *to hold before oneself, τι τινος*, something against any thing; *τραπεζας ίῶν*, to oppose the table to the arrows, Od. 22, 74. †

ἀντην, adv. (*ἀτι*), 1) *opposite, against.* *ἀντην ιστασθαι*, to place oneself in opposition, Il. 11, 590. 2) *directly forwards, ex adverso*; *ἔρχεσθαι*, to go forward, Il. 8, 399. *ἀντην βαλλόμενος*, hit, wounded in the breast, Il. 12, 152. 3) *in the face of, openly, visibly.* *ἀντην εἰσιδεῖν*, to look in the face. *ἀντην ἀγαπάζειν*, to love visibly, Il. 24, 464. *ὁμοιωθῆμεναι ἀντην*, visibly to compare, to vie, with any one, Il. 1, 187. Od. 3, 120. In the last phrase some give it the signif. *placed before*, i. e. in direct comparison with others [as Passow, with reason]; *θεῷ ἐναλίγκιος ἀντην*, very similar, Od. 2, 5.

Ἀντηνορίδης, αο, ὁ, son of Antenor, Il. 3, 123.

Ἀντήνωρ, ορος, ὁ (contending with a man, conf. *ἀντιστέρα*), son of *Æsyetes* and Cleomestra, husband of Theano, father of Agenor, Acamas, etc.; one of the wisest of the Trojan princes, who advised in vain the surrender of Helen and the restoration of her effects. According to a later tradition, he emigrated after the destruction of Troy, to Italy, and built there Padua, Il. 3, 184. 7, 347.

ἀτι prepos. with gen. 1) Of place: *opposite, against.* *ἀτὶ ὄφθαλμοῦν*, before the eyes, Od. 4, 115. Wolf however has *ἀτια*, as in Il. 15, 415, and in other places *ἀτι* for *ἀτια*, cf. Il. 8, 233. 21, 481. 2) Commonly spoken of an equivalent, a comparison: *in place of, instead, for.* *ἀτὶ πολλῶν λαῶν εἰστὸν ἀνή*, one man is equal to many, Il. 9, 116. *ἀτὶ καστυγῆτου σείρος τεινεται*, a guest is instead of, i. e. equal to, like a brother, Od. 8, 546. *τῶρδ' ἀτι*, Il. 23, 650; separated from the word governed, Il. 21, 75.

ἀτια, adv. prop. neut. plur. from *ἀτιος*.

ἀρτιάρειρα, ἡ (*ἀνήρ*), fem. occurring only in the nom. and accus. plur.: *manlike, masculine, epith. of the Amazons, *Il. (Masc. ἀρτιάρω is not used.)*

ἀρτιάω, ep. *ἀρτιώ*, for *ἀρτιῶ* (*ἀτι*), aor. 1 *ἳτιάσσα*; poet. form *ἀρτιάω* and *ἀρτοπαι*, *to go against, to meet.* 1) With gen. of the person: *to meet any one, chiefly from design, both with a good intention, as Od. 24, 56, and with a bad: to go against in battle, to attack,* Il. 7, 231. b) Spoken of things: *πολέμοιο, μάχης*, to go against the war, the battle, to engage in it, Il. 13, 215. 20, 125; of the gods: *to accept, to receive, to enjoy, the gods being regarded as present and participating;* *ἴκατομηῆς, ιῶν*, to accept of a hecatomb, of victim, Il. 1, 67. Od. 1, 25. 3, 436. 2) With the dat. *to meet any one by accident, to fall in with*, Od. 18, 147; *ἔμοι μένει*, Il. 6, 127. 3) [Once] with accus. *to go to, in order to prepare*; *ἔμόρ λίχος ἀρτιώσα*, preparing my couch, only Il. 1, 31. II) Mid. as depon. *to take part, with gen. γάμου, in the wedding,* Il. 24, 62.

ἀντιβίην, adv. (*βιη*), prop. accus. fem. from *ἀντιβίος*, contending against, *face to face, in a hostile manner*; *ἐρίζειν τινι*, to contend perversely with any one, Il. 1, 278; *ἐπίχεισθαι τινι*, to rush upon any one, Il. 5, 220. *Il.

ἀντιβίος, η, ον (*βιος*), prop. using force against any one, *contentious, hostile*; only dat. *ἀντιβίοις ἔτεσσι*, Il. and Od. The neut. *ἀντιβίον* as adv. *against*; *μάχεσθαι τινι*, to fight against any one, Il. 3, 435.

ἀντιβολέω (*ἀντιβολή*), aor. *ἀντιβόληται*, Il. 11, 809, *to go against, to approach.* a) With gen. of the thing: *purposely to approach, to take part in*; *μάχης, τάφον*, the battle, the funeral solemnity, Il. 4, 342. Od. 4, 547. b) With the dat. *to meet by chance, to fall in with*; comm. spoken of the pers. Il. 7, 114; rarely of things; *φόνη* to be present at the slaughter, Od. 11, 416. 24, 87. (Buttm. Lex. I. p. 279 rejects *ἀντιβόληται*.)

ἀντίθεος, η, ον (*θεος*), *godlike, divine, gener. distinguished, comm. epith. of heroes, in reference to descent, strength, and physical advantages; also of the companions of Ulysses, Od. 4, 571; sometimes of nations, Il. 12, 408. Od. 6, 241; rarely of women.* *ἀντιθέη ἀλογος*, Od. 11, 117. 13, 378; of Polyphemus, Od. 1, 70; and of the suitors, Od. 14, 18. ,

ἀντίθυρος, ον (θύρα), opposite the door; hence, *κατ', Od. 16, 159. †*

Αντίκλεια, ἡ, daughter of Antolycus, wife of Laertes, mother of Ulysses and Ctimene; she died from grief for her absent son, Od. 11, 85. 15, 362.

Αντίκλος, ὁ, a Greek who was with Ulysses in the chambered horse before Troy, Od. 4, 286.

ἀντικρύνειν, adv. (prob. from *ἀντικρούω*), 1) directly opposite, against; like *ἀντηγή*, e. g. *μάχεσθαι*, Il. 5, 130. 819; *ἀπόφρυμ*, to say face to face, to one's face, openly, Il. 7, 362; with gen. Il. 8, 301. 2) directly through, straight forward; *ἀντικρὺ δὲ ώμου*, straight through the shoulder, Il. 4, 481; hence also throughout, entirely, *διαμάντ*, Il. 3, 359. (*ἀντιχρύνειν* is not Homeric, *v* is origin. *anceps*, but in Hom. always long, except Il. 5, 130.)

Αντίλοχος, ἡ (opposing the ambuscade), oldest son of Nestor and Eurydice; according to Od. 3, 452; (of Anaxibia, Apd.) He accompanied his father to Troy, distinguished himself by brave deeds, and was beloved by Achilles, Il. 23, 556. At the funeral games of Patroclus he received, in chariot racing, the second prize; in running, the last, Il. 18, 623 sqq. He was killed before Troy by Memnon, king of the Æthiopians, Od. 4, 188.

Αντίμαχος, ὁ (fighting against), a Trojan, father of Hippolochus, Pisander, and Hippomachus, who insisted most strenuously that Helen should not be surrendered, Il. 11, 122 sqq.

Αντίοος, ὁ, son of Eupitheus, the most impudent among the suitors. He hurled the stool at Ulysses, excited Irus against him, and was slain by him, Od. 4, 660. 18, 46. 22, 15 sqq.

ἀντίον, adv. see *ἀντίον*.

Αντίοη, ἡ, daughter of Asopus, mother of Amphion and Zethus, Od. 11, 260. According to Apd. daughter of Nycteus.

ἀντίος, η, or (*ἀντί*), against, opposite, towards, in both a good and bad signif. *ἀντίος* *ἔστη*, he stood opposite, i. e. before him; *ἔλθειν*, he came towards, Il. b) Comm. with gen. *ὅστις τοῦ* *ἀντίος* *ἔλθοι*, whoever should come towards it, Il. 5, 301; rarely with dat. Il. 7, 20. 20, 22. 2) The neut. sing. *ἀντίον*, and plur. *ἀντία*, often stand as adv., 1) towards, against, before, with gen. *ἀντίον* *τινά*

τινάς, to go against any one, Il. 5, 256; *ἀντί* *Ἀλεξάνδροι*, Il. 3, 425; *ἀντία* (before) *διστολῆς φάσθαι*, Od. 15, 377. 2) In a hostile signif. against. *ἀντίον εἰπεῖν*, to contradict, Il. 1, 230. *στήμεναι ἀντία τινός*, to withstand any one, Il. 22, 253. *μάχεσθαι ἀντία τινός*, Il. 20, 88. Od. 1, 79, with gen. (In *ἀντίον* *αὐδᾶν τινά*, to speak against, i. e. to answer any one, the accus. depends upon *αὐδᾶν*; in like manner with *εἰπεῖν*.)

ἀντίών, ep. for *ἀντία*, see *ἀντιάω*.

ἀντιπεραῖος, η, ον (*ἀντιπέρας*), lying opposite, espec. beyond the sea. *τὰ ἀντιπεραῖα*, the opposite coast, Il. 2, 635. †

ἀντισχεσθε, see *ἀντίχω*.

* *ἀντιομός*, ον (*τίμω*), cut against; the neut. τὸ *ἀντιομόν*, an antidote, chiefly from roots, h. Cer. 229.

ἀντιορέω (*τορέω*), aor. 1 *ἀντετόρησα*, to perforate, to pierce through; spoken of a spear: with gen. *χροός*, Il. 5, 337. 2) to break through, with accus. *δόμον*, Il. 10, 267. h. Merc. 178. (*ἀντιορέσθων* is the reading of Herm. for *αὐτοπερεπής ὥς*, v. 86; *όδόν*, to accomplish the way.)

ἀντίτος, ον, poet. for *ἀνάτιτος* (*τίω*), required again. *ἀντίτα* *ἔργα*, deeds of recompense or vengeance, Od. 17, 51. *τότ᾽ ἀντίτα* *ἔργα* *γένοιτο παιδὸς ἔμοι*, then would there be deeds of vengeance for my son, Il. 24, 213.

Αντιφάτης, αο, ὁ, in the accus. *Αντιφάτη*, Od. 10, 116. [1) a Trojan slain by Leontes, Il. 12, 191.] 2) son of Melampus, father of Oicles, Od. 15, 242. 3) king of the savage, gigantic Læstrygones, who devoured one of the scouts of Ulysses. According to the Schol. a son of Neptune, Od. 10, 114 sqq.

ἀντιφερίζω (*φέρω*), to put oneself against, to compare oneself, *τινί*, with any one, * Il. 21, 357; *τι*, in any thing, 488.

ἀντιφέρω (*φέρω*), only in the mid. to put oneself against, to oppose oneself; absol. *μάχη*, Il. 5, 701. Od. 16, 238; prop. *τινί*, Il. and Od. by a common Græcism. *ἀργαλέος* *Ολύμπιος ἀντιφέρεσθαι*, it is hard to oppose Olympian [Jove], Il. 1, 589; with accus. of the thing and dat. of the pers. *μέρος* *τινί*, one's strength to any one, i. e. to measure strength with any one, Il. 21, 482.

Αντίφορος (reciprocally slaying), a younger son of Priam, Il. 24, 250.

Αντίφος, ὁ, 1) son of Priam and Hecuba, whom, together with Iulus, Achilles bore

off, and liberated for a ransom, Il. 4, 490. Agamemnon slew him, Il. 11, 101. 2) son of Pylæmenes and the nymph Gygæa, a Maeonian and ally of the Trojans, Il. 2, 864. 3) son of Thessalus, leader of the Greeks from Nisyrus and the Calydnian islands, Il. 2, 678. 4) a friend of Ulysses of Ithaca, Od. 17, 68. [5) son of Ægyptius in Ithaca. He accompanied Ulysses to Troy, and was devoured by the Cyclops, Od. 2, 19 seq.]

ἀντλος, ὁ, the bilge-water in a ship's hold; also, the ship's hold itself, Od. 12, 411. 15, 479.

ἀντολή, ἡ, see *ἀνατολή*.

ἀντομαι, poet. form fr. *ἀντάω*, only in the mid. pres. and imperf.; prop. to meet; ἀλλήλουσιν ἐν πολέμῳ, to meet one another in battle, Il. 15, 698. Trop. *διπλός ηγετος θώρης*, the double cuirass met, i. e. was fastened together [the edges of the cuirass met, so as to lie double one upon the other, Dœderl.]; according to others, stood in the way, Il. 4, 133. 2) Generally, to meet, to fall in with, Il. 2, 595; and with dat. Il. 11, 237.

ἀντρος, τό, a cave, grotto, cavern, * Od. 9, 216, and often.

Ἀντρώ, ὄνος, ὁ ('Αντρώ, h. Cer. 491), a town in Thessaly on Εta, prop. a place full of caves, Il. 2, 697.

ἀντυξ, ὑγος, ἡ, prop. any curve or circle; hence, 1) the rim or margin of the shield, a metallic hoop covered with leather, Il. 6, 118; also the shield itself, Il. 14, 412. 2) the seal-rim, a margin which extended around upon the two semicircles of the chariot-seat, and terminated in a knob to which the reins were fastened, Il. 5, 262. Homer mentions two *ἀντυξες*, Il. 20, 500. 5, 728; either because the chariot-seat consisted of two semicircles, or because a rim extended around above and below. 3) a circle, the path of the planets, h. 7, 8.

ἀντος, ιος, ἡ (ἀνώ), accomplishment, fulfilment, end, completion. *ἀντος δ' οὐκ εἴσεται αὐτῶν*, accomplishment will not be to them, i. e. they will not attain it, Il. 2, 347. *οὐκ ἀντοντινα δόμεμεν*, we find no end, i. e. we effect nothing, Od. 4, 544.

ἀνύω (ἀνω), fut. *ἀνύσω*, aor. 1 *ἡνύσω*, fut. mid. *ἀνύσομαι*, ep. σσ, 1) to accomplish, to bring to an end; with accus., a) *ἔργον*, to finish a work, Od. 5, 243. b) to make way.

ὅσσον τι νῆσος ἡνύσει, as much as a ship

traversed, sc. ὁδοῦ, Od. 4, 357. cf. 15, 294. c) to destroy, to consume, spoken of fire, Od. 24, 71. 2) With particip., [and negat.] to achieve nothing. οὐκ ἀνώ φθονέσσα, by envious resistance I effect nothing, Il. 4, 56. In Od. 16, 373, οὐ γὰρ δῖω, ἀνίσσεσθαι τάδε ἔργα, the Schol. explain the fut. mid. by ἀνισθῆται, I do not think these things will be effected. Passow regards it as mid., in which case we must supply ἡμᾶς (α and υ always short).

ἀνω (ἄν), imperf. *ἡνον*, akin to ἀρίω, to finish, to accomplish; ὁδόν, to accomplish a journey, Od. 3, 496. Pass. to be accomplished, spoken of time: *νῦξ ἀνεται*, the night is coming to an end, Il. 10, 251. (Related to the adv. *ἄνω*, and theme of ἀνώ; a long, except Il. 18, 473.)

ἄνω, adv. (*ἄνα*), up, upwards, above, over, Od. 11, 596; spoken of the cardinal points: northward, Il. 24, 544.

ἄνωγμ, ep. old perf. without augm. with the signif. of a pres., I command, bid, order, incite, prompt; often in connection with ἐπονέτω, κείλομαι, very often *θυμός ἀνώγει* or *ἄνωγέ με*, my mind prompts me, i. e. I desire, with accus. of the pers. and infin. pres. or aor. Il. 2, 280; with dat. only, Od. 10, 531. 16, 339. 20, 139. Of this perf. occur only: *ἄνωγας*, *ἄνωγε*, *ἄνωγμεν*, subj. *ἄνωγη*, optat. *ἄνωγος*, imper. *ἄνωγε* (comm. *ἄνωχθι*, *ἄνωγέτω* and *ἄνωχθω*), *ἄνωγετε* and *ἄνωχθι*, infin. *ἄνωγμεν* for *ἄνωγέται*, plur. *ἡνύγεται*, *ἡνύγετεν*, *ἡνύγετεν*. This perf. passes over into the flexion of the pres.; hence, 3 pres. *ἄνωγε*, *ἄνωγετον* [a pres. *ἄνωγω* defended by Spitzn. ad Il. 18, 90.]; 3 perf. *ἄνωγε* or *ἄνωγεν*, imperf. *ἡνωγον* and *ἄνωγον*, hence fut. *ἄνωγω*, aor. 1 *ἡνωξα*, Od. 10, 531. (Buttm. Lex. I. p. 295, assigns it to an old theme *ἄγω*, related to *ἄγγελω*; according to others, an old. perf. from *άναστω*.)

ἄνωγεν, see *άνολγην*.

(*άνωγέω*), obsol. pres. from which is derived the imperf. *ἡνώγετον*, Il. 7, 394, for which Bentley reads *ἡνωγον*.

ἄνωγω, ep. fut. *ἄνωξω*, to command, to bid, a new pres. formed from *ἄνωγα*, q. v.

ἀνωθέω (ἀνθώ), aor. part. *ἀνώσας*, to push up or off, sc. *ναῦς*, impelling the ship from land into the high sea, Od. 15, 552. ↑

ἀναιστι, adv. (οἰομαι), unexpectedly, Od. 4, 92. ↑

ἀνώιστος, ον (οἴδομαι), unexpected, unap-prehended, unsuspected, Il. 21, 39. † Epigr. 14, 1.

ἀνώνυμος, ον (ὄνομα), nameless, unnamed, Od. 8, 552. †

ἀνώματι = ἀρνόματι, a senseless reading in h. Ap. 209, for which μωάμενος has been proposed, and for which Herm. proposes ἀγαύομένος.

ἄνωχθι, ἄνωχθε, see ἄνωγα.

ἄξασθε, ἄξαντο, see ἄγω.

ἄξετε, see ἄγω.

ἄξιη, ἡ (perhaps from ἄγνημι), an axe, the battle-axe, of which the Hom. heroes made use only in exigencies, Il. 13, 612. 15, 711.

ἄξιος, ίη, ιον (ἄγω), prop. equiponderant; hence, 1) of equal value; with gen. λέβης βοὸς ἄξιος, a caldron equal in value to an ox, Il. 23, 885. οὐδὲ τρος ἄξιοι εἰμεν 'Εκτορος, we are not equal to the single Hector, Il. 8, 234. οὐδὲ δὲ ἄξιοι ἔσται ἀμοιβῆς, viz. δῶρον, it will be to thee worth a recompense, i. e. will bring thee a like present, Od. 1, 318. 2) absol. worthy, suitable, agreeable. ἄξια ἀπονομα, suitable ransom, Il. 6, 46; ἄνος, Od. 15, 429.

Ἄξιος, ί, a river in Macedonia, which flows into the Thermaic gulf, now Vistrizza, Il. 2, 849.

ἄξιλος, ον (ξύλον), without wood. 2) not deprived of wood; ὥλη, an uncut, dense forest, Il. 11, 155. †

Ἄξιλος, ά, son of Teuthras from Arisbe in Thrace, slain by Diomedes, Il. 6, 12. (ν is here long.)

ἄξων, ονος, ή (ἄγω), the axle-tree in a chariot, of iron, brass, or ash-wood; also the entire wheel: ιπὸ δὲ ἄξοι φῶτες ἐπιπτον, the men fell under the wheels, * Il. 16, 378.

ἄοιδή, ή, later contr. ἄοδη h. Cer. (ἀείδω), 1) song, primarily, the gift of song, the art of song, Il. 2, 595. Od. 1, 328. b) the act of singing, which was comm. accompanied by the harp, Od. 1, 421. 17, 605. 2) song, poem which was sung. στονόεσσα ἄοιδή, an elegy, Il. 24, 721. 3) the subject of the song: story, report, tradition, Od. 8, 580. 24, 200.

ἄοιδάω (ἀοιδή), ep. form fr. ἄοιδος, to sing, * Od. 5, 61. 10, 227.

ἄοιδυμος, ον (ἀοιδή), sung, celebrated in song; in a good sense, h. Ap. 299; in a bad sense, hence infamous, Il. 6, 358. †

ἄοιδός, ά, (ἀείδω), a singer and poet, a bard; prop. an adj., hence ἄοιδός ἦν. The epic minstrel, in the heroic age, was highly honored, and kings and sovereigns derived pleasure from his art. Indeed he was often their friend, as one was commissioned by Agamemnon to guard his wife, Od. 3, 267. He was, like the μάρτις, inspired by a deity, and hence holy and inviolable; he was αὐτοδίδακτος: no one taught him his art (Od. 22, 347), but a god bestowed upon him the gift. It was the Muses chiefly who inspired him and aided his memory, Od. 8, 73.

ἀολλής, ἐς (related to εἰλω and ἔλλω), gathered together, all together, crowded; always in the plur. οἱ δὲ ἄμα ἀστούθησαν ἀολλέες, they all disappeared together, Od. 10, 259; spoken especially of armies: ἀολλές ὑπέμειναν, in thick array they maintained their ground, Il. 5, 498.

ἀολλίζω (ἀολλής), aor. ἀολλίσα, aor. 1 pass. ἀολλίσθητο, to bring together, to assemble; with. accus. Il. 6, 287. .Pass. to be assembled, to assemble, Il. 15, 588. * Il.

ἄορ, ἄορος, τό, (ἀείρω), prop. any weapon which one bears: the sword, which was suspended from a belt; with δῖν, Il. 21, 173. Od. 11, 24; τανύκτες, Il. 14, 385. cf. ξίρος. (α in the disyllabic cases is always long; in the trisyllabic, long in the arsis and short in the thesis.)

ἄορες, οι, only in accus. plur. ἄορας, Od. 17, 222. † of doubtful signification. This word is mentioned among several presents. Eustath. and Apd. explain it to mean women [γυναικά]: it stands by metathesis for ὄαρας; others explain it to mean tripods, or caldrons, λέβητες (with handles for hanging). Prob. it is with Hesych. to be regarded as only a heterogeneous form for ἄορα, swords; as some of the Gramm. also read; cf. Thiersch Gram. § 197, 60.

ἄορτήρη, ἥρος, ά (ἀείρω), prop. a belt of any kind from which something hangs, but espec. a sword-belt = τιλαμώ, the band from which the sword was suspended, Il. 11, 31. Od. 11, 609. 2) a thong from which the wallet hung, Od. 17, 198.

ἄοστρηρη, ἥρος, ά (ἀοστέω), a helper, deliverer, defender, protector, Il. 15, 254. Od. 4, 165.

ἄοντος, ον (οὔτας), unwounded, uninjured, Il. 18, 536. †

ἀπαγγέλλω (*ἀγγέλλω*), iterat. impf. ἀπαγγέλλεσκον, aor. 1 ἀπήγγειλλα, *to bear a message, to announce, to relate, tell* τι, any thing to any one; with πάλιν, *to report, to bring back information*, Od. 9, 95.

ἀπάγχω (*ἄγχω*), *to throttle, to strangle*, with accus. Od. 19, 230. †

ἀπάγω (*ἄγω*), fut. ἀπάξω, aor. 2 ἀπήγαγον, *to bear away, to carry away, to lead away, to conduct*, with accus. Od. 4, 289; often with οἴκαδε, Od. 16, 370; with αὐτής, πατρίδα γαῖαν, *to take back, to convey home*, Il. 15, 706; νίστρος εἰς Ὀπόστη, Il. 18, 326. 2) *to bring, βοῦς*, Od. 18, 278.

ἀπαείρω (*ἀείρω*), ep. for ἀπαίρω, *to lift up, to bear away*. 2) *to take oneself away, to go away, to depart*, with gen. πόλιος, from the city, Il. 21, 563. †

ἀπαί, poet. for ἀπό.

ἀπαινύματι, depon. (*αἰνύματι*), ep. impf. ἀποαίνυτο, *to take away, to take*; with accus. τεύχεα, κύδος, Il.; νόστον, Od. 12, 419. τι τινος, ἡμιου τὸ ἀρετῆς ἀποαίνυται Ζεὺς ἀνέρος, Jupiter takes half of the strength from a man, Od. 17, 322.

Ἀπαισός, ἡ (*Παισός*, ἡ, Il. 5, 612), a town in Asia Minor, Il. 2, 828.

ἀπαῖσσω (*ἀῖσσω*), aor. part. ἀπαίσσει, *to spring or leap down, to hasten down*; with gen. κρημνοῦ, from the rock, Il. 21, 234. †

ἀπαιτίζω (*αἰτίζω*), poet. form of ἀπαιτεω, *to demand back, to reclaim, κρήματα*, Od. 2, 78. †

ἀπάλακη, ἀπαλάλκοι, see ἀπαλέξω.

ἀπάλαμνος, ον, poet. (*παλάμη*), for ἀπάλαμος, prop. without a hand, hence *helpless, awkward*; ἀνήρ, an irresolute man, Il. 5, 597. †

ἀπαλέξω (*ἀλέξω*), fut. ξήσω, aor. 1 optat. ἀπαλέξσαιμι and ep. aor. 2 ἀπάλακος, *to ward off, to repel, to hold back, τινά*, Od. 4, 766; τινά τινος, any one from another, Il. 24, 371; with the gen. of the thing, κακόγητος, *to hold back any one from destruction, to spare him*, Od. 17, 364; κίνηται κεφαλῆς, Il. 22, 348.

ἀπάλθομαι, ep. (*ἀλθίω*), fut. ἀπαλθήσομαι, *to heal entirely, θάλατα, wounds*, *Il. 8, 405. 419.

ἀπαλοιάω (*ἀλοάω*), ep. aor. 1 ἀπηλοίησα, prop. to thresh out, then *to beat in pieces, to crush*; with accus. ὅστια, Il. 4, 522. †

ἀπαλός, ἡ, ὁν (prob. from ἄπτω), *soft to*

the touch, *tender*; spoken chiefly of parts of the human body, δειρή, στυχή, ητοφ, Il. 11, 115. Neut. as adv. ἀπαλὸς γελᾶν, *to laugh gently*, Od. 14, 465.

ἀπαλοτρεφής, ἐς (τρέφω), gen. ἰος, *well-nursed, well-satiated, σιαλος*, Il. 21, 363. †

* ἀπαλόχρως, ὁ, ἡ (χρώς), accus. plur. ἀπαλόχρως, *having tender skin*, h. Ven. 14.

ἀπαμάω (*ἀμάω*), aor. 1 ἀπίμητα, *to mow down, to cut off*; with acc. Od. 21, 301. † in tmesis.

* ἀπαμβλύνω (*ἀμβλύνω*), perf. pass. ἀπίμητλυμαι, *to blunt*. Pass. *to become blunt, to perish*, Ep. 12, 4.

ἀπαμβροτεῖ, see ἀφαμαρτάνω.

ἀπαμείθομαι (*ἀμείθω*), *to reply, to answer*; chiefly in particip. ἀπαμειθόμενος προσφή, Il. and Od.; τινά, Od. 400. 11, 347.

ἀπαμένω (*ἀμένω*), aor. ἀπημῆνα, *to ward off, to hold back, to avert, τι τινά, any thing from any one; λοιγὸν ἡμίν, to avert destruction from us*, Il. 1, 67; κακὸν ἡμαρτιώτισιν, Il. 9, 597. 2) Mid. a) *to defend oneself; πόλις ἡ ἀπαμενάμεθα, in which we may defend ourselves*, Il. 15, 738. b) *to repel from oneself, τινά*, Il. 24, 369. Od. 16, 72.

ἀπαναινομαι, depon. mid. (*ἀναινομαι*), aor. 1 ἀπηγράμτο, *to deny utterly, to refuse, to reject*, Il. 7, 183; with accus. Od. 10, 297.

ἀπάρευθε, only before a vowel ἀπάρευθεν (*ἀνεύθε*), 1) Adv. *distant, remote, apart, ἀπάρευθε κιών*, i.e. going away, Il. 1, 35; φεύγειν, Il. 9, 478. 2) As prepos. with gen. *far from, away from, ἀπάρευθε νεῶν*, Il. 1, 45; τοκήν, Od. 9, 36; metaph. *ἀπάρευθε θεῶν*, apart from, without the knowledge of the gods, Il. 1, 549.

ἀπάντη or ἀπάντη, adv. (*ἀπας*), *in every direction*, Il.; κύκλῳ ἀπάντη, round about in a circle, Od. 8, 278.

ἀπαννώ (*ἀννώ*), aor. 1 ἀπήνυσα, *to finish entirely; οἴκαδε, sc. τὴν ὁδόν, to accomplish the journey home*, Od. 7, 326. †

ἀπαξ, adv. *once*, *Od. 12, 22 [*once for all, at once*, Od. 12, 350].

ἀπαράσσω (*ἀράσω*), aor. 1 ἀπήραξα, *to cut down, to strike down, with the spear or sword*; with accus. τρυφάλεισαν, Il. 13, 577; δόρν ἀντικρί, Il. 16, 116; χαμᾶς, *to the earth*, Il. 14, 497. *Il.

ἀπαρέσκω (*ἀφέσκω*), only in the mid. *to conciliate entirely, to gain over again. οὐ νεμαντοῖς, βασιλῆς ἀνδρὶ ἀπαρέσκειν*, it is

not to be blamed, that a royal man should entirely conciliate again (one whom he has insulted), Il. 19, 183. † Thus the ancients explained this clause, in harmony with the position of Achilles and Agamemnon (Schol. ἀπαρέσσασθαι τονίσται τῆς βλάβης ἀπαλλάξασθαι καὶ ἐξαλάσσασθαι). With them agree Damm and Voss. Heyne considers this explanation consonant neither with the connection nor with the meaning of the word ἀπαρέσσασθαι; this word signifying not to conciliate, but to be angry, as it occurs in later writers. He refers βασιλέα ἄνδρα to Achilles, and translates, "it is not to be blamed, that a royal man is angry when one insults him." With him agree Passow and Bothe. But, in the first place, the testimony of Eustath. and the Schol. is adverse to this view; secondly, ἀπό in composition often indicates only a strengthening, cf. ἀπειπεῖ, Il. 9, 309; and finally, the apodosis, "it is not to be blamed that an insulted king takes the insult amiss," does not accord with the protasis, which exhorts Agamemnon to greater moderation.

ἀπάρχομαι, depon. mid. (ἄρχω), aor. 1 ἀπηρξάμην, to begin, to commence; used only of the sacred act preceding a sacrifice, which consisted in cutting off some of the hairs from the forehead of the victim and casting them in the fire; hence τρίχας ἀπάρχεσθαι, to cut off the hair, Il. 19, 254. Od. 14, 422; and absol. ἀπαρχόμενος, beginning the sacrifice, Od. 3, 446.

ἄπας, ἄπεισα, ἄπειν (πᾶς), entire, all, whole, plur. all together. οἶκος ἄπας, the whole house, Od. 4, 616.

ἄπαστος, or (πάσσω), that has not eaten, fasting, Il. 19, 346. b) With gen. ἔδητος, ἦδε ποτήτος, without taking food and drink, Od. 4, 788.

ἀπατάω (ἀπάτη), fut. ἀπατήσω, aor. ep. ἀπάτησα, to deceive, to mislead, to cheat, to defraud, τινά, any one, Il. 9, 344. Od. 4, 348.

ἀπάτερθε, before a vowel ἀπάτερθε, adv. (ἀτροφ), separated, apart. 2) Prep. with gen. far from, far away from, Il. 5, 445. *Il.

ἀπάτη, ἡ (ἀφάω), deceit, deception, fraud, comm. in a bad sense, connect with ταχί, Il. 2, 114; also without a bad signif. an artifice, plur. Od. 13, 294.

ἀπατήλιος, or (ἀπάτη), deceitful, deceptive, *Od. 14, 127. 157.

ἀπάτηλος, or = ἀπατήλιος, Il. 1, 526. † and h. 7, 13.

ἀπατημάω (ἀτιμάω), aor. ἀπητημάσα, to dishonor, to insult, to treat with insult, τινά, Il. 13, 113. †

(ἀπανράδω), ep. in the pres. obsol. impf. sing. ἀπηύρω, as, a, as aor. (ἀπηύρατο, Od. 4, 646, is a false reading) and part. aor. 1 ἀπούρας, to take away, to seize and bear away, to despoil, to rob. a) With double accus. τινὰ θυμόν, to rob one of life; in like manner τείχεα. b) With dat. of the pers. τινὲς τι, Il. 17, 236. Od. 3, 192. Note.—That it is construed with gen. of pers. seems without foundation: Il. 1, 430, τίνης ἡ αἴρη ἀπόντος ἀπηύρων, whom they took away by violence against his will. Here the gen. is absol. or dependent upon βίη (by violence offered one unwilling, cf. Od. 4, 646); and in Od. 18, 273, it is governed by ὅλθον. [Cf. however the passages cited by Spitzner ad Il. 15, 186; also Od. 19, 405, and Il. 19, 89; ὅτε Ἀχιλῆς γέρας αὐτὸς ἀπηύρων.] (The aor. originally prob. sounded ἀπέγρατ (as ἀπέθρατ); part. ἀποΓράτ, hence ἀπούρας; and the pres. ἀποΓράω, ἀπαρφάω. Buttm. Lex. I. p. 83, compares with it εἰρεῖν and ἀφίειν.)

(ἀπαφίάω), obsol. pres., whence comes ἀπαφίων, q. v.

ἀπαφίων, ep. ('ΑΦΩ), aor. ἡπαφον, infin. ἀπαφεῖν, mid. 3 sing. aor. optat. ἀπάφοιτο. 1) to deceive, to cheat, to delude, τινά, any one, Od. 11, 217. 2) Mid. same signif. with act. μήτις με βροτῶν ἀπάφοιτ' ἐπίεσσιν, lest some one of mortals should deceive me with words, *Od. 23, 216.

ἀπειπε, see ἀπεῖπον.

ἀπέεργε, see ἀποέργω.

ἀπειλέω (related to the Dor. ἀπειλλατ), fut. ἀπειλήσω, prop. to speak loud, to boast, cf. Il. 8, 150; hence 1) Comm. in a bad sense, to threaten, to menace, τινὲς τι, any thing to any one; and instead of the accus. the infin. Il. 1, 161. Od. 11, 313; ἀπειλάς, to utter threats, Il. 16, 201. 2) In a good signif. to boast, to vaunt oneself, Od. 8, 383. b) to vow, to promise, Il. 23, 863. 872. (Impf. dual ἀπειλήτην, Od. 11, 313. Conf. Thiersch § 221. 83. Buttm. § 105, note 16.)

ἀπειλή, ἡ, always plur. boasting (as the verb), threatening, Il. 9, 244. Od. 13, 126. b) vaunting, a boastful promise, in a good sense, Il. 20, 83.

ἀπειλητήρ, ἥρος, ὁ, a boaster, a threatener, Il. 7, 96. †

ἀπειμι (εῖμι), fut. ἀπέσομαι, poet. σσ, imper. ἀπήν, ep. ἀπέρι, plur. ἀπεσαν, to be absent, to be distant; absol. with gen. τινός, from any one, Il. 17, 278. Od. 19, 169.

ἀπειμι (εῖμι), imper. ἀπεθί, part. ἀπών, to go forth, to go away, to depart, chiefly in the part. The pres. in the signif. of the fut. Od. 17, 593.

ἀπεῖπον (εἰπεῖν), a defect. aor. 2, a supplement to ἀπόφημι; 3 sing. ep. ἀπεῖπε and ἀπεῖπε, subj. ἀποείπω, optat. ἀποείποιμι, imper. ἀπεῖπε and ἀπεῖπε, infin. ἀποειπεῖν, ἀπειπίμεν. 1) Homer alone, to speak out, to utter, to announce, χρατερώς, Il. 9, 432; with accus. μῆθος, ἄγγελίν, Il. 7, 416. 9, 309; τρημοσύνην, Od. 16, 340. 2) to refuse, to deny, τι, any thing, Il. 1, 515; hence also 3) to denounce, Od. 1, 91; and to renounce, μῆνιν, anger, Il. 19, 35 (ἀποειπε with gen. Il. 3, 406, where now stands accord. to Aristarchus correctly ἀπόειπε, q. v.). [The emendation of Wolf does not appear in Felton's ed.]

'Απειραιή, ἡ, the Apiræan, γρηνός, Od. 7, 8. Eustath. derives it as Dor. from ἸΠειρός, from the continent, or from Epirus, but against the quantity of the first syllable; cf. 'Ατεληθερ.

ἀπειρέαιος, ον, and ἀπερέαιος, poet. lengthened for ἀπειδος, boundless, unbounded, γαῖα. 2) Gener. infinite, immeasurably great or numerous, ἀποια, Il. 1, 1; διένεις, ἀνθρωποι.

'Απειροθεν, adv. either from the continent, or from Epirus, Od. 7, 9; conf. Nitzech in loc. The poet intends perhaps by ἡ ἀπειδος or Ἀτεληθερ the unbounded region towards the north.

ἀπειρητος, η, ον, Ion. and ep. for ἀπειρατος (πειράω), 1) unattempted, untried, unexposed, spoken of things, πόνος, Il. 17, 41; cf. ἀδύριτος. 2) unproved, untried, said of persons, where one has no knowledge, Od. 2, 170; hence inexperienced, unacquainted with, φιλότητος, h. Ven. 133.

ἀπειριτος, ον, poet. for ἀπειρότος, boundless, πόντος, Od. 10, 195. * h. Ven. 120.

ἀπειρων, ονος, ὁ, ἡ (πειρας), illimitable, immeasurable, γαῖα, δῆμος, δεσμοι, Od. 8, 340; ὕπνος, an infinitely long sleep, Il. 24, 776. Od. 7, 286.

ἀπεκλαυθάρω (λαυθάνω), imper. aor. mid. ἀπεκλειλάθεσθε; to cause to forget entirely.

2) Mid. to forget entirely; with gen. θάμβειν, forget astonishment, i. e. cease to wonder, Od. 24, 394. †

ἀπέλευθος, ον (πέλεθρον), prop. not to be measured with a pelethrum; immeasurable, τι, Il. Od. 9, 538. Neut. as adv. ἀπέλευθορ, immeasurably far, to a great distance, Il. 11, 354.

ἀπεμέω (ἔμεω), aor. 1 ἀπέμεσα, ep. σσ, to expectorate, to vomit forth, with accus. αἷμα, Il. 14, 437. †

ἀπεμνήσατο, see ἀπομνήσκω.

ἀπεναρίζω, poet. (ἐναρίζω), prop. to despoil a corse of arms; but generally to despoil with double accus. ὅπτεα τινά, * Il. 12, 195. 15, 343; only in tmesis.

ἀπένεικα, see ἀποφίω.

ἀπέπλω, see ἀποπλῶ.

ἀπερείσιος, ον = ἀπειρέσιος, poet.

ἀπερύκω (ἔρυκω), fut. ἀπερύξω, to restrain, to keep back, to repel; with accus. Il. 4, 542. Od. 18, 105.

ἀπέρχομαι (ἔρχομαι), aor. 2 ἀπῆλθο, perf. ἀπείληνθα, to go away, to depart; with prep. and with gen. alone, πάτρης, οἴκου, Il. 24, 766. Od. 2, 136.

ἀπερωνός, ἔνος, ὁ (ἔρων), one who restrains, a hinderer, a baffle, ἐμῶν μετίων, Il. 8, 361. †

ἀπερωέω (ἔρωεω), aor. ἀπερώσα, prop. to flow back, but gener. to hasten away, to retire; with gen. πολέμου, to retire from the conflict, Il. 17, 723. †

ἀπεσαν, see ἀπειμι.

ἀπενθής, ἐς (πενθομαι), 1) Pass. of which one has heard nothing, unknown, unascertainable, Od. 3, 88. 2) Act. that has heard nothing, ignorant, uninformed, Od. 3, 184.

ἀπεχθαίρω (ἔχθαίρω), aor. 1 ἀπέχθηρα, 1) to hate bitterly, with accus. Il. 3, 415. 2) Trans. to render odious, to make disgusting, ὑπνον καὶ ἐδωλήν τιν, Od. 4, 105.

ἀπεχθάνομαι, mid. (ἔχθανομαι), aor. 2 ἀπεχθόμηται, to become odious, to be hated, τιν, Il. 6, 140. 24, 27. (The pres. ἀπεχθάνει, Od. 2, 202, has likewise an intrans. signif.; ἀπεχθόμηται is aor. A pres. ἀπέχθομαι is not known to Hom. cf. Buttm. Gram. § 114. Rost p. 288.)

ἀπέχω (ἔχω), fut. ἀφέσω and ἀποσχίσω,

Od. 19, 572; aor. 2 ἀπεσχον, fut. mid. ἀφέσομαι, aor. 2 mid. ἀπεσχόμην. I) Act. 1) *to repel, remove, avert*, a) τὸ τινας, something from any thing, χεῖρας λουμῶ, Il. 1, 97; νῆστον, Od. 15, 33. b) *to avert, τὸ τινι πάσαν ἀπειλήρη χροῦ*, every indignity from the body, i. e. to protect it against, Il. 24, 19; χεῖρας μηντήρων, Od. 20, 263. II) Mid. *to restrain oneself, to abstain* from a thing; with gen. πολέμου, from the war, Il. 8, 35; ἀλλήλων, Il. 14, 206; βοῶν, Od. 12, 321; *to spare any one*, Od. 19, 489. b) With accus. and gen. χεῖρας κακῶν, to restrain the hands from evil, Od. 22, 316.

ἀπλεγέως, adv. (ἀλίγω), *recklessly, openly, μῆθον ἀποειπεῖν*, Il. 9, 309. Od. 1, 373.

ἀπίμαντος, ον (πηματίων), *uninjured, unharmed*, Od. 19, 282. †

ἀπίμων, ον, gen. ονος (πῆμα), *without injury*. 1) Pass. *uninjured, unharmed*, Il. 1, 415. 13, 761. 2) Act. *innocuous, harmless*, οὐδός, πομποί; hence ὑπνος, propitious sleep, Il. 14, 164; μῆθος, Il. 12, 80.

ἀπίνη, ἡ, *a carriage, a wagon*, a four-wheeled vehicle, different from ὕδρα, chiefly for transporting freight, = ὕδρευ, Il. 24, 324. Od. 6, 72.

ἀπηγνίναστο, see ἀπαναίνομαι.

ἀπηγής, ἵς, gen. σὸς (antithet. to ἔπηής), *harsh, cruel, unfriendly, unyielding, θυμός, μῆθος, νόος*, Il. 15, 94. Od. 18, 381.

ἀπίραξεν, see ἀπαρσσών.

ἀπηγνών, ας, α, see ἀπαγνών.

ἀπι, ωρος, ον (αιωρέω), *hanging down, farraving, ἀπηρος δὲ ἔστιν ὅζοι*, Od. 12, 435. †

ἀπιθέω (πειθω), fut. ἀπιθήσα, nor. ἀπιθησα, *not to obey, to be disobedient, τινι, always with a neg.* οὐδὲ ἀπιθησε μῆθω, he was not disobedient, i. e. he obeyed the word, Il. 1, 220; with gen. h. Cer. 44S.

ἀπινίσσω (πιντός), *to be without sense, without consciousness, χεὶς*, Il. 15, 10. b) *to be silly, foolish*, Od. 6, 258.

ἀπίος, η, ον (from ἀπό, as ἀρτίος from ἀρτί), *remote, distant*. ηλόθεν ἐξ ἀπίης γαίης, from far, from the distant land, Il. 1, 270. Od. 7, 25. (The old Gramm. take it incorrectly as a proper name, and derive it from Apis, the name of an old king who reigned in Peloponnesus. They understood by it *Peloponnesus*. This appellation is however post-Homeric, and the two words are moreover distinguished by the quantity:

ἀπίος has ṫ, and Ἀπίος has ḥ; see Buttm. Lex. I. p. 67.)

Ἀπισάων, ορος, ὁ, 1) son of Phausius, a Trojan, Il. 11, 578. 2) son of Hippasus, a Peonian, Il. 17, 348.

ἀπιστέω (ἀπιστος), *to disbelieve, to distrust*, with accus. Od. 13, 357. †

ἀπιστος, ον (πιστης), 1) *perfidious, faithless*, *Il. 3, 106. 24, 63. 2) *incredulous, mistrustful, χεὶς*, Od. 14, 150. 391.

ἀπίσχω, poet. = ἀπέχω, Od. 11, 95. †

*ἀπιληστος, ον (πιμπλημη), *insatiable, immense, χόλος*, h. Cer. 83; thus correctly with Herm. for ἀπληστος.

ἀπλοῖς, ἴδος, ἡ, *simple, single, χλαῖνα*, Il. 21, 230. Od. 24, 276. (The opposite of διπλοῖς, it being wrapped but once round the body; cf. διπλοῖς.)

*ἀπλόω (ἀπλοῖς), aor. ἡπλωσσα, *to spread, to unfold, οὐρὴν*, Batr. 74 (86).

ἀπνευστος, ον (πνέω), *without breath, breathless, swooning*, Od. 5, 456. †

ἀπό, ep. ἀπαλ., 1) Prep. with gen. *from*.

1) Spoken of space, a) To indicate distance from a place or object, with verbs of motion, often with the subordinate idea of elevation: *down from*. ἀφ' ἵππων ἀλτο χαμᾶς, down from the chariot, Il. ἀφ' ἵππων, ἀπὸ κεῖν μάχεσθαι, to attack from the chariots, from the ships, Il. 15, 386; ἄψασθαι βρόχον ἀπὸ μελάθρου, to suspend the cord from a beam, Od. 11, 278; pleonast. ἀπ' οὐρανόθεν. b) To denote departure or origin from a place without regard to distance, *from*. ἵπποι ποταμοῦ ἀπὸ Σελλήνητος, horses from the river Selleis, Il. 12, 97. ἀπὸ πύργου, Il. 22, 447.

c) To denote distance from a place or object with verbs of rest. μίνειν ἀπὸ ἡς ἀλόχοοι, to remain far from his spouse, Il. 2, 292; ἀπὸ Αργεος, Il. 12, 70; and pleonast. ἀπὸ Τροληθε, Il. 24, 492; metaphor. ἀπὸ σκοποῦ καὶ ἀπὸ δόξης μυθεσθαι, to speak wide from the mark and expectation, i. e. against them, Od. 11, 344. ἀπὸ θυμοῦ εἶναι, to be far from the heart, i. e. hated, Il. 1, 562. 2) Of time, to indicate departure from a given point, *after, since*; ἀπὸ δείνου, Il. 8, 54. 3) In other relations in which a departure from something is conceivable: a) Of origin. οὐδὲ ἀπὸ δρυὸς οὐδὲ ἀπὸ πέτρης ἐστι, he springs neither from the oak nor the rock, i. e. proverbial, he is not of uncertain origin, Od. 19, 163. b) Of the whole, in reference to its parts

or that which belongs to them. κάλλος ἀπό Χαρίτων, Od. αἷσα ἀπὸ ληίδος, a share in the spoil, Od. 5, 40. ἄνδρες ἀπὸ τηρός, h. 12, 6. c) Of the cause. ἀπὸ σπουδῆς, from serioueness, seriously, Il. 12, 233. d) Of the means and instrument. ἀπὸ βιοῖο πέφνει, with the bow, Il. 21, 605. II) As adv. without case, poet. from, away far, without, when it is for the most part to be connected with the verb. πάλιν δ' ἀπὸ χαλκὸς δρονεῖς βίημένον, Il. 21, 594; in like manner, Il. 11, 845. Od. 16, 40. III) In composition with verbs it signifies dis-, de-, re-, un-, in-, etc., away, off, etc., and indicates separation, departure, cessation, completion, requital, want.

ἀπό (with retracted accent), thus written when it stands after the subst. it governs. θεῶν ἀπὸ κάλλος ἔχοντα, h. Ven. 77. Further, many Gramm. accent thus the word in the signif. *far from*; this accentuation was, however, rejected by Aristarchus and Herodian as needless, cf. Schol. Ven. Il. 18, 64. In Wollf's Hom. it is found only Od. 15, 517.

ἀποαίνυμαι, poet. for ἀπαίνυμαι.

ἀποαιφέομαι, poet. for ἀφαιφέομαι.

ἀποβαίνω (βαίνω), fut. ἀποβήσομαι, aor. 2 ἀπεῖην, ep. aor. 1 mid. ἀπεβήσατο, and ἀπεβήσετο = ἀπέβη. 1) to go away, to depart, ἐκ πολέμου, Il. 17, 189; also μετ' ἀθανάτους, Il. 21, 298; πρὸς Ὀλυμπον, Od. 1, 319. 2) to descend, to alight, εἰς ἵππον, from the chariot, Il. 3, 263; and gen. alone, Il. 17, 480; ἐπὶ χθόνα, Il. 11, 619.

ἀποβάλλω (βάλλω), only in tmesis, nor. 2 ἀπέβαλον, to cast away; with accus. χλαινεῖν, to throw away the clouk. 2) to let fall, δάκρυν παρειῶν, tears from the cheeks, Od. 4, 198; τῆταις ἐς πόντον, to cause the ships to run into the sea, Od. 4, 358.

ἀπόβλητος, or (βάλλω), to be cast away, despicable, ἔπεια, δῶρα, Il. 2, 361. 3, 65.

ἀποβλήζω (βλίνζω), to belch, to eructate, to vomit forth, οὐρον, Il. 9, 491. †

ἀποβρέζω, poet. (βρέζω), part. aor. ἀποβρέξας, to sleep one's fill, Od. 9, 151. 12, 7.

ἀπογνιώω (γνιώω), subj. aor. ἀπογνιώσω, to lame entirely, and gener. to weaken, to enfeeble, Il. 6, 265. †

ἀπογνυμέω (γνυνώω), part. aor. pass. ἀπογνυμωθείς, to lay bare, especially to despoil of arms, Od. 10, 301. †

ἀποδάζομαι, obsol. pres. which furnishes the tenses to ἀποδίομαι.

ἀποδαίομαι, poet. (δαιω). fut. ἀποδάσσομαι, ep. σσ, aor. ἀπεδασάμην, to share with others; τινὶ τι, to divide any thing with any one, Il. 17, 231. 24, 595.

ἀποδειδίσποραι, poet. (δειδίσσομαι), to frighten away or buck; with accus. Il. 12, 52. †

ἀποδειροτομέω (δειροτομέω), fut. γίνω, to cut the throat, to cut off the head, to kill, τινά, Il. 18, 336. Od. 14, 35.

ἀποδέξομαι, depon. mid. (δέχομαι), aor. 1 ἀπεδέξαμην, to take, to receive, with accus. ἀποντα, Il. 1, 95. †

ἀποδιδράσκω (διδράσκω), aor. 2 ἀπέδρασαν, to run away, to fly; ἐκ τηρός, Od. 16, 65; τηρός, 17, 516.

ἀποδίδωμι (δίδωμι), fut. ἀποδώτω, aor. 1 ἀπέδωκα, aor. 2 optat. ἀποδοίην, infin. ἀποδοῖναι, 1) to give out, to restore, to return, τι τινι, something to any one; spoken chiefly of things which one is under obligation to give back; hence, 2) to repay, to requite; θρέπτεται τοκεῖναι, to repay to parents their dues for rearing, i. e. to make returns of gratitude and duty, Il. 4, 478. 17, 302; πᾶσαν λιόνην, to expiate the whole insult, Il. 9, 397.

ἀποδίεμαι, poet. (δίημι), to drive back, to drive away; τινὶ ἐκ μαχῆς, to drive any one from the fight, Il. 5, 763. † (ἀποδ. with ἦ), conf. δίεμαι.

ἀποδοχόω (δοχόω), aor. 1 ἀπεδόχμεσσα, to bend sideways, to bend to one side; αὐχένα, the neck, Od. 9, 372. †

ἀποδράς, see ἀποδιδράσκω.

ἀποδρύπτω (δρύπτω), aor. 1 ἀπέδριψα, aor. 1 pass. ἀπεδρύψθην, to tear off, to scratch, to excoriate, to lacerate; with accus. Od. 17, 480; ἐνθα καὶ ἀπὸ φινοὺς δρύψθη. here would his skin have been lacerated, Od. 5, 426.

ἀποδρύφω = ἀποδρύπτω, in ἵνα μή μι ἀποδρύψῃς ἐλκιστάζων, lest by dragging he should lacerate him, Il. 23, 187. † (Pres. optat. accord. to Buttii. Gram. § 92. Anm. 13; or according to Passow, optat. aor. 2 from ἀποδρύπτω).

ἀποδίτω, poet. for ἀποδίομαι; only in the impf. ἀπέδιτε βοεῖην, he put off the ox-hide, Od. 22, 364. †

ἀποδέω (δέω), fut. ἀποδέσσω, aor. 1 ἀπέδνσα, aor. 2 ἀπέδνη, aor. 1 mid. ἀπεδνισόμην, 1) Trans. pres. act., also fut. and aor. to pull off, to strip off, with accus. εἵματα, the clothes from any one; especially spoken of stripping

off the arms of dead warriors, *τεύχεα*, Il. 4, 532. 2) Intrans. mid. and aor. 2 *to put off from oneself, to lay off; εἴματα, to put off one's clothes*, Od. 5, 343. 349.

ἀποείκω, poet for *ἀπέικω* (*εἰκώ*), *to retire from, to leave*; with gen. *θεῶν ἀποεικε κελεύθου*, leave the way of the immortals; adopted by Wolf, Il. 3, 406, for *ἀπόειπε*, after Aristarchus [cf. *ἀπέιπον*]. The ancients understood by *κελευθός θεῶν*, the path by which the gods go to Olympus (Schol. Ven. A. *τῆς εἰς τὰς θεάς ὁδοῦ εἴτε καὶ παραχώρει μὴ βαδίζουσα εἰς αὐτούς*). The following verse does not accord with the metaph. signif. *commerce, intercourse of the gods*, as translated by Voss.

ἀποεῖπον = *ἀπέιπον*.

ἀποεργάθω, poet. for *ἀπέργω*; only impf. *ἀποέργαθεν, to separate, to divert, to remove, τινά τινος*, Il. 21, 599; *φάκεα οὐλής*, he removed the rags from the wound, Od. 21, 221.

ἀποέργω, ep. for *ἀπέργω*, imperf. *ἀπέεργον, to keep off, to separate, to divide, τι τινος. ὅθι κλήνεις ἀποέργει αὐλήν τε στῆθός τι*, where the clavicle separates the neck and breast, Il. 8, 326; *τινά τινος, to drive one from a thing*, Il. 24, 238; with accus. alone, Od. 3, 296. *ἀποεργμένη*, h. Ven. 47, is a perf. pass. part. without redupl.; conf. Buttm. Gram. under *είργω*.

ἀποέρσει, a defect. ep. aor. 1 indic., subj. *ἀποέρσῃ*, optat. *ἀποέρσεις*, Il. 6, 348. 21, 283. 329, *to tear away, to hurry off, to sweep off*; with accus. (It is comm. derived from *ἀπέργω*, with a causative signif. Buttm. in Lex. Il. p. 169, with more probability derives it from *ἀπέρδω*.)

ἀποθαυμάζω (*θαυμάζω*), aor. *ἀπεθαύμασσα, to be greatly astonished at*; with accus. Od. 6, 49. †

ἀπόθεστος, ον, poet. (*ἀποτείθημι*), *abjectus, contemptible, despicable, κύνων*, Od. 17, 296. † (According to some it is better derived from *θίσσωσθαι*, to wish; hence: not wished for, disregarded.)

ἀποθησκω (*θησκω*), part. perf. *ἀποθετησκών, to die away, to die*; in the perf. *to be dead*, Il. 22, 432.

ἀποθρόατ, see *ἀποθρώσκω*.

ἀποθρόσκω (*θρώσκω*), aor. 2 *ἀπέθροον, to leap down, to spring away*; with gen. *ηγός*, to leap down from the ship, Il. 2, 702. 16, 748. 2) *to rise, absol. said of smoke, γαίης*, Od. 1, 58.

ἀποθύμος, ον (*θυμός*), prop. remote from the heart, *disagreeable, odious. ἀποθύμα ἔρδειν τινι, to displease any one*, Il. 14, 261. †

ἀποικίω (*οἰκίω*), aor. 1 *ἀπώκιστα, to cause to emigrate, to colonize, to transfer to another abode, τινὰ τὸν νῆσον*, Od. 12, 135. †

ἀποινα, *τά* (from *α* and *ποιη*), *the ransom*, by which freedom is purchased for a prisoner, Il. 1, 13. 111; or the price a prisoner gives for life and liberty, Il. 2, 230. 6, 46. 2) gener. *requital, compensation*, Il. 9, 120. (Used only in the plur.)

ἀποίσω, see *ἀπορέω*.

ἀποίχομαι, depon. mid. (*οἰχομαι*), *to be absent, to be at a distance*, Od. 4, 109; *πολέμοιο, to keep aloof from the war*, Il. 11, 408. 2) *to remove oneself, to go away, τινός*, Il. 19, 342.

ἀποκαίνυμαι, depon. mid. poet. (*καίνυμαι*), *to surpass, to vanquish; τινά τινι, any one in something*, * Od. 8, 127. 219.

ἀποκαίω (*καίω*), optat. aor. *ἀποκήας, to burn up, to consume*; with accus. Il. 21, 336. † (In tmesis.)

ἀποκαπνίω (*καπνώ*), aor. *ἀπεκαπνισσα, to breathe out, to exhale, ψυχίν*, Il. 22, 467. † (In tmesis.)

ἀποκείω (*κείω*), ep. aor. 1 *ἀπάκειρτα, aor. 1 mid. ἀπεκειφάμην, prop. to shear off; then to cut off, to cut through*, with accus. *τέροτα, the sinews*, Il. 10, 456. 14, 466. 2) Mid. *to cut off for oneself; χαίτην, to cut one's hair, as a token of grief*, Il. 23, 141. * Il.

ἀποκηδέω (*κηδέω*), part. aor. *ἀπεκηδήσας, to be negligent, to be careless, inattentive. αἱ καὶ ἀποκηδήσαντε φερόμενα χεῖρον δεθλον*, if we negligent should bring a smaller prize, Il. 23, 413. † The dual is here used with the plur. because the speaker (Antilochus) has in mind himself and his steeds.

ἀποκινέω (*κινέω*), aor. 1 *ἀπεκινητα, ep. iterative, ἀποκινήσακε, to remove, to drive away, to take away*; with accus. *δέπας τραπέζης, to remove the goblet from the table*, Il. 11, 638; *τινά θυραων, to drive any one from the door*, Od. 22, 107.

* *ἀποκλέπτω* (*κλέπτω*), fut. *κλέψω, to steal away, to purloin*, h. Merc. 522.

ἀποκλίω (*κλίω*), *to bend away, to turn aside, to drive back*; with accus. *βοῦς εἰς αὐλιν*, h. Ven. 169; trop. *ἄλλη ἀποκλίνειν, to turn in another direction, i. e. to give to the dream another interpretation*, Od. 19, 556. †

ἀποκόπτω (κόπτω), fut. ἀποκόψω, aor. 1 ἀπέκοψα, to cut away, to cut off; with accus. αὐχένα, τένορτας, Il. 11, 146. Od. 3, 449; παρηρόφων, to separate a mate-horse by severing the thong with which it was attached, Il. 16, 474.

ἀποκοσμέω (κοσμίω), to put in order by taking away; hence, to clear away, ἔντεα δαιτός, the furniture of a feast, Od. 7, 232. †

ἀποκρεμάνυμ (κρεμάω), aor. 1 ἀπεκρέμασσε, to let hang down, to let sink; η ὄρνις αὐχέν' ἀπεκρέμασσεν, the bird let hang her neck, Il. 23, 879. †

ἀποκρίνω (κρίνω), in the particip. aor. 1 ἀποκρινθεῖς, to separate, to sunder. τώ οἱ, ἀποκρινθέτεις ἐνατίνοις ὅρμηθήτην, these, separated (from their friends), rushed against him, Il. 5, 12. †

ἀποκρύπτω (κρύπτω), aor. 1 ἀπέκρυψα, to conceal, to hide, τινὶ τι, any thing from any one; τινὰ νόστρι φανάτοιο, to hide any one from death, i. e. to rescue him from death, Il. 18, 465.

ἀποκτάμεν, ἀποκτάμεναι, see ἀποκτείνω. ἀποκτείνω (κτείνω), aor. 1 ἀπέκτεινα, aor. 2 ἀπέκτανο, ep. ἀπέκταν, ας, α, infin. ἀποκτάμεν for ἀποκτάναι, aor. 2 mid. with pass. signif. ἀπέκταμον, part. ἀποκτάμενος, to kill, to slaughter, to slay, τινὰ χάλκῳ, any one with the brass [weapon], Il. and Od. ἀπέκτατο κιστὸς ἑταῖρος, the faithful companion was slain, Il. 15, 435. (On ἀπέκταμη, see Buttm. § 110. 7.)

ἀπολάμπω (λάμπω), to shine forth, to flash back, to be reflected, τινός, from a thing: ὡς αἰχμῆς ἀπέλαμπε, so flashed back [the splendor] from the spear, Il. 22, 319. 2) Mid. χάρις δ' ἀπελάμπετο πολλή, grace was reflected afar, Il. 14, 183. Od. 18, 298. h. Ven. 175.

ἀπολείβω (λείω), to let drop, mid. to drip, to distil, τινός, from any thing. ὁ θορέων ἀπολείβεται ἥγρον ἔλαιον, the liquid oil trickled from the close woven linen, i. e. it was so thick that the oil did not penetrate it; or according to Voss: it was so glossy that oil seemed to be flowing down, Od. 7, 107. † πλοκάμων, h. 23, 3.

ἀπολείπω (λείπω), 1) to leave behind, to leave remaining, οὐδ' ἀπέλειπεν ἔγκατα, he left not the entrails remaining. Od. 9, 292. 2) to abandon; spoken of place, δόμον, Il. 12, 169. 3) Intrans. to go from, to go out, to fail, Od. 7, 117.

ἀπολέσκετο, see ἀπόλλυμι.

ἀπολήγω (λήγω), fut. ἀπολήξω, aor. 1 ἀπελήξα, to leave off, to cease, to desist; with gen. μάχης, to quit the battle; εἰρητής, to desist from rowing, Od. 12, 224. b) With part. οὐδ' ἀπολήγει χαλκῷ δηϊόσαν, he did not cease cutting down with the weapon, Il. 17, 565. cf. Od. 19, 166. c) Absol. to cease, to pass away, Il. 6, 149.

ἀπολιχμάω (λιχμάω), to lick off, to suck; in Hom. only in the mid. οἱ σ' ὀτελήτην αἴμα ἀπολιχμήσονται, which will suck the blood from the wound, Il. 21, 123. †

ἀπολήξης, ἀπολήξειαν, ep. for ἀπολήξης, ἀπολήξειαν, see ἀπολήγω.

ἀπόλλυμ (όλλυμι), fut. ἀπολέσω, ep. σσ, aor. 1 ἀπώλεσα and ἀπόλεσσα, mid. aor. 2 ἀπωλόμην, 3 plur. ἀπόλοντο, perf. 2 ἀπόλωλα, 1) In the act. trans. to destroy, to kill, to slay; spoken chiefly of slaughter in battle; with accus. Il. 1, 268. 5, 758; also of things: to raze, Ἰλιον, Il. 5, 648. 2) to lose, to suffer the loss of; often θυμόν, to lose life. ἀπολύστιμον ἡμαρ, to lose the day of return, Od. 1, 354; βλοτον, οἶκον, Od. 2, 49. 4, 95. II) Mid. and also 2 perf. has an intrans. signif.: to perish, to die, to be lost, undone, to fall (in battle); often with dat. ὀλέθρη, Od. 3, 87; more rarely with accus. αἰπὺν ὀλεθρον, to die a cruel death, Od. 9, 303; κακὸν μόφον, by an evil fate, Od. 1, 166; ὑπό τινι, to perish by some one, Od. 3, 235. 2) to disappear, to vanish, to fail. καρπὸς ἀπόλλυται, the fruit disappears, Od. 7, 117. ὕδωρ ἀπολέσκετο, the water vanished away, Od. 11, 586. ἀπό τις σφισι ύπνος ὄλωλεν, their sleep is lost, it has left them, Il. 10, 186. οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκίου, for the race of your fathers is not lost, i. e. you are not of unknown descent; or with Nitzsch, you are not degenerate, the nobility of your ancestry is not lost in you, Od. 4, 62., cf. 19, 163.

'Απόλλων, ἀρος, ὁ (prob. from ἀπόλλυμι, the destroyer), Apollo, son of Jupiter and Latona, brother of Diana; accord. to Il. 4, 101, born in Lycia (see Λυκιγενής), or according to later mythology, in Delos, h. in Ap. 27; with long, flowing hair, and of eternal beauty and youth. In Hom. he is distinguished from Helios, and appears, 1) As a god inflicting punishment, and as such carries a bow and arrows (hence the epith. ἀργυρότοξος, κλυτότοξος, ἔκπτος, etc.). He always

with his arrows men who die not by a violent, but by a sudden natural death; just as the sudden death of women is ascribed to Diana, Od. 11, 318. 15, 410. He slays also in anger; he sends pestilence and contagion upon men, Il. 1, 42. 2) As the god of prophecy; his oracle is represented as being in the rocky Pytho, Il. 9, 405; he communicates the gift of foreseeing future events, Il. 1, 72. 3) As the god of song and the lyre; he communicates to bards the knowledge of the past, Od. 8, 488; and enlivens by the music of the lyre, the feasts of the gods, Il. 1, 602. 4) Finally, he is mentioned by Homer as the protector of herds; he fed the mares of Eumelus, Il. 2, 766; and pastured the herds of Laomedon, Il. 21, 448. In the Iliad he is always on the side of the Trojans, and is worshiped as the tutelary deity in Troy and on the coast of Asia (Chryse, Cilla), Il. 4, 509; see the appellations Σμιθείς, Φοῖβος. (*Ἀπόλλων* has prop. ἄ; in the quadrisyllabic cases also α.)

ἀπολούω (λούω), aor. 1 ἀπέλοντα, fut. mid. *ἀπολύσομαι*, aor. 1 mid. *ἀπελονσάμητρ*, to wash off, to wash; with double accus. *Πάγροκλος* βρότους αίματόσεντα, to wash away the clotted gore from Patroclus, Il. 18, 345. 2) Mid. to wash oneself; *ἄλμην ὄμοιν*, to wash the brine from the shoulders, Od. 6, 219; with double accus. Il. 23, 41.

ἀπολύμαίνομαι, mid. to purify oneself, chiefly in a religious sense, to cleanse oneself by bathing before a sacrifice, when any one by some act, as e. g. touching a dead body, had become unclean, * Il. 1, 313. 314. 2) to destroy, whence

ἀπολύματηρ, ἡρος, ὁ, a destroyer, a spoiler. *δαιτὸν ἀπόλ.*, the spoiler of feasts, a disturber; the beggar Irus is thus called, Od. 17, 220. 377. It is explained by the Schol.: ὁ τὰ καθάρματα ἀποφερομένος τῶν εὐωχῶν, one who consumes the fragments of a feast, plate-licker; (Voss, fragment-eater.) This explanation agrees with the signif. of *ἀπολύματεσθαι* occurring in Hom. and deserves therefore the preference over the explanation of modern lexicons, viz. a disturber of feasts.

ἀπολύω (λέω), aor. 1 ἀπέλυσα, fut. mid. *ἀπολύσομαι*, 1) to loose, to unbind, τι τινος; ἴμαντα κορόνης, to loose the thong from the ring, Od. 21, 46; τολχον τρόπιος, Od. 12, 420.

2) to free, to liberate; in the Il. to liberate any one for a ransom, Il. 1, 95. 6, 427. II) Mid. to ransom, to redeem, τινὰ χριστοῦ, any one for gold, Il. 22, 50. (v)

ἀπομητίω(μητίω) *μιτ*.*ἀπομητίσω*, aor. 1 *ἀπεμητίσα*, to cherish, wrath, to persevere in anger, τινί, Il. 2, 772. 7, 230. Od. 16, 378. (i in the pres., ī in the fut. and aor.)

ἀπομητίσκομαι, mid. (μημητίσκω), aor. *ἀπεμητίσμην*, to remember, in Il. 24, 428. † τινί is dat. comod.: to be think oneself in favor of any one.

ἀπόμρνμι and *ἀπομρίω* (δημητίμι), imperf. *ἀπόμρν*, and 3 plur. *ἀπόμρνν*, aor. 1 *ἀπόμρσα*, to swear, to take an oath that something has not happened or shall not happen, ὅρκον, Od. 2, 377. 10, 381; to assure on oath that one will not do or has not done something, to abjure (antith. to *ἐπόμητμι*), * Od. 10, 345, 18, 58.

ἀπομόργνμι (δημόργητμι), aor. 1 mid. *ἀπομοργάμητρ*, 1) to wipe off, to dry up; with accus. αίμα, blood, Il. 5, 798. 18, 414. 2) Mid. to wipe oneself; παρείας χεστ, to wipe the cheeks with the hands, Od. 18, 200; δάκρυ, Il. 2, 269. Od. 17, 304.

ἀπομύθέομαι, depon. mid. (μυθίζομαι), to dissuade, to warn against, τινί τι, Il. 9, 109. † *ἀποράω*, poet. (νίώ=νιω), obsol. pres., aor. 1 *ἀπένασα*, ep. στ, aor. 1 mid. *ἀπενασάμην*, prop. to cause any one to dwell in another place, to transplant, to cause to emigrate, and generally, to send away, with the accus. κοίφην ἄη, to send back the damsel, Il. 16, 86. 2) Mid. to change one's residence, to emigrate; *δούλιχιόνθε*, to remove to Dulichium, Il. 2, 629; *Τπερησίτηνθε*, Od. 15, 254.

ἀπονέομαι, depon. (νέομαι), only pres. and imperf. to go away, to return, to go back; *επάχης*, Il. 16, 252; προτὶ ἄστυ, to the city, Il. 12, 74; ἐπὶ νῆας, to the ships, Il. 15, 305; *επαπρός* sc. δόμον, Od. 2, 195. (ā)

ἀπόνηθ', *ἀπονήμενος*, see *ἀπονίημι*.

ἀπονίω (νίώ), in the pres. and imperf. used for *ἀπονίπτω*, 1) to wash off or away; with accus. Od. 23, 75. 2) Mid. to wash oneself from; with accus. ὥρῶ θαλάσση, to wash oneself from sweat in the sea, Il. 10, 572. (In *ἀπενίζοτο*, ο is used as long.)

ἀποσίημι (όντημι), to profit from; in Hom. only Mid. *ἀπονίαμαι*, fut. *ἀπονήσομαι*, aor. 2 Att. *ἀπωνίητρ*, ep. *ἀπονήμην*, optat. 2 sing. *ἀπόραιο*, part. *ἀπονήμενος*, to use, en-

joy, to have advantage, τινός, of any thing. οἷος τῆς ἀρετῆς ἀπονήσεται, he will enjoy his bravery alone, Il. 11, 763. οὐδὲ—ης ἡβῆς ἀπόνηθ' (for ἀπώρητο), he had no advantage from his youth, Il. 17, 25; also absol. οὐδ' ἀπόρητο, he had no advantage, profit, (viz. from raising the dog,) Od. 17, 293; (Theseus from the seduction of Ariadne), Od. 11, 324; (Ulysses from his son), Od. 16, 120.

ἀπονίπτω (νίπτω), a later form for νίζω; the pres. mid. once Od. 18, 179; aor. 1 ἀπένιψα, aor. 1 mid. ἀπενιψάμην, to wash away, to cleanse by washing; with accus. βρότον ἐξ ὥτειλάω, to wash away blood from wounds, Od. 24, 189. 2) Mid. to wash oneself (sibi); with accus. χρῶτα, the body, Od. 18, 172.

ἀπονοστέω (νοστέω), fut. ἀπονοστήσω, to come back, to return home; also with ἄψ, Il. 1, 60. Od. 13, 6, and often.

ἀπόροσφι, before a vowel ἀπόνοσφιν (νόσφι), adv. separately, apart, afar, βρην, Il. 11, 555; εἶναι, Il. 15, 548. ἀπόνοσφι κατοχεσθαι, Il. 2, 233. ἀπόνοσφι τραπέσθαι, to turn oneself aside, Od. 5, 350. 2) Prep. far from, remote from; with gen. (which comm. precedes), ἔμεν, far from me, Il. 1, 541; φύλλων ἀπόροσφιν, Od. 5, 113.

* *ἀπονοσφίζω (νοσφίζω), aor. ἀπενοσφίσα, ep. στο, to separate, to divide, τινὰ δομων, h. in Cer. 158. Pass. to be deprived of, θεών ἑδωδήν, h. Merc. 562.*

ἀποξέω (ξίω), aor. 1 ἀπέξεσα, to scrape off, to cut off; with accus. χεῖρα, = ἀποκόπτω, Il. 5, 81. †

ἀποξύνω (ξύνω), aor. 1 ἀνόξυνα, to sharpen, to point; with accus. ἔργιμά, oars, Od. 6, 269, 9, 326. In both passages the connection plainly requires the signif. to smooth, for which reason Buttm. Lexil. II. p. 70, would read ἀποξύνουσιν for ἀποξύνουσιν, and ἀποξύναι for ἀποξύναι.

ἀποξύνω (ξύω) = ἀποξέω, aor. ἀπέξυνα, to shave off, to polish; γῆρας, to strip off old age, i. e. to become young, a fig. borrowed from serpents that cast their skins, Il. 9, 446. †

ἀποπαπταίνω (παπταίνω), fut. ἀποπαπταίνω, ep. for ἀποπαπταίνω, to look around (as if to fly), to look around fearfully, Il. 14, 101. †

ἀποπαύω (παύω), aor. 1 ἀπέπαυσα, fut. mid. ἀποπαύσομαι, 1) to cause to cease, to stop, to restrain, τινά, any one, Il. 18, 267;

τινός, from a thing; πολέμου, Il. 11, 323; also with accus. and infin. τινὰ ἀλητεύειν, to stop one from begging, Od. 18, 114. 2) Mid. to cease, to abstain from, πολέμου, Il. 1, 422. Od. 1, 340; where now ἀποπαύει stands instead of ἀποπαύειν.

ἀποπέμπω (πέμπω), fut. ἀποπέμψω, ep. ἀπέπεμψει, Od. 15, 83; aor. ἀπέπεμψα, to send away, to send off, to let go; with accus. 2) to send back, δῶρα, Od. 17, 76.

ἀποπέσησι, see ἀποπίπτω.

ἀποπέταμαι (πέτομαι), aor. 2 ἀπέπταμαι, part. ἀποπτάμενος, to fly away, to fly back; spoken of an arrow, Il. 13, 587; of the god of dreams, ἀποπτάμενος ὥχετο, he vanished in flight, Il. 2, 71; of the soul, Od. 11, 222.

ἀποπίπτω (πίπτω), aor. 2 ἀπέπεσον, to fall down, to sink down, Il. 14, 351; spoken of the bats, ἐπί τρηγῆς, to fall down from the rock, Od. 24, 7.

ἀποπλάζω (πλάζω), only aor. pass. ἀποπλάγχθη, part. ἀποπλαγχθεὶς, in the act to cause to wander or err. Pass. to wander, to stray, Od. 8, 573; τήσου, to be driven from the island, Od. 12, 285; ἀπὸ θάρηκος πολὺν ἀποπλαγχθεὶς, ἐκὰς ἔπιτατο διστός, widely straying from the cuirass, the arrow flew away, Il. 13, 592. ἦ μὲν ἀποπλαγχθεῖσα (τρυφάλεια) χαμαὶ πέσε, forth-springing fell the helmet to the ground, Il. 13, 578.

ἀποπλέω, poet. for ἀποπλέω (πλέω). to sail away, to set sail, οἴκαδε, Il. 9, 418. Od. 8, 501.

ἀποπλέω (πλίνω), to wash away or off; with accus. only the iterat. imperf. λαϊγῆς ποτὶ χέρσον ἀποπλύνεσθε, the sea washed the stones to the beach, Od. 6, 95. †

ἀποπλώω, Ion. for ἀποπλέω; to which the ep. aor. 2 ἀπέπλω belongs Od. 14, 339. †

ἀποπνέω, ep. ἀποπνείω (πνίω), to breathe out, to exhale; with accus. πυρὸς μένος, to breathe out the strength of fire, said of the Chiméra, Il. 6, 182; πυκνὸν ἀλός ὁδρήν, to exhale the disagreeable odor of the sea, Od. 4, 406. 2) to expire; θυμόν, to breathe forth the life, i. e. to die, Il. 4, 524. 13, 654; and without θυμόν, Batr. 100.

* *ἀποπνίγω (πνίγω), aor. 1 ἀπέπνεια, to choke outright, to strangle, τινά, Batr. 119.*

ἀπόπρο (πρό), 1) Adv. far away, φέρειν, Il. 16, 669. 2) Prep. with gen. apart, far from, τινά, Il. 7, 343. (In composition it strengthens ἀπό.)

ἀποπροαιρέω (ἀίρειν), part. aor. 2 ἀποπροελών, to take away, to take off, τινός, any thing; στον, Od. 17, 457. †

ἀποπροέηχε, see ἀποπροῖημι.

ἀποπροελών, see ἀποπροαιρέω.

ἀπόπροθεν, adv. from far, from a distance [remote, far away], Il. 10, 209. Od. 6, 218.

ἀπόπροθι, adv. (ἀπόπρο), in the distance, far away, Il. 10, 410. Od. 4, 757.

ἀποπροῖημι (ἴημι), aor. 1 Ion. ἀποπροσῆκα, to send far away, to send forth, to despatch, τινὰ πόλινδε, any one to the city, Od. 14, 26; ιόν, to shoot an arrow, Od. 22, 82. 2) to let fall, ξίφος χαμᾶξ, Od. 22, 327. (---)

ἀποπροτέμυνο, part. aor. 2 ἀποπροτάμων, to cut off from; with gen. νάτου, some of a hog's back, Od. 8, 475. †

ἀποπτάμενος, see ἀποπτόμαι.

ἀποπτών (ν in the pres. is double-timed) (πτύνω), to spit out, to vomit forth, to throw up, τι, any thing, Il. 23, 781; said of the sea-wave, ἀλὸς ἄχην, Il. 4, 426.

ἀπόρθητος, ον (πορθέω), not pillaged, not razed, πόλις, Il. 12, 11. †

ἀπόρηνομ (օργνυμι), to excite from a place, only mid. to rush forth from a place; Αὐχίθετο, to come from Lycia, Il. 5, 105. †

ἀπόρονών (օρούνω), aor. 1 ἀπόροντα, to leap down, to hasten down, from a chariot, Il. 5, 20. 836. 2) to recoil, to spring back, Il. 21, 251. Od. 22, 95.

ἀπόρφαίω (φαίω), aor. 1 ἀπόρφασα, prop. to break off, 2) to tear away, τινά τι, any thing from any one, Od. 1, 401; τινὺς ἡτορ, to deprive of life, Od. 16, 428.

ἀπορθήγνυμι (φήγνυμι), aor. 1 ἀπέρθηξα, to break off, to tear away; with accus. δεσμόν, the halter, spoken of a horse, Il. 6, 507; κορυφήν ὅρεος, Od. 9, 481; θαιρούς, to tear out the hinges (of a gate), Il. 12, 459.

ἀπορθίγνω (φίγνω), perf. 2 ἀπέρθηγα; prop. I am very cold, trop. I fear greatly; with infin. Od. 2, 52. † (The perf. with pres. signif.)

ἀπόρθιπτω (φίπτω), aor. 1 ἀπέρθηψα, to throw away, to cast off; with accus. καλύπτην, a veil, Il. 22, 406; metaph. μητῆν, to lay aside anger, Il. 9, 517; μητιθμόν, * Il. 16, 282.

ἀπορθώξ, ὥγος, ὁ, ἡ (φήγνυμι), prop. adj. torn off, steep, abrupt. ἀκτις ἀπορθῶγες, the ragged shores, Od. 13, 98. 2) ἡ as subst. a

portion torn off, a fragment, a branch; spoken of a river, Στυγός ἴδαιος ἀπόρχωξ, an arm of the Stygian water, Il. 2, 755; of Cocytus, Od. 10, 514; also spoken of excellent wine, ἀμβροσίης καὶ νέκταρος, an efflux of ambrosia and nectar, Od. 9, 359.

ἀποσενόμαι (σενίω), only in ep. sync. aor. 2 mid. ἀπεσσύμην, to haste away, to rush forth; with gen. δώματος, from the house, Il. 9, 390; ἐς μυχόν, Od. 9, 236. (ν short; σ doubled with augm.)

ἀποσκεδάννυμ (σκεδάννυμι), aor. 1 ἀπεσκέδασα, to scatter, to disperse, to drive asunder; with accus. ψυχάς, Od. 11, 385; βασιλῆας, Il. 19, 309; metaph. κίνδεα θυμοῦ, to dismiss cares from the mind, Od. 8, 149.

ἀποσκίδημη, poet. form from ἀποσκεδάννυμι; in Hom. only mjd. ἀποσκίδημαι, to disperse, Il. 23, 4. †

ἀποσκιδμάιω (σκιδμάιω), to be very angry, to be vehemently enraged, τινι, against any one, Il. 24, 65. †

ἀποσπένδω (σπένδω), to pour out; chiefly to pour out wine at sacrifices, and upon taking oaths, in honor of the gods, to pour out a drink-offering, to offer a libation, * Od. 3, 394. 14, 331.

ἀποσταδά, adv. = ἀποσταδόν, Od. 6, 143. †

ἀποσταδόν, adv. (ἀφίστημι), absent, at a distance, μάργανοθαι, Il. 15, 556. †

ἀποστείχω (στείχω), aor. 2 ἀπέστιχον, to go away, to depart, Il.; οἴκαδε, to return home, Od. 11, 132; ἀνά νῆσον, Od. 12, 143.

ἀποστιλβω (στιλβω), to gleam, to sparkle, to emit brightness. Μέθοι — ἀποστιλβοτες ἀλειφατος, stones, white, as shining with oil; οἵ must be here supplied (for Hom. uses this expression to indicate great brightness), Od. 3, 408. †

ἀποστρέψω (στρέψω), fut. ἀποστρέψω, aor. 1 ἀπέστρεψα, ep. iterat. ἀποστρέψασκε, 1) Trans. to turn away, to turn back, πόδας καὶ χεῖρας (in order to tie them behind), Od. 22, 173; to reverse, ἵρια, h. Merc. 76. b) to cause to turn, to make to return; with accus. Il. 15, 62. 22, 197; to draw off any one from any thing, τινά πολέμοιο, Il. 12, 249 (where Spitzner reads ἀποστρέψεις for ἀποτρέψεις). ἀποστρέψοντας ἔτιχους, sc. αὐτὸν, friends who should call him back, Il. 10, 355. 2) Intrans. to turn oneself about, to turn around, Od. 3, 162; to turn or leap back, said of a stone, Od. 11, 597 [unless in

Od. 11, 597, κραταῖς q. v. is a subst. in which case the verb is trans.].

ἀποστρέψασκε, see ἀποστρέψω.

ἀποστρελίζω (στρελίζω), aor. 1 ἀπεστρελίξα, to drive back by force, to repel, τινά τινος, Il. 16, 703. τρὶς νεκροῦ ἀπεστρέλιξαν, thrice they repelled him from the dead body, * Il. 18, 158.

* ἀποσφίζω (σφίζω), to pipe out, to whistle, h. Merc. 280.

ἀποσφάλλω (σφάλλω), aor. 1 ἀπέσφηλα, to lead from the right road, to cause to stray, τινά, any one, Od. 3, 320; metaph. τινὰ πόνον, to cause any one to fail of the object of his labor, Il. 5, 567.

ἀποσχίζω (σχίζω), aor. 1 ἀπέσχισα, to split off, to separate, to split asunder; with accus. πτίηγη, Od. 4, 507. † in tmesis.

ἀποτάμνω (Ion. for ἀποτέμνω), aor. 2 ἀπέταμνον, to cut off, to cut asunder, στομάχους, Il. 3, 392; ἵπποι παρηροβιας, Il. 8, 87. 2) Mid. to cut off any thing for oneself, κρία, Il. 22, 347; hence to drive away, βοῦς, h. Merc. 74.

ἀποτηλοῦ, adv. (τηλοῦ), far in the distance, remote, Od. 9, 117. †

ἀποτίθημι (τιθῆμι), aor. 1 ἀπέθηκα, aor. 2 mid. ἀπεθίμηται, subj. ἀποθείμαι ep. for ἀποθῶμαι, infin. ἀποθέσθαι, 1) to lay aside, to lay up, to put up; with accus. δέπας ἐπὶ χηλᾶ, Il. 16, 254. 2) Mid. to lay off or down from oneself, to put off, τι, any thing; φίνας ὅτια τε πάντα, Il. 18, 409; τινά, to lay down arms, Il. 3, 89; metaph. ἐντήν, to lay aside reproach, Il. 5, 492.

* ἀποτιμάω (τιμάω), fut. ἀποτιμήσω, not to honor, to esteem lightly; with accus. h. Merc. 35.

ἀποτίνυμαι, poet. for ἀποτίνομαι; πολέων πονήρι, to take vengeance for many [a Grecian slain, C.], Il. 16, 398; τινά τινος, to cause one to atone for any thing, Od. 2, 73.

ἀποτίνω (τίω), fut. ἀποτίσω, aor. 1 ἀπέτίσα, fut. mid. ἀποτίσομαι, aor. 1 ἀπέτισάμηται. 1) Act. prop. to pay back, to requite, τι τριπλῆ, Il. 1, 128; πολλά τινι, Od. 2, 132; a) Espec. in a bad sense, to pay the penalty, to atone for any thing, τινὶ τι; τιμῆτιν, to make recompence and satisfaction to any one, Il. 3, 286; πάσον ἵπερβασίην τινὶ, to requite [take vengeance upon] one for transgression, Od. 13, 193; Πατρόκολοι Σλερα, to pay the penalty for Patroclus slain, Il.

18, 93. ἐξ τε ὁψὲ τελεῖ σύν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῆσι, and then shall they make heavy satisfaction with their heads, etc. (aor. for fut.) Il. 4, 161. b) In a good sense, to repay, to make good, κομιδὴν τινὶ, Il. 8, 186; εὐεργεοῖς, Od. 22, 235. cf. Od. 2, 132. II) Mid. 1) to exact payment, penalty, satisfaction, etc.; with accus. of the thing, ποιήητη ἔταρον, to require satisfaction, i. e. to take vengeance for his companions, Od. 23, 312; and gener. to punish, βίας, Od. 16, 255. 3, 216; with accus. of the pres. τινῖ, to cause any one to make atonement, or to punish him, Od. 24, 480; absol. Od. 1, 268.

ἀποτίω = ἀποτίνω, not occurring in the pres.

ἀποτιγήω, ep. form of ἀποτέμνω, aor. 1 ἀπότιμξα, to cut off, to cleave away; with accus. χειρας ξίρει, Il. 11, 146; κεφαλήν, Od. 10, 440; spoken of rivers, κλιτήν, to tear away the declivities, Il. 16, 390; metaph. τινά τινος, to cut off or intercept any one from a thing, λαοῦ, Il. 10, 364. 22, 456.

ἀποτίμως, ov (πότιμος), unfortunate, wretched, Il. 24, 388. Superl. ἀποτιμάταος, Od. 1, 219.

ἀποτρέπω (τρέπω), fut. ἀποτρέψω, aor. 2 ἀπέτραπον, aor. 2 mid. ἀπετραπόμηται, 1) to turn away, to turn aside, to divert, to drive away, τινά, Il. 15, 276; λαόν, Il. 11, 758; πολέμου, to dissuade any one from war, Il. 12, 249. 2) Mid. to turn from, to turn about; with αὗτης, Il. 10, 200. 12, 329.

ἀποτρίβω (τρίβω), fut. ἀποτρίψω, to rub off, to wipe off. πολλά οἱ ἄμφι κάρη σφέλα—πλευραὶ ἀποτρίψουσι βαλλομένοι, many stools thrown at his head shall the ribs (nom.) of him hit wipe off, i. e. many stools thrown at his head shall at least hit his ribs, Od. 17, 232. † Some read πλευράς, and take σφέλα in the nom., less in accordance with the poetic language.

ἀπότροπος, ov (τρέπω), turned away, separated, far from men, Od. 14, 372. †

ἀποτρωπάω, poet. form of ἀποτρέπω, to turn away; τινά, Il. 20, 119; τι, Od. 16, 405. 2) Mid. to turn oneself away, τινός, from a thing; τόξον τανυστόν, to withdraw from straining the bow, Od. 21, 112; with infin. to delay, to hesitate, δακέειν ἀπετρωπάντο λεόντων, Il. 18, 585.

ἀπούρας, a solitary part. aor. 1 from an obso. root, which in signification belongs to ἀπανράω, to take away, q. v.

ἀπονορίζω, fut. ἀπονορίσω; only Il. 22, 489. † ἄλλοι γὰρ οἱ ἀπονορίσαντος ἀφούρας; according to the common explanation, Ion. for ἀφορίζω, they will intrude upon his limits; or according to Buttm. Lexil. I. p. 77, related to ἀπανφάω (they will take his fields from him), who also prefers the other reading ἀπονεγκόσαντος.

* ἀποφαίνω (*φαίνω*) aor. 1 ἀπέφηρα, *to disclose, to bring to light, to make known, to manifest*, Batr. 143.

ἀποφέρω (*φέρω*), fut. ἀπολῶ, aor. 1 ἀπένεικα, *to bear away, to bring away*; with accus. spoken of horses, ἀπό τινας, Il. 5, 256. 2) *to carry from one place to another, to convey; τείχεά τινι*, Od. 16, 360; *τινὰ Κώνδρος*, of ships, Il. 14, 255; *μῦθον τινι*, *to report tidings to any one*, Il. 10, 337.

* ἀποφεύγω (*φεύγω*), *to flee away, to escape*, with accus. Batr.

ἀπόφημι (*φημι*), *to announce; with ἀντικρύνειν, to declare directly*, Il. 7, 362, ep. 2) Mid. in like manner: ἀπόφασθε ἀγγείλην, Il. 9, 422. To this is assigned the aor. ἀπέτινον, q. v.

ἀποφθίθω (*φθίθω*), imperf. ἀπέφθιθον, poet. = ἀποφθίνω, *to perish*, Od. 5, 110. 133. 7, 251. (Buttm. Gram. § 114, rejects the reading ἀπέφθιθον, and prefers ἀπεφθίθειν for ἀπεφθίθησαν, as aor. pass. from φθίω, cf. Rost Gram. p. 334.)

ἀποφθινύθω, poet. (*φθινύθω*), intrans. *to perish, to die*, Il. 5, 643. 2) Trans. Θυμόν, *to lose life*, Il. 16, 540. * Il.

ἀποφθίνω, poet. (*φθίνω*), only aor. sync. mid. ἀπέφθιμην, impf. ἀποφθίσθω, Il. 8, 429, optat. ἀποφθίμην for ἀποφθίμην, Od. 10, 51, part. ἀποφθίμενος, aor. 1 pass. ἀπεφθίθην; hence 3 plur. ἀπέφθιθεν, Od. 23, 331, [conf. also ἀποφθίθω,] *to perish, to die*, Il. 3, 322; ινγρῆς ὀλέθρεον, Od. 15, 268; ινγαλέως θανάτῳ, Od. 15, 358; ηὲ πεσών—ἀποφθίμην—ηὲ ἀπέθηται τλαίνη, whether I falling from the ship should perish in the sea, Od. 10, 51.

ἀποφάλιος, ον, poet. according to the Schol. = μάταιος, prop. *idle, vain, empty, worthless*, Od. 14, 212; spoken of the mind, νόον ἀποφάλιος, Od. 8, 177; οὐκ ἀποφάλια ιώς, not knowing worthless things, not weak of understanding, Od. 5, 182. 2) *inefflectual, unproductive; εἰναι ἀθανάτων*, Od. 11, 249. (The deriv. is uncertain; according to some from φαλέος, according to others from ἀπὸ and δρελος).

ἀποχάζομαι, depon. mid. (*χάζομαι*), *to yield, to retire, βούθρου*, Od. 11, 95. † ἀποχέω (*χέω*), ep. aor. ἀπέχεντα, *to pour out, to spill, εἰδατα ἔρατε*, * Od. 22, 20. 85, in tmesis.

ἀποψήχω (*ψήχω*), part. aor. pass. ἀποψυχθεῖς, 1) *to breathe out, to be breathless, to swoon*, Od. 24, 348. b) *to become cool*. 2) Mid. *to recover breath, to dry oneself*; with accus. τοι δ' ἴδω ἀπεψύχοντο χιτώνων, they dried themselves from the sweat of the garments, Il. 11, 621. 22, 1; ἴδω ἀποψυχθεῖς, Il. 21, 561.

* ἀπρεπίος, poet. for ἀπρεπός, adv. (*πρέπω*), *in an unbecoming manner, indecorously*, h. Merc. 272.

ἀπρηκτος, ον (*πράσσω*), 1) *undone, unaccomplished, vain, unproductive, fruitless*; ἀπρηκτον πόλεμον πολεμίζειν, Il. 2, 121; ἀπρηκτοι ἐριδεις, *idle contentions*, Il. 2, 376. 2) Pass. *not to be managed, severe, incurable, unavoidable, ὁδύται*, Od. 2, 79; *ἀρή*, Od. 12, 223. The neut. as adv. ἀπρηκτον νίσσθαι, *to return without effecting one's purpose*, Il. 14, 221.

ἀπράτηη, adv. (*πρίαμαι*), *unbought, unransomed, gratuitously*, Il. 1, 99. Od. 14, 317. ἀπροτίμαστος, ον, ep. for ἀπρόμαστος (*μάσσω*), *untouched, unharmed, pure*, Il. 19, 263. †

ἀπτερος, ον (*πτερόν*), *unwinged, without wings*; only in the phrase: τῇ δ' ἀπτερος ἐπλετο μῆθος, the discourse was not winged, i. e. the discourse did not escape her, she noted it, although words easily fly away (*πτερόεντα*), Od. 17, 57. 19, 29.

ἀπτήν, ἀπτῆνος, ὁ, ἡ (*πτηρός*), *unfeathered, unfledged, callow*, νεοσσός, Il. 9, 323. †

ἀπτοεπής, ές (*πτοέω*, *ἔπος*), *fearless in speaking, bold*, Il. 8, 209. † According to others, ἀπτοεπής from ἀπτεσθαι, *assailing in speaking*, cf. Il. 1, 582.

ἀπτόλεμος, ον, poet. (*πόλεμος*), *unwarlike, cowardly*, * Il. 2, 201.

ἄπτω, aor. 1 ἦψα, aor. 1 mid. ἕψαμην and ἕψάμην, aor. pass. ep. *ἴσαφθη*, q. v. 1) Act. *to attach, to fasten, to join*; with accus. only ἔνστρεφες ἔντερον διός, Od. 21, 408. II) Mid. *to join for oneself; βρόχον ἀφ' ινηρκοῖο μελάθρου*, to suspend the noose from the losty roof-tree, Od. 11, 277; *to attach oneself to, to stick to, to hit*. τόφρα μάλ' ὅμφοτέρον βέλες ἤπτετο, so long the weapons hit both sides,

Il. 8, 67. 1^τ, 85, and generally, *to touch, to grasp, to lay hold of, to clasp, to seize; with gen. ἄφασθαι γούνων, νηῶν, χειρῶν, κεφαλῆς; κνῶν σύνος ἀπίτεται κατόπιος θε, ιοχλα τε γλουτούν τε, a dog seizes the boar from behind, by the hips and loins, Il. 8, 339.* Thus Eu-stath. explains the passage in accordance with connection, assuming that to the genit. an accus. of nearer definition is annexed, and supplying κατά with ιοχλα, etc. Others construct ιοχλα τε γλουτούν τε, with ἐλισσόμενόν τε δοκεύει; metaph. βρώμης ἵδε ποτήρος, to touch food and drink, Od. 10, 379.

ἀπτω, fut. mid. ἀφοματι, to inflame, to kindle, to light; only mid. to take fire, to blaze up; ὅτε δὴ τούτῳ ὁ μοχλὸς—ἐν πιρὶ μέλλει ἀψεσθαι, when now the stake was about to inflame in the fire, Od. 9, 379. †

ἀπνόγωτος, or (πνεγόω), without towns, unfortified, Θίβη, Od. 11, 263. †

ἀπνρος, or (πῖρ), without fire, not having come in contact with fire, unsold by fire; spoken of caldrons and tripods as yet new, Il. 9, 122, 23, 267; or, with others, not to be used on the fire, but e. g. for mixing wine.

ἀπτίρωτος, or = ἀπνρος, φιάλη, a vessel not yet touched by fire, Il. 23, 270. †

ἀπνστος, or (πνιθάνομαι), 1) Pass. of which nothing is heard, unknown, unheard of, Od. 1, 242. 2) Act. who has heard of nothing, ignorant, uninformed, Od. 5, 127; with gen. μνθων, Od. 4, 675.

ἀπωθέω (ἀθέω), fut. I ἀπώσω, aor. I ἀπώσω, ep. ἀπέωσα, fut. mid. ἀπώσομαι, aor. I mid. ἀπωθάην, to thrust away, to drive or push away; with accus. φίρον, to abrade the skin, to break it, Il. 5, 308; φιλκήπτη, to scatter the cloud, Il. 17, 649; τινά τινος and ἔκ τινος, to drive one from, ἀρδεα γέφορος, Il. 8, 96; ἐκ Τροίης, Il. 13, 367; spoken of the winds and waves: to drive from the right way, to turn aside, Od. 9, 81. 2) Mid. to drive away from oneself, to repulse, to avert; with accus. Τρωας, Il. 8, 206; κακὰ νηῶν, misfortune from the ships, Il. 15, 503; πόλεμον νηῶν, Il. 16, 251; Θυραν λιθον, O.l. 9, 394.

ἄρα, particle ep., also ἦρ and enclit. φά (ΑΡΩ). [Before vowels stand ἦρ and φά; before a vowel with the digamma, sometimes φά.] This particle, which never stands as the first word of a sentence, but which occupies an early place in it, expresses, in accordance with its derivation from ΑΡΩ, to

suit, to be adapted, a close connection, exactly, just, hence only, thereupon. 1) A most intimate connection between two ideas or thoughts: a) After relatives, in correlative clauses, of place, time, and manner. Ἀρειδῆς δ' ἄρα χεῖσα—τίνη βάλε, η̄ φ' ἔχε τόσον, precisely the hand with which, Il. 13, 594. τῇ φά, just there, just where, Il. 14, 404. 11, 149; εὐτ' ἄρα, ὅτι ἄρα, just as; τότ' ἄρα, exactly then. b) After a demonstrative pronoun, when by it an object previously named is referred to, or something already stated in general is repeated and more exactly explained, just, exactly, then, e. g. Il. 4, 499-501, νιὸν Πριάμοιο νόθον βάλε Δημοκόσσατα — τὸν φ' Οδυσσεῖς — βάλε, him then, and v. 488. τοῖον ἄρα—ξενάρχειν Αἴας (as a recapitulation of the whole narration), conf. Il. 13, 170-177; τότ' φά—νίξε; so ταῦτ' ἄρα, just these; with demonstrat. adv. τῷ ἄρα, just therefore, εὐθ' ἄρα, just then or there, ὡς ἄρα, just so, and the frequent η̄ φά and ὡς ἦρ ἔφη. Hence c) In sequences, οἵτοι ἦρ—ισαρ, these then were, Il. 2, 760; τοῖτες ἄρα, on this account then: here belongs the construction with interrogatives, τις τ' ἦρ, τῶν—η̄ν, now then, who of these, etc. Il. 2, 761. Hence 2) It is also employed in clauses where a mistake is indicated, or information upon some unthought-of point communicated, then, therefore. τηλές οὐτα ἄρα σοιγε παῖς τὸν η̄ν ἵπποτα Πηλεύς, not therefore was, Il. 16, 33, cf. Il. 9, 316. Od. 13, 209. 17, 454; also in explanatory and illustrative clauses. ὅτι φά, ἐτελ φά, because namely, Il. 1, 56. 13, 416. 3) It indicates the direct progress of actions and events; hence it serves a) To connect actions and states which in point of time succeed one another, and of which the one seems to proceed from the other, then, thereupon, Il. 1, 68. 306. 464; hence frequently in connection with αἴφα, αὔτικα, καρπαλμός; further, ἐπει φά, ὅτε φά, as soon as, Il. 14, 641; and in both protasis and apodosis, ὅτε δὴ φά—δὴ φά τότε, then forthwith, Il. 11, 780. b) Gener. in enumerating several consecutive events, Il. 5, 592. (With negat. οὐδ' ἄρα, it signifies, according to Nägelsbach, a) and not once, Od. 9, 92. b) and immediately not (no longer), Od. 4, 716;) cf. Nägelsbach Excurs. III. p. 191. Kühner Gram. § 630.

ἀραβέω (ἄραβος), aor. 1 ἀράβησα, to rattle,

to resound; spoken of the arms of a falling warrior. ἀράβησε τεύχος ἐπ' αὐτῷ, Il. 4, 504. 5, 42, and often.

ἀράβος, ὁ (ἀράσσω), *noise, rattling; ὀδόντων*, chattering of the teeth, Il. 10, 375. †

Ἄραιτυρέη, ἡ, a town and territory in Argolis, accord. to Strabo the later Phlius, between Sicyon and Argos, which took its name from the daughter of Aras; or rather the signif. is from ἄραιός and θυρία, a narrow pass, Il. 2, 571.

ἄραιός, ἡ, ὁ, *thin, small, narrow, strīmata*, Il. 18, 411; γλώσσαι, Il. 16, 161; εἰσόδος, the narrow entrance of a port, Od. 10, 90. 2) *weak, unwarlike*; spoken of the hand of Venus, Il. 5, 525.

ἀράμαι, depon. mid. (ἀρά), fut. ἀρήσμαι, aor. 1 ἡρησάμην, *to pray, to address supplications to the gods*; with dat. Ἀπόλλων, Il. 1, 35. 2) *to wish, yet only when one's wish is expressed aloud*; with infin. Il. 4, 143. Od. 1, 163; with ἔνος and optat. Od. 19, 367. b) *to wish present, to invoke*; with accus. ἔπει—ἀρήστε, Εριννύς, when the mother shall invoke the Erinnies, Od. 2, 135. Once ἀρήμεναι for ἀρᾶν, infin. act., but according to Buttm. Gram. § 114, aor. 2 pass. of the root ἀρομαι, in accordance with the connection: πολλάκι που μάλεις ἀρήμεναι, thou wilt oft have prayed, Od. 22, 322.

ἀραρίσκω, poet. (i. h. *ΑΡΩ*), aor. 1 act. ἡρσα, infin. ἡρσαι, aor. 2 act. ἡραφον, ep. ἡραφον, part. ἡραφών, perf. ἡρηφα, part. ἡρηφώς, sem. ἡραφνία, plur. ἡρήφειν, aor. 1 pass. only 3 plur. ἡρθεν, Il. 16, 211, ep. aor. 2 mid. only part. ἡρμένος. (The pres. ἀραρίσκω, Od. 14, 23, has been formed from the aor. 2 act.) 1) Trans. in the aor. 1 and 2 act. (The last twice intrans. Il. 16, 214. Od. 4, 777.) *To join, hence 1) to annex, to bind, to fit to, to secure, to prepare, τι, any thing; τινί, with or of something; κέρα, to bind the horns, Il. 4, 110. οἱ δὲ ἔπει ἀλλήλους ἡραφον βόσσοι, when with their shields they had locked themselves together, Il. 12, 105; and pass. μᾶλλον δὲ στίχεις ἡρθεν* (ep. for ἡρθησαν), the ranks pressed more closely together, Il. 16, 211. b) *τι τινί, to fasten or attach one thing to another; ἵκρια σταμάτεσσιν, Od. 5, 252; σῆγεσιν ἄπαντα, to preserve, to put up every thing in vessels, Od. 2, 289; πέδιλα πόδεσσιν, Od. 14, 23; hence gener. to construct, to prepare, to build, τι τινί, any thing of or from*

a thing; τοῖχον λέθοισι, to build a wall of stones, Il. 16, 212 (in which sense also the perf. ἡρηφεν stands, Od. 5, 248; which is, however, according to the Schol. only a false reading for ἡρασσεν, conf. Nitzsch ad loc.). Metaph. μνηστῆρσιν θάρατο, to prepare death for the suitor, Od. 16, 169. 2) *to provide, to furnish, τι τινί; παμασιν ἀμφορέας, Od. 2, 353; νῆστα ἐρέτησιν, Od. 3, 280; metaph. ἥραφε θυμὸν ἐδωδῆ, he furnished, i. e. refreshed his heart with food, Od. 5, 95. 3) *to suit any thing to any one, to make agreeable, only Il. 1, 136. γέρας ἀρηστες κατὰ θυμόν, suiting a present to my mind, i. e. selecting one, etc. III) Intrans. in the perf. and plur. 1) *to be joined together, to stand in close array, and gener. to fit, to be suited to, to sit close. Τρῶες ἀρηρότες, the Trojans in close array, Il. 13, 800; and so aor. 2, Il. 16, 214. ζωτικὸς ἀρηρός, a close-fitting girdle, Il. 4, 134; comm. with dat. θειὴς γυάλουσι ἀρηρός, a cuirass joined together, constructed of plates, Il. 15, 530. cf. Od. 6, 267; to suit, τινί, any thing. δοῦρα παλάμηριν ἀρήφει, Il. 3, 338. κυνέῃ ἐκατὸν πολλῶν πρυλέσσος ἀραρίσκαι, Il. 5, 744. πύλαι πύκα στιβαρῶς ἀραρίσκαι, Il. 12, 454; σανδῆς, Od. 2, 344; rarely with prepos. ἐν ἄρμονιησιν ἀρήσῃ, the timbers hold fast in the joints, Od. 5, 361. conf. ἄρμονη. πίθοι ποτὶ τοῖχον ἀρηρότες, vessels arranged against the wall (fitted to the wall), Od. 2, 342; metaph. οὐ φρεστὶν ἦσιν ἀρηρός, not firm in understanding, Od. 10, 553. 2) *filled out, well furnished; σκολόπεσσι, with fishes, Il. 12, 56. ζώην ἐκατὸν θυσάνοις ἀραρίσκαι, Il. 14, 181. cf. Od. 2, 267. 3) Metaph. *to be befitting, agreeable, pleasant. μῆθος, ὅ—πιστος ἡρηφεν*, which was pleasing to all, Od. 4, 777, aor. 2 here intrans. III) Mid. only the part. aor. 2 sync. as adj. ἡρμένος, η, or, fitted to, attached to; with dat. ἐπίκριον ἡρμένον τῷ ιστῷ, the sail-yard attached to the mast, Od. 5, 254; with ἐν: τροχὸς ἡρμένος ἐν παλάμηριν, a wheel suited to the hands, Il. 18, 600; πέλεκυς, Od. 5, 234.****

ἀραφον, see ἀραρίσκω.

ἀρασσω, fut. ἐν, *to strike, to knock, to beat*; in our editions of Hom. found only in tmesis, ἀπαράσσω and συναράσσω [and once ἔξαράσσω, Od. 12, 422], q. v. In Od. 5, 248, Bothe, instead of the reading ἡρηφεν of Eustath., has adopted the reading of the Codd. ἡρασσεν. He

reads, therefore, καὶ ἥρμοσσν ἀλλήλοισιν γόμφουσιν δ' ἄρα τίνγε καὶ ἀρμονίησιν ἄρασσεν. Also Nitzsch, Bd. II. p. 36, approves this as the only true reading, because ἄρηρ is always elsewhere used intransitively, and ἥραρεν with ἥρμοσσν is tautological; conf. Apoll. Rhod. II. 614. ἄρασσεν stands for συνάρασσεν, belongs prop. to γόμφουσιν, and is by zeugma to be referred to ἀρμονίησιν also. Bothe translates the verse: he hammered together the raft with nails and joints.

ἀράχνιον, τό (ἀράχνη), *a spider's web*, Od. 8, 280. 16, 35. * Od.

ἀργαλέος, ἐη, ἔστι, *heavy, difficult, troublesome, oppressive*, that which can hardly be borne; more rarely, which is difficult to accomplish, ἔργον, ἀνέμος, μνηστής, Od. 2, 199; comm. with dat. of pers. and infin. ἀργαλέον μοι πᾶσι μάχεσθαι, hard it is for me to contend with all, Il. 20, 356; more rarely, ἀργαλέος γιαρ Ὄλυμπιος ἀντιφέσθαι, hard is it to oppose the Olympian Jupiter, Il. 1, 589, and Od. 4, 397; (prob. from α intens. and ἔργον; or, according to some, from ἄλγος, with an exchange of λ for ρ.)

'Αργεάδης, ον, ὁ, son of Argeus = *Polymelus*, Il. 16, 417.

'Αργεῖος, εἰη, εῖον (*Άργος*), of Argos, Argive. Ἰηση Ἀργεῖη, the Argive Juno, Il. 4, 8; Ἐλένη, the Peloponnesian, Il. 2, 161; conf. Ἀργος, h. 3. 2) Subst. *a man of Argos*, primarily an inhabitant of the city of Argos. b) an inhabitant of the Argive territory; and, because this was the principal people before Troy, a denomination of all the Greeks, Il. 2, 352.

'Αργειφόρτης, ον, ὁ (*Άργος, φορώ*), the *Argicide*, an appellation of Mercury, because he slew the guardian of Io the many-eyed Argus, Il. 2, 103. Od. 1, 38.

ἀργενός, ἡ, ὄν, poet. for ἀργός, *white, shining, ὄντες*, but also φθόνας, *silver-colored veil*, Il. 3, 141.

ἀργεστής, ἄο, ὁ (*Άργος*) epith. of Notus, prob. *rapid, or raising white foam*, (like *albus Notus*, Horat.), Il. 11, 306. 21, 334. As an adj. it is according to the Gramm. oxytone, ἀργεστής; as prop. name, paroxytone, conf. Spitzner ad Il. 11, 306.

ἀργέτη, ἀργέτα, poet. for ἀργῆτη, ἀργῆτα, see ἀργῆς.

ἀργής, ἥτος, ὁ, ἡ, *white, clear, skinning, beaming*, comm. spoken of lightning; but

also of ἑστός. ἀργῆς δημός, white fat, Il. 11, 817. 21, 127; (poet. shortened dat. and accus. ἀργέτη, ἀργέτα, Il. 11, 817. 21, 127.

ἀργικέραντος, ον, ὁ (*χερανώς*), having a blaze of white lightning, *darting glowing lightning*, epith. of Jupiter; subst. the hurler of lightning (Voss), * Il. 20, 16.

ἀργινόεις, εσσα, ετ (*άργος*), *white, shining*, epith. of the towns Camirus and Lycastus, from the white limestone mountains, Il. 2, 647. 656; οὐρα, h. Ap. 18, 12.

ἀργιόδοντος, ποδος, ὁ, ἡ (*πούς*), *having white teeth*, epith. of boars and dogs, Il. 10, 264. Od. 8, 60.

ἀργίποντος, ποδος, ὁ, ἡ (*πούς*), *swift-footed*, epith. of dogs, Il. 24, 211. † of horses, h. in Ven. 212.

Ἄργισσα, ἡ, a place in Thessalia Pelasgiotis, on the Peneus, the later Argura, Il. 2, 737.

ἀργημα, τος, τό (*ἄρχω*), *the first-fruits, the firstlings*, the portions of the victim cut off and burnt in honor of the gods, Od. 14, 446. †

Άργος, ὁ, pr. name of a dog, Od. 17, 292; see adj. ἀργός.

Άργος, εος, τό, 1) *Argos (Argi)*, chief city in Argolis, on the Inachus, now Argo, in the time of the Trojan war the residence of Diomedes, Il. 2, 559. It had the epithets Ἀχαικόν, Ἰασον, Ἰππόβοτον. 2) the *Argolic plain*, the realm in which Agamemnon ruled, having his residence in Mycenæ, Il. 1, 30. 2, 108. 3) It signif. also the entire *Peloponnesus*, Argos being the chief city of the Achaians and the most powerful kingdom in the Peloponnesus; hence, in connection with Hellas, it stands for all Greece, Od. 1, 344. 4, 726. 4) *τὸ Πελασικόν*, a town in Thessaly, under the dominion of Achilles, according to some the later Larissa, not extant in the time of Strabo, Il. 2, 681. (*άργος, τό*, signifies accord. to Strab. *plain*, and is peculiarly a name of Pelasgian towns, as Λάρισα, see Müller I. § 125.)

ἀργός, ἡ, ον (related to ἀργυρός), *shining, gleaming, white*, epith. of a goose, Od. 15, 161; and of victims shining with fat (*nittidus*), Il. 23, 30. 2) *rapid, fleet*, often epith. of dogs, πόδας ἀργοι, Il. 18, 578. Od. 2, 11; and without πόδας, Il. 1, 50. (According to the Schol. and some modern commentators, it signifies *white dogs*, see Köppen; the con-

nexion however refutes this signif. since the reference is to the entire race. The signif. *swiftness*, some derive from ἔγειν and the intens. α, ἀργός, contr. ἀργός, *without toil, swift-running*. The true derivation is, that being primarily used of light, it signifies *glimmering, shining* (Herm. *mirans*) ; then of the running of dogs, *fleet*, since swiftness in running produces a glimmering appearance, see Nitzsch in Anm. zu Od. 2, 11.)

'Αργοσδε, to Argos.

ἀργυρεος, ἥ, εον (*ἀργυρος*), *silver, adorned with silver*, often used of articles belonging to the gods and to the rich, Il. 1, 49. 5, 727. Od. 4, 53.

ἀργυροδίνης, ον (*δίην*), *silver-whirling, having silver eddies*, epith. of rivers, *Il. 2, 752. 21, 8.

ἀργυρόηλος, ον (*ῆλος*), *adorned with silver nails or studs*, *Σίφος, Φέρος*, Il. 3, 334. Od. 7, 162.

ἀργυρόπεζα, ἥ (*πεζα*), *silver-footed*, metaph. for shining, epith. of Thetis, *Il. 1, 533.

ἀργυρος, ὁ (related to ἀργός), *silver*. Homer mentions it very often, and names as its source the town Alybe in the country of the Halizones (cf. Αἰνύη). We find mention of vessels of massive silver, e. g. a *mixing-vase* (Od. 9, 203), *caldrons, goblets, cups*, etc. Od. 1, 137. 4, 53. In other places the articles seem only plated or washed with silver, e. g. the handles of the swords, Il. 11, 31. Od. 8, 404; the door-posts in the palace of Alcinous, Od. 8, 89; or inlaid with silver, e. g. a seat, Od. 19, 56; the bed of Ulysses, Od. 23, 200.

ἀργυρότοξος, ον (*τόξον*), *having a silver bow, god of the silver bow*, epith. of Apollo, Il. 2, 766. Od. 7, 64; also as subst. Il. 1, 37.

'Αργυρέη, ἥ, an unknown town in Elis, h. Ap. 422; where Ilgen would read Αμφιγένεια.

ἀργυρεος, ἥ, εον, poet. (*ἀργυρος*), *silver-shining, silver-white*; *σπέος*, Il. 18, 50; *φάρος, robe*, Od. 5, 230.

ἀργυρος, ον = ἀργύρεος, epith. of sheep, Il. 29, 621. Od. 10, 85.

'Αργώ, ονς, ἥ, *Argo*, the ship of the Argonauts, named either from the builder Argos, or from ἀργός, swift, Od. 12, 70.

ἀρδμος, ὁ (*ἀρδω*), a place where cattle are watered, *a watering-place, a drinking-place*, Il. 18, 521. Od. 13, 247.

* ἀρδω, fut. ἀρω, *to give drink, to water,*

h. 8, 3. Mid. *to water oneself, to drink*, h. in Ap. 263.

ἀρειη, ἥ (*ἀρά*), *cursing, threatening, menacing*, Il. 17, 431; 20, 109. (α).

'Αρέθονσα, ἥ (*ἄρη, θέω*, that runs briskly), a fountain on the west side of the island Ithaca, Od. 13, 408.

'Αρειος, or (*Ἄρης*), comm. *'Αρειος* in Homer, *devoted to Mars*. *τεῖχος* *'Αρειος*, the wall of Mars, i. e. Thebes.

ἀρειων, ἄρειον, *better, stronger, superior, braver*; a compar. which from the meaning is assigned to ἀγαθός, related to ἀρι or *'Αρης*; accus. sing. ἀρειων for ἀρειον, Od. 3, 250; nom. plur. ἀρειονς for ἀρειονες, Od. 2, 477.

'Αρειων, ονος, ὁ, the steed of Adrastus, to which he owed his deliverance before Thebes, Il. 23, 346. *'Αρειων*, Apd.

ἀρεκτος, ον, ep. for *ἀρεκετος* (*ἔξω*), *not done, unaccomplished*, Il. 19, 150. †

ἀρέσαι, *ἀρέσασθαι*, see *ἀρέσκω*.

ἀρέσκω (th. *ἀρέσω*), fut. *ἀρέσω*, aor. 1 act. *ἡρεσ-*
σα, mid. fut. *ἀρέσουμαι*, ep. σσ, aor. 1 *ἡρεσάμην*,
ep. σσ, 1) Act in Hom. trans. *to make good, to compensate, to requite, to make satisfaction*, Il. 9, 120. 2) Mid. ostener, *to make good for oneself, to compensate or requite for oneself*. *ταῦτα ἀρεσόμεθα*, these things will we settle, Il. 4, 362. 6, 526. Od. 22, 55; said of persons: *to propitiate, to conciliate, to appease, τινά*, Od. 8, 402; *τινι*, by a thing; *τινὰ δῶροισιν*, to propitiate any one by presents, Il. 9, 112. Od. 8, 396. 415.

ἀρέσάω (*ἀρετή*), *to prosper, to flourish, to succeed*, Od. 8, 329. *λαοὶ ἀρεσάσται*, the people flourish, Od. 19, 144.

'Αρετάων, ονος, ὁ, a Trojan who was slain by Teucer, Il. 6, 31.

ἀρετή, ἥ, *worth, ability, excellence, anything by which one distinguishes himself*. In Homer, it means especially, 1) In gods, *glory*, Il. 9, 498. 2) In men, *strength, courage, bravery, activity of body*; also external advantages, *fortune, beauty, honor*, etc. *ἀμυνων πατολας ἀρετάς, ημέν πόδας ήδε μάχεσθαι*, superior in every virtue, both in running and fighting, Il. 15, 642; *fortune*, spoken of Ulysses, Od. 13, 44; *strength*, Od. 18, 133. 3) In women, *excellence, beauty, fortune*, Od. 2, 206. 18, 350. (The moral idea of virtue is not known to Homer. It is derived from ἄρεων or from *'Αρης*, or accord. to Nitzsch on Od. 3, 57, from ἀρέος, anything which is pleasing.)

ἀρή, ἡ, Ion. for *ἀρά*, *prayer, supplication, petition*, Il. 15, 378. 23, 199. Od. 4, 767; generally in a bad sense, *imprecation, malediction*. *ἔξαισιος ἀρή*, cruel imprecation, Il. 15, 598; hence, 2) the *destruction, evil, or misfortune imprecated*, Il. 12, 334. Od. 2, 39. (According to Heyne, Il. 12, 334, the word in the first signif. has *α*, in the second, *ᾳ*; but according to Passow, the quantity depends upon the position in the verse.)

ἀρίγω (related to *ἀρκώ*), fut. *ἀρίζω*, *to help, to assist, to come to aid, τινι, any one, often in the Il. also with dat. instrum.*: *ἐπεστιν καὶ χερούιν*, to help with word and deed, Il. 1, 77. 2) *to repel, with accus.* *ὅλεθρον*, Batr. 280.

ἀρηγών, ὄρος, ὁ, ἡ, a helper; as fem. * Il. 4, 7.

'Αρηίθοος, ον (*θόος*), *fleet as Mars, rapid in the battle*, * Il. 4, 280.

'Αρηίθοος, ὁ, pr. n. 1) husband of Philomèle, grandfather of Menesthius king of Arne in Boeotia, with the appellation of club-bearer, Il. 7, 9. cf. v. 137 seq. Lycurgus surprised him on his return from Arcadia in an ambuscade and slew him, Il. 9, 141 seq. His grave was shown in Arcadien, Paus. 2) father of Menesthius, Il. 7, 8; for the *Ὥρ*, v. 9, relates to *'Αρηίθοοις ἄνακτος*, see Heyne. 3) a Thracian, charioteer of Rhigmus, slain by Achilles, Il. 20, 486.

'Αρήιος, ον, Ion. for *ἀρειος*, *devoted to Mars, warlike, brave, martial*; spoken often of persons; more rarely of things: *τιύχειν, ἤρεια, weapons of Mars*, Il. 6, 340. Od. 16, 284.

'Αρηίταμενος, η, ον (*κτείνω*), *slain by Mars, fallen in battle*, Il. 22, 72. †

'Αρηίλυκος, ὁ (*λύκος*, a wolf-like Mars), 1) father of Prothoenor, q. v. 2) a Trojan, slain by Panthous, Il. 26, 308.

'Αρηίφατος, ον (*ΦΕΝΩ, πέφαμαι*), *slain by Mars, killed in battle*, Il. 19, 31. Od. 11, 41.

'Αρηίφιλος, beloved by Mars, warlike, brave, epith. of the Achaeans, Il. 6, 73.

ἀρημεναι, see *ἀράμαι*.

ἀρημένος, η, ον (*α*), an ep. part. perf. pass. of doubtful derivation; explained by the Schol. by *βεβλαμμένος, burdened, oppressed, tormented*. *γῆραι λυρῷ ἀρημένος*, Il. 18, 435; oftener in the Od. *ὑπνῳ καὶ καμάτῳ ἀρημένος*, oppressed with sleep and fatigue, Od. 6, 2.

(According to Thiersch Gram. § 232, p. 385, from *ἀρέω*, related to *βαρύς*; according to others, kindred to *ἀραιός*.)

(*ἀρήν, ὁ*) in nom. obsol.; from this the syncop. cases *ἀρός, ἀρή, ἀρα*, plur. *ἀρτες*, dat. *ἀρνάται* ep. *ἀρνέσται*, prop. *a male sheep, a ram*, Od. 4, 85; but particularly, *a young sheep, a lamb*, (from *ἡν* with euphon. prefix *α*, hence *ἀρή*, *ἀρήν, ἀρσήρ*.)

ἀρημομένος, η, ον, see *ἀράμαι*.

'Αρηνη, ἡ, a town in Elis, on the river Minyeius, according to Strabo, VIII. 346, prob. the later Samicon, which perhaps was the fortress of Arene; but accord. to another passage of Strabo, VIII. 348, the later *Era-na*, in Messenia, cf. Paus. 4, 2. 3. Il. 2, 591. 11, 723.

'Αρης, gen. *'Αρεος* ep. *'Αρης*, dat. *'Αρεῖ*, *'Αρει*, ep. *'Αρη*, accus. ep. *'Αρη*, *'Αρην*, *'Αρηα*, Il. 5, 909, vocat. *'Αρης*, *Mars, son of Jupiter and Juno, god of war and of the fierce tumult of battle; the symbol of stormy, impetuous bravery, in contradistinction from Minerva. He is represented as the brother of Eris (Discord). Deimos (Terror) and Phobos (Flight) are his sons, Il. 4, 440. 13, 280. 15, 119. He delights only in war and bloodshed (*ὕρος πολέμοιο, μαιεύοντος, βροτόλογος*, etc.); he knows in his bravery neither plan nor moderation (*θοός, θοῦρος, ὅβρυμος*). He has his abode chiefly among the rude, warlike nations, the Thracians, the Phlegyes, and the Ephyri, Il. 13, 301; and in the Il. is sometimes on the side of the Trojans, sometimes on that of the Greeks (*ἄλλοπρόσαλλος*). Mars is large and handsome in appearance; his body covers 7 plethra; he cries as loudly as 10,000 men, upon being wounded by Diomedes, Il. 5, 860. Of his earlier fortunes, the confinement in which he was held by Otus and Ephialtes, and from which he was delivered by Mercury, and his intrigues with Venus are mentioned by Homer, Il. 5, 385. Od. 8, 267 seq. 2) As an appellat. it stands for *war, battle, slaughter, destruction, arms*, when, however, the personification is not entirely lost sight of: *σινάγειν 'Αρης*, to begin the battle, Il. 2, 381; and *ἔριδα 'Αρης*, Il. 14, 149; *ἔγιρειν ὁξὺν 'Αρης*, Il. 2, 440; *weapons*, for *ἔγχος*, Il. 13, 444. (The first syllable short; in the arsis however it is long, cf. Il. 5, 31.)*

'Αρητήρ, ἥρος, ὁ (*ἀράμαι*), prop. one who

prays; then *a priest*, since he prays for the people, * Il. 1, 11. 5, 78.

'Αρήτη, ἡ (ā), daughter of Rhexenor, wife of Alcinous in Phœacia, Od. 7, 64-77.

'Αρητιάδης, οὐ, ὁ (ā), son of Aretus, Od. 16, 395. (The first a short.)

'ἀρητός, ἡ, ὁ, Ion. for ἀρετός (ἀράματι), wished for, prayed for. 2) In Hom. in a bad sense, imprecated, cursed, dreadful, γόος, Il. 17, 37.

'Αρητος, ὁ, 1) son of Nestor, Od. 3, 414. 2) son of Priam, slain by Automedon, Il. 17, 494.

ἀρθεν, ep. for ἀρθησαν, see ἀραρίσκω.

ἀρθμέω (ἀρθμός), aor. 1 part. ἀρθμήσας, to join. 2) Intrans. to be united together. διτραγεν ἐν φιλότητι ἀρθμήσαντε, they separated, having been united in love, Il. 7, 302. †

ἀρθμος, η, or (ἀρθμός), united in friendship, joined in love with any one, τινι, Od. 16, 427. †

*ἀρθμός, ὁ (ἄρω), union, intimacy, friendship, h. Merc. 524.

ἀρι- an inseparable particle, like ερι, which heightens the meaning, prob. related to ἀρέων.

'Αριάδη, ἡ (Herm. Roborina), daughter of Minos and Pasiphae, who helped Theseus out of the labyrinth. She followed him, but was slain on the island Dia (Naxos) by Diana. By 'the witness of Bacchus,' commentators understand that Ariadne received the embraces of Theseus in a grove of the island which was sacred to that god, and was therefore slain, Od. 11, 321 seq. Il. 18, 592.

ἀρίγνωσος, η, or (γνωτός), much distinguished, easily known, ἀρίγνωτος τε θεοι, Il. 13, 72. Od. 6, 108. 2) In the iron. sense, well-known, noted, Od. 17, 375. (--- and ---, Od. 17.)

ἀριδείκετος, or (δεικνυμε), much pointed out, hence much distinguished, very famous; chiefly as superl. with gen. ἀνδρῶν, λαοῦ, Il. 11, 248. Od. 8, 382.

ἀρίζηλος, ον, also ἀριζήλη, Il. 18, 219; (from ἀρι- and ζῆλος = δῆλος, with the digamma, which prob. before δ passed over into σ;) very clear, very manifest, very brilliant, αὐρήν, Il. 22, 25; φώνη, a clear voice; spoken of a miraculous phenomenon: τὸν (sc. δράκοντα) ἀρίζηλον θῆνε θεός, the god

made him visible, or, according to others, significant, i. e. a prodigy, Il. 2, 319. conf. Buttm. Lex. I. p. 253, and ἀτίχηλος.

ἀριζήλως, clearly, entirely, Od. 12, 453. †

ἀριθμέω (ἀριθμός), fut. ἥσω, infin. aor. 1 pass. ἀριθμηθήσεται for ἀριθμηθήσεται, to count, to reckon up, to count together, to enumerate; with accus. Od. 4, 411. 10, 204. εἴπερ γάρ καὶ έθέλομεν—ἀριθμηθήσεται ἄμφοι, if we both, Achaians and Trojans, should be counted, Il. 2, 124.

ἀριθμός, ὁ (ἄρω), number, amount, multitude, * Od. 4, 451. 11, 449.

'Αριμα, τά, sc. ὄρη, the mountains of the Arimi; or, as a people, 'Αριμοι οἱ, the Arimi, Il. 2, 783. εἰν 'Αριμοις most commentators take as mountains, see Τυρωεῖς. This chain of mountaine has been located in Mysia, Lydia, Cilicia, and Syria; since, in the imagination of the poets, a giant inspired by Jupiter lies buried where there are earthquakes and volcanic fire. Strab. XIII. p. 606 prefers Mysia; here, at any rate, was a region exhibiting traces of volcanic fire, and which was therefore called ἡ Κατακέκαυμένη.

ἀριτροπήνης, ἵς, gen. ἵος (πρέπω), exceedingly prominent, very distinguished, magnificent, glorious, splendid, spoken of men, beasts, and things; with dat. ἀριτροπῆς Τρώεσσιν, distinguished among the Trojans, Il. 6, 477.

'Αρίσβας, αρτος, ὁ, father of Lioeritus, perhaps a Theban, Il. 17, 345.

'Αρίσβη, ἡ, a town in Troas not far from Abydos, Il. 2, 836. Adv. 'Αρισβηθεν, from Arisbe, Il. 11, 96.

*ἀρίστημος, ον (σῆμα), very distinguished, noted, h. in Merc. 12.

ἀριστερός, ἡ, ὁ, left, ὄμος, the left shoulder. ἐν ἀριστερᾷ, upon the left; μάχης, Il. 5, 355; στρατοῦ, Il. 13, 326; χειρός, on the left hand. 2) Metaph. spoken of omens, sinister, inauspicious, because to the diviner among the Greeks, who looked towards the north, the left hand indicated misfortune, Il. 12, 240. Od. 20, 242.

ἀριστερός, adv. or ep. accus. with suffix φιν (cf. Rost Dial. § 23 b), ἀριστερός, upon the left side, left; only with prepos. τῇ ἀριστεροφύτῃ, Il. 13, 309. 17, 116.

ἀριστένης, ἡς, ὁ (ἀριστος), the best, the most excellent, sing. Il. 17, 203; in Hom.

chiefly plur. of ἀριστής, the chief, the leader, Il. 2, 404.

ἀριστεύς (ἀριστής), *to be first, to be most excellent, to distinguish oneself, to excel, τινός, any one, Il. 6, 461; τινί, in a thing, βούλη, in counsel, Il. 11, 627; also τῷ μάχῃ, Il. 11, 409; and with the infin. Il. 6, 460.*

ἀριστον, τό, *breakfast, prandium, taken in Hom. soon after sunrise, Il. 24, 124. Od. 16, 2. (ἄριστον).*

ἀριστος, η, or (superl. of ἄγαθός from ἀγείων), *the best, most excellent, most distinguished, in Hom. spoken only of external advantages, and espec. of warlike power. Ἀργελον οἱ ἄριστοι, the noblest of the Argives; often connected with the accus. εἴδος ἀριστη, most excellent in form, Il. 2, 715. Ιπποι ἄριστοι, Il. 2, 763; (contr. with article ἄριστος for ὁ ἄριστος, Il. 11, 268; see Thiersch Gram. § 165, 1.)*

ἀρισταλής, ἐς, gen. ἐσ (σφάλλω), *very slippery, οὐδός, Od. 17, 196. †*

ἀριστραδέως, adv. *very clearly, Od. 23, 225. †*

ἀριστραδής, ἐς, gen. ἐσ (φράζομαι), *very clear, very manifest, observable, Il. 23, 240; σῆμα, Od. 11, 126. 23, 73.*

Ἀρκάδη, ḡ (prop. fem. from ἀρκάδιος), *Arcadia, a district in the middle of the Peloponnesus, Il. 2, 603.*

Ἀρκάς, ἄρος, ὁ (ἄρις), *an Arcadian, an inhabitant of Arcadia, Il. 2, 611.*

Ἀρκεσιώδης, ον, ὁ (Ἄρες), *son of Aresius = Laertes, Od. 4, 755.*

Ἀρκεσίος, ὁ, *Arcesius, son of Jupiter and Euryodia, husband of Chalcomedusa, father of Laertes, Od. 16, 118. 120. (According to Eustath. ad loc. he received the name because he was suckled by a bear.)*

Ἀρχεσιλαος, ὁ (from ἀρκέω and λαός, defender of the people), *son of Lycaon, leader of the Boeotians in the Trojan war, sailed to Troy with ten ships, and was slain by Hector, Il. 2, 495. 15, 329.*

ἀρκέω, fut. ἀρκέσθαι, aor. 1 ἥρκεσα, 1) *to avert, to hold back, to remove, τινί τι, something from any one; ὅλεθρον τοῦ, Il. 6, 16, and ἀξέ τον, Il. 13, 440. 2) With dat. only, to defend, protect, help any one, Il. 15, 529. Od. 16, 261; and without cases, to profit, to be of advantage; οὐδὲ ἥρκεσθε τοῦτο, the cuirass did no good, Il. 13, 371.*

ἀρκιος, η, or (ἀρκίω), *helping, advantageous, sufficient, μισθός, Il. 10, 304. 2) on which one may depend, sure, certain, safe (Ap. ἔπομον), οὐδὲ ὁ ἄρκιος ἀστάτης, with infin. Il. 2, 393. 15, 502. (Accord. to Buttm. Lex. Il. p. 35, the last is the primary meaning, and the only one in Homer; hence μισθός ἄρκιος, a safe, definite reward.)*

ἀρκτος, ὁ, ḡ, 1) *a bear, Od. 11, 611. h. Ven. 71. 2) Ἄρκτος, pr. n. the Great Bear or the Wain, a constellation in the northern heavens, which embraces seven stars, and towards which Ulysses directed his course, Od. 5, 273. It is very near the polar star, and to the inhabitants of the northern hemisphere never sets, Il. 18, 485 seq. Od. 5, 273. According to a later fable, it was Callisto metamorphosed to a bear.*

ἄρμα, ατος, τό (ἄρω), *a chariot, espec. the war-chariot; the plur. often stands for the sing. 2) the chariot and team, Il. 4, 308. 10, 322. Often ἵπποι καὶ ἄρματα, Il. 5, 199. The war-chariots of the Hom. heroes had but one axle-tree (ἄξον) and two wheels (τροχοί), Il. 5, 838. 6, 42. From the middle of the chariot and out of the axle-tree proceeds the pole (ὁ φυμός), which is single. The felices (ἢ τρυς) of the wheels, Il. 4, 498, were surrounded by iron or brazen tire (ἐπιστοτροφα). The hole of the nave, and the nave itself (οἱ πλέγματα), were guarded with metal, and to this the spokes (μῆνες) were attached. Upon the axle-tree was placed a body or seat (ὁ δίφρος), which was circular before and behind, and had an opening for convenience in ascending and alighting. Forward at the end of the pole was a hole, in which a pin (ὁ στορχ) was inserted, to keep the yoke from slipping (cf. τὸ ζύγον). Two horses were commonly attached to one chariot; sometimes a third was added, which was bound to one of the pole-horses with a thong, and was called περιόδος. In single passages mention is made of a chariot with four horses, Il. 8, 185. In the chariot were always two warriors, one who fought with the spear, ὁ παραιβάνης, and another acting as charioteer (ὁ ἄριστος). The chariot was chiefly used in the first onset, in order to force the enemy to sudden flight, Il. 11, 711. 761. This, of course, could happen only on level ground. In battle itself, the warriors leaped from the chariot and fought*

on foot, cf. the several words, and especially ἵππος, παραιθάτης, πρίοχος.

Ἄρμα, αὐτος, τό, a village in Boeotia, not far from Tanagra, where Amphiaraus and his chariot were swallowed up by the earth, Il. 2, 490.

ἀρματοστρός, ὁ (πήγυνι), *that makes chariots*; ἀρηρ, chariot-maker, Il. 4, 485. †
ἀρματροχῆ, ἡ (τροχός), *a wheel-rut*, Il. 23, 505. †

ἀρμένος, ον, see ἀραιόνος.

ἀρμόζειο (ἀρε), aor. 1 ἄρμοσται, I) to join together, to fit together, to unite, τί τινι; spoken of naval architecture. ἄρμοσται ἀλλήλουσιν sc. πάσται, he joined together, Od. 5, 247. 2) Intrans. to fit, to suit; of the cui-
rass. ἄρμοσται αὐτῷ, it fitted him, Il. 3, 333.
17, 210. II) Mid. to join together for oneself, to construct, σχεδίειρ χαλκῷ, Od. 5, 162.

Ἀρυοίδης, ον, ὁ (ἱ), a Trojan artist, father of Pherocles, Il. 5, 60.

ἀρμονίη, ἡ (ἀρμόνω), prop. *a joining together*, *a joint*, or *cramp*, Od. 5, 248. 361.

2) Trop. *an alliance between men, compact, agreement*, Il. 22, 255.

**Ἀρυοίη*, ἡ, daughter of Mars and Venus, wife of Cadmus, h. Ap. 195.

Ἀρυοῖς, ὁ, name of the beggar Irus, which he had received from his mother, Od. 18, 5.

ἀρυεύς, ὁ (prop. adj. from ἀρόν), ἀρυεύς δῆς, the male sheep; subst. a ram, Il. 2, 550. Od. 1, 25.

ἀργέμειναι, depon. mid. aor. 1 ἄργησάμεναι, to deny, to refuse, to reject; with accus. ἔπος, to refuse a request, Il. 14, 212; γάμον, Od. 1, 249. 2) Absol. to say no, to refuse, to deny, Il. 14, 191; ἀρεὶ τινι, h. Merc. 390.

ἀργεντήρ, ἥρος, ὁ, a tumbler, Il. 16, 742. 2) a diver, who plunges head first into the water, Il. 12, 385. Od. 12, 413 (prob. from ἀρῆν). [The distinction in signif. is without ground, and whether the comparison is with a diver (*δύνης*), or with a tumbler (*κυβιστήρ*), it is always the same.]

Ἀρην, ἡ, a town in Boeotia, Il. 2, 507; abode of the mace-bearer Arethous, Il. 7, 8. According to Strabo, it is the later *Acro-*
aphion; according to Pausanias, *Charonia*; others think it was swallowed by the lake Copais, Strabo IX. p. 413. Thucydides 1, 60 makes it to have been built 60 years after the taking of Troy, by the Boeotians, who,

having before been expelled by the Pelasgi-
ans, fled to Arne in Thessaly, and then again expelled the Pelasgians. Perhaps they only rebuilt the Boeotian town.

ἀρρός, ἀροί, etc., from the obso. ἀρῆν, q. v.

ἀργυραῖ, depon. mid. (from αἴρω), ep. only
prea. and imperf. to seek to obtain what one does not yet possess, *to obtain for oneself, to procure, to acquire, to gain*; with the accus. of the thing and dat. of the pera. τιμή τινι, to obtain satisfaction for any one, Il. 1, 159; βοῦντη, to gain an ox-hide as a prize, Il. 22, 160. 2) to strive to retain what one has, *conservare, to defend, to maintain, πατρὸς ηλίος*, Il. 6, 446; ψυχήν, to deliver his life, Od. 1, 5.

ἀροίμην, ἀροιο, ἀροιτο, see ἀρίφω.

ἀροσίς, ἱος, ἡ (ἀρών), *arable ground, plough-land*, Il. 9, 580. Od. 9, 134.

ἀροτήρ, ἥρος, ὁ (ἀρών), a ploughman, an agriculturist, Il. 18, 542.

ἀρότος, ὁ (ἀρών), *ploughing, tilling*, in the plur. tillage, Od. 9, 122. †

ἀροτροφ, τό (ἀρών), a plough, aratrum, Il. 10, 533. Od. 13, 32.

ἀρούρα, ἡ (ἀρών), *arable land, seeded land, ploughed land*, Il. 6, 195. 2) *land in general*, Il. 3, 115. πατρὶς ἀρούρα, country, Od. 1, 407. 3) *the whole earth*, ἐπὶ ζεύδεωρ ἀρούραν, Il. 8, 486. Od. 3, 3.

**Ἀρούρα*, ἡ, as pr. n. = Γαῖα, Il. 2, 548 [and in Wolf in Od. 11, 309].

ἀρόσ, 3 plur. prea. ἀρόσται, ep. for ἀράνται, fut. ἀρόσαι, part. perf. pass. ἀρηρομένος, to plough, to till, to cultivate, Od. 9, 108. νεος ἀρηρομένη, ploughed fallow land, Il. 18, 548.

ἀρπάζειο, fut. ἀρπάζειαι, aor. 1 ἄρπαξαι and ἄρπασαι, to tear away, to carry away, to plunder, Il. 9, 556; τινα, to ravish or bear off any one, Il. 3, 444; πάλην ἀπό τινος, to wrest or seize away one's helmet, Il. 13, 526. 2) to grasp suddenly, to seize, λαῖν, Il. 12, 445 (prob. from the th. ἄρπει).

ἀρπακτήρ, ἥρος, ὁ (ἀρπάζω), a robber, a ravisher, Il. 24, 262. †

ἀρπαλίος, η, ον, seizing, rapacious; trop. enticing, attractive; accord. to others, pass. eagerly sought, ριζέα ἀρπαλία (hoarded gains, V.), Od. 8, 164.

ἀρπαλίος, adv. eagerly, greedily, ἡσθι, Od. 6, 250. 14, 110.

**Ἀρπαλίων*, αὐτος, ὁ, son of Pylæmenes,

king of the Paphlagonians, slain by Meriones, Il. 13, 641 seq.

ἀρπη (ἀρπε), a swift bird of prey, with a clear voice, prob. the *sea-eagle*, *falco ossifragus*, Linn.; according to V. *an eagle*, Il. 19, 350. †

'Αρπνια, ἡ (ἀρπω), plur. αἱ 'Αρπνιαι, prop. which *robs*, which *seizes away*; Homer mentions first the harpy Podarge, Il. 16, 150, which bore the steeds of Achilles to Zephyr. In the Od. they appear in the plur. as spirits of the tempest (personified storms), as indistinct mythic rapacious beings. When any one disappeared, so that it was not known what was become of him, it was said the harpies had borne him off, Od. 1, 241. 20, 77. Accord. to Hes. h. 267, they are the daughters of Thaumas and Electra. Later writers gave them the body of a bird with the face of a maiden, Apd. 1, 2, 6.

ἀρρήκτος, οὐ (φίρνυμι), *not to be broken, indissoluble*, τεῖχος, δεσμοί, πεῖραρ, Il. 13, 360. Od. 8, 275. 2) Metaph. *indestructible*, Il. 2, 490.

ἀρρήγτος, οὐ (φέω), *unspoken, not uttered, ἔπος*, Od. 14, 466. †

ἀρσην, εν, gen. ενος, Ion. for ἀρένη, *masculine, vigorous, strong, θεός*, Il. 8, 7; βοῦς, Il. 7, 315; ὄτε, Od. 9, 425.

'Αρσίνοος, ὁ (kindly disposed), father of Hecamede, a distinguished citizen of Tenedos, Il. 11, 626.

ἀρσίνοος, οδος, ὁ, ἡ, see ἀρσινοος.

'Αρτακίη, ἡ, a fountain in the country of the Lastrygones, Od. 10, 108. A fountain of the same name is mentioned in the Argonautic story, near Cyzicus.

ἀρτεμῆς, ιδος, ἡ (accord. to Herm. *Sospiuta*, or = ἀρτεμῆς, *the inviolate*), *Diana*, daughter of Jupiter and Latona, sister of Apollo, goddess of the chase; spoken of in connection with the island Ortygia, Od. 5, 123. She is the symbol of immaculate virginity, of youthful beauty, and excels in height and elegance of stature all the nymphs, Od. 6, 102. Her love for the chase led her continually to the mountains and forests. She slew women with her arrows, as Apollo did men; hence the sudden and easy death of women was ascribed to her, Il. 6, 205. She is always on the side of the

Trojans. Her appellations are, *ἰοχίαρα, κελαδειηή, ἀγροτάρη, q. v.*

*'Αρτεπίθουλος, ὁ (ἀρπος and ἐπιθουλών), one that lies in wait for bread, *Arteplus*, name of a mouse, Batr. 264.

ἀρτι, 1) In Hom. in compos. it signifies *perfectly, exactly*, as if from ἀρτιος. 2) *now, at once, at this moment*, Il. 19, 56. 21, 288, where Wolf more correctly reads ἀρ τι τι.

ἀρτιεπής, ἡς, gen. ἰος (ἀρτιος, ἵπος), *speaking excellently, skilled in speaking*, Il. 22, 281. †

ἀρτιος, η, ον (ἀρπω), *suiting, fitting, exactly agreeing*; only neut. plur. ἀρτια βάζειν, to speak to the point, Il. 14, 92. οἱ φρεσὶς ἀρτια ἦδη, he thought things agreeing with him, i. e. he was of like sentiments, Il. 5, 326. This appears to be a more correct explanation than 'he found him wise of mind,' cf. Od. 19, 248.

ἀρτίπος, ep. for ἀρτίπονς, ποδος, ὁ, ἡ (πονή), *having straight, well-formed feet, twist of foot*, epith. of Mars and of Ate, Il. 9, 505.

ἀρτίρρων, ονος, ὁ, ἡ (φροντ), *perfect in understanding, very intelligent*, Od. 24, 260. †
ἀρτος, ὁ, *bread, espec. wheaten bread*, * Od. 17, 343. Batr. 35.

*'Αρτοφάγος, ὁ (φαγεῖν), *Breadeater*, name of a mouse, Batr. 214.

*ἀρτίμα, ατος, τό (ἀρτιώ), *which serves to prepare food, seasoning, a condiment*, Batr. 41.

ἀρτύνω and ἀρτύνω (ἄρψ), fut. ἀρτύνω, aor. 1 ἀρτύνω, aor. 1 pass. ἀρτύνθη, aor. 1 mid. ἀρτύνάμην, 1) *to join together, to annex, to arrange*; σφέας αὐτοὺς, to form themselves in close array, Il. 12, 86; σφίας αὐτοὺς πυργίδων, to arrange themselves in the form of a tower, i. e. in a parallelogram, Il. 12, 43.

2) Gener. *to prepare, to make ready, to put in order, ἴνσινην*, Il. 15, 303; λόχον, Od. 14, 469. ἀρτύνθη μάχη, the fight began, Il. 11, 216; espec. spoken of every thing for which craft and cunning are requisite, δόλον, ψεύδεια, θάνατόν τιν, Od. 24, 153. II) *to join, to prepare, to arrange for oneself*. ἑρεμά τροποῖς ἐν δεκατίνοισιν, to fasten the oars in leather thongs, Od. 4, 782; metaph. βουλή, to arrange, to deliver counsel or advice, Il. 2, 55; according to others, to cause to assemble in council.

ἀρτύνω = ἀρτύνω, only pres. and imperf. Il. 18, 379. Od. 11, 439.

Αρίβας, αρτος, ὁ, a Phœnician from Sidon, Od. 15, 326.

ἀρχέπανος, ον (κακός), *beginning evil; τῆς*, the wo-commencing ships of Paris, Il. 5, 63. †

Αρχέλοχος, ὁ, son of Antenor, a Trojan, slain by Ajax, Il. 2, 823. 14, 465.

Αργεπόλεμος, ὁ, son of Iphitus, charioteer of Hector, Il. 8, 128.

ἀρχεῖω, poet. (*ἀρχω*), *to lead, to command, with dat.* Il. 5, 200.

ἀρχή, ἡ, *commencement, beginning, cause, occasion.* εἴναι ἐμῆς ἔριδος καὶ Ἀλεξανδρου ἐνεὶ ἀρχῆς, i. e. ἐνεκα ἔριδης καὶ ἐνεκα Ἀλ. ἀρχῆς ἔριδος, on account of my quarrel and on account of Paris the cause of it; or accord. to the Venet. Schol.: on account of the beginning of Paris, Il. 3, 100; hence it is said of him: ητε ἐπλετο νίκεος ἀρχή, Il. 22, 116; of Patroclus, Il. 11, 604. φόρον ἀρχή, Od. 21, 4. 2) the point of commencement, *ξε* ἀρχῆς, from the beginning, i. e. *always, of old*, Od. 2, 254.

ἀρχής, ὁ, *leader, commander, chief, also ἀρχὸς ἀνήρ. ἀρχοὶ μηστήρων*, Od. 4, 653; a commander of the ship, h. 6, 25.

ἀρχω, fut. ἀρξα, aor. 1 ἤρξα, 1) Active, *to be first, to do any thing first when another is to follow; especially, to precede, to lead the way, rarely with part. ἤρχε νιών*, Il. 3, 447; hence, a) Generally, *to commence, to begin, to prepare;* with gen. μάχης, μύθοιο, δαιτὸς θεοῖς, *to regulate a banquet for the gods*, Il. 15, 95; with infin. ἤρχε νιεσθαι, *he went forth first*, Il. 2, 84; and with the part. ἤρχον χαλεπανον, *I was first angry*, Il. 2, 378. 2) to be first as leader, *to lead, to command, to rule;* comm. with gen. rarely with dat. Il. 2, 805. Od. 14, 230; or with ὁ, Il. 13, 690; once intrans. according to Schol. like *κρατεῖ*; *to have the advantage, to conquer.* σιο ἔσται ὅτις κεν ἀρχη, it will depend upon thee what prevails (in counsel), Voss however: what he proposes, (Bothe: *quodcumque prior dixerit*, Il. 9, 102. II) Mid. *to commence, to begin without reference to others; with gen. μύθον*, Od. 7, 233. Il. 9, 97; *μολπῆς*, Od. 6, 101; also, *ἐξ τυρος*, Od. 23, 199; also with infin. Il. 7, 324. 2) In religious acts, see *ἀπάρχεσθαι, to offer any thing as a sacrifice, πάντοθεν μελίσσων*, i. e. to begin by cutting off the limbs on all sides, Od. 14, 428.

ἈΡΩ, poet. an obsol. prea; see *ἀρπάτοντος*.

ἀρωγή, ἡ (ἀρήγω), *help, aid, protection [favor]*, Il. 4, 408. ἐπ' ἀρωγῇ τινι, to one's favor [not with partiality], Il. 23, 574.

ἀρωγός, ὁ, *helping, in Hom. only subst. a helper, a defender, a favorer, τινι*, Il. 8, 205. Od. and ἐπὶ ψευδέσσων, a helper to liars [cf. ψευδῆς], Il. 4, 235; in an assembly, Il. 18, 502.

ἀσαι, contr. for ἄσαι, from ἀάω. 2) Infin. aor. 1, from ἀω, *to satiate*, Il. 11, 574.

ἀσαιμι, see ἀω.

Ἄσαιος, ὁ, a Greek slain by Hector, Il. 11, 301.

ἀσαιμεν, see ἀσαι.

ἀσάμισθος, ἡ, ep. *a bathing-tub*, Il. 10, 576, and Od.

ἀσατο, see ἀάω.

ἀσασθαι, see ἀω.

ἀσβεστος, ον, also *ἀσβέστη* Il. 16, 123 (σβέννυμι); *unquenchable, φλέξ*; comm. metaph. *unceasing, immense, infinite; γέλως, βοή, κλέος*, Od. 4, 584.

[*"Ασβεστος*, ὁ, a demon, *χαμινω δηλητήρ*, Epig. 14, 9; in Barnes *"Ασβόλος."*]

ἀσε, contr. for ἄσαι, see ἀάω.

ἀσήμαρτος, ον (σημαίνω), prop. *unmarked; then, without a keeper, unwatched, μῆλα*, Il. 10, 485. †

ἀσθμα, ατος, τό (ἄω), *difficult respiration, a gasping, painful breathing*, Il. 15, 10. ἀργαλέη ἔχει ἀσθματι, he was oppressed with a dreadful difficulty in breathing, * Il. 16, 109.

ἀσθμαίνω (*ἀσθμα*), *to breathe with difficulty, to resipre heavily, spoken of one dreaming, Il. 10, 496; to gasp for breath, spoken of one running, Il. 10, 377; to rattle in the throat, spoken of the dying, Il. 5, 585. 21, 182.*

Ἄσιδης, ον, ὁ, son of Asius, Il. 12, 140. (The first a long.)

Άσις, Ion. for *Ἄστας*, gen. αο, εω, ο, son of Cotys, grandson of Manes, king of Lydia, Il. 2, 461. *Ἄστων* ἐν λεύμωνι, ed. Wolf, upon the meadow of Asias. *Ἄστω*, according to the Schol. and Etymol. Mag. Steph. gen. for *Ἄστον*, from *Ἄστος*, who, according to Herod. 4, 45, gave name to a district in Lydia. It was a fruitful region on the Caystrus, which by eminence was called *λεύμων* and *Ἄστα*. (In Strabo XIV. p. 650, *Ἄστη* stands as adj. and Herm. on h. Ap. 250 and Spitzner think this alone correct; so that this region takes its name from *ἄστης* (slime), cf. Mannert's

Geograph. VI. 2, p. 15. From the necessity of the metre, 'Ασίνε has ἄ.

'Ασίνη, ἡ, a town in Argolia, west from Hermione, under the dominion of Diomedes, Il. 2, 560.

ἀστικής, ἵς (στροφας), uninjured, unharmed, Od. 11, 110. 12, 137.

'Αστυς, ὁ, 1) son of Dymas, brother of Hecuba, a Phrygian, slain by Ajax, Il. 16, 717. 2) son of Hyrtacus from Arisbe, an ally of the Trojans, slain by Idomeneus, Il. 2, 835. 13, 334. 17, 582.

'Ασιος, η, or, of Asia, hence 'Ασιώς τε Ισταντίνοι, ed. Spitzner; see 'Ασιης.

ἀσις, τος, ḥ, slime, filth, Il. 21, 321. †
ἀστος, or (σῖτος), without eating, fasting, spoken of Penelope, Od. 4, 788. †

'Ασκάλαφος, ὁ, son of Mars and Astyoche, brother of Ialmenus, king of the Minye in Orchomenus, an Argonaut and a hero in the Trojan war; he was slain by Deiphobus, Il. 2, 511; and 15, 110. (ἀσκάλαφος, the night-owl.)

'Ασκανίη, ἡ, a town and territory on the Ascanian lake, on the borders of Phrygia and Mysia, upon the authority of Strabo. He understands therefore Il. 2, 862, of the borders of Phrygia, and Il. 13, 792, of the borders of Mysia. Steph. calls it incorrectly a town of Troas.

'Ασκάνιος, ὁ, 1) a Phrygian, an ally of the Trojans from Ascania, Il. 2, 862. 2) son of Hippotion, a Mysian and ally of the Trojans, Il. 13, 793.

ἀσκεθής, poet. for ἀσκηθής, a false reading, Od. 14 255 [defended by Bothe].

ἀσκελέως, adv. from ἀσκελές, continually, unceasingly. ἀσκ. εἰς μεραρχεῖν, Il. 19, 68. †

ἀσκελής, ἕς (from ᾱ intense. and σκέλλει to dry up), (Schol. σκληρός), very dry, withered, lean, powerless, Od. 10, 463. 2) Metaph. hard, obstinate, perpetual, pertinacious. So the neut. ἀσκελές as adv. κερδάστε, Od. 1, 68. κλαίειν, Od. 4, 543. (According to others, better no. 1. from ἀ and σκέλος, without legs, powerless.)

ἀσκέο, imperf. ἤσκειν, 3 sing. before a vowel ἤσκειν for ἤσκεται, aor. 1 ἤσκησαι, perf. pass. ἤσκημα, 1) In Homer, in the orig. signif.: to work skilfully, to elaborate; with accus. εἴρια, Il. 3, 388; especially, to work or do any thing professionally; νέρα, Il. 4, 110. ἄρμα χρυσῷ εὐ ἤσκηται, the chariot is well

adorned with gold, Il. 10, 438; very often in the part. with another verb: Θρόνον τεῖξεν ἀσκήσας, working as an artist he will make a seat, Il. 14, 240. Batv. 125. 2) to put in order, to arrange skilfully, to clean; χειρά, Od. 1, 439. χρόνον Δαιδαλος ἤσκησεν Ἀριάδνη, Daedalus composed or invented a dance for Ariadne, Il. 18, 592. Thus Voss, Damm, and Köppen. It is explained by διδάσκαλος χρόνον. But ἀσκεύ always indicates professional work; hence better: to construct a dance. The allusion is to an artificial work of Daedalus; and at a later day, a relief of white marble, called the choral dance of Ariadne, was shown in Gnoessia. Thus Heinrichs in loc., Siebel on Paus. 9, 40. 2.

ἀσκηθής, ἕς (ἀσκίω), prop. taken care of; hence, unharmed, uninjured, Il. 16, 247; often spoken of a happy return, Od. 5, 26. 144. (For ἀσκεθής, Od. 14, 255, Wolf has correctly adopted ἀσκηθής, to be pronounced ἀσκηθῆς.)

ἀσκητός, or (ἀσκίω), carefully wrought, skilfully prepared; ρύμα, fine-spun yarn, Od. 4, 134; artificially wrought, λίγος, * Od. 23, 189.

'Ασκληπιαδης, ον, ὁ, son of Aesculapius = Machaon, Il. 4, 204.

'Ασκληπιός, ὁ, Aesculapius, in the Il. not yet a divinity, but an excellent physician, father of Podalirius and Machaon, prince of Trikka and Ithome in Thessaly, Il. 2, 732. It is not determined whether he is meant in the Od. 4, 232, under the name Παιών; in the Il. he is distinguished from the physician of the gods. In later writers, son of Apollo and Coronis or Arsinoe, god of the healing art, Hom. h. 15. (τ by poet. license, Il. 2, 731.)

ἀσκοκος, ον (σκοπός), prop. not hitting the mark; hence, inconsiderate, thoughtless, careless, Il. 24, 157. 186.

ἀσκός, ὁ, a skin-bottle, for holding wine, Il. 3, 247. Od. 9, 196; a skin-sack of Aeson, Od. 10, 19.

ἀσμένος, ον (prop. for ἤσμένος, fr. ἤδημαι) pleased, joyful, glad. φύγεν ἀσμένος ἐξ θαρροτοῦ, glad to have escaped death, Il. 20, 350. Od. 9, 63. ἔροι δέ σεν ἀσμένῳ εἴη, it would be pleasing to me, Il. 14, 108.

ἀσπάζομαι, depon. mid. (σπάω), prop. to welcome any one, by extending him the hand and drawing him towards oneself, to receive kindly, to embrace, to salute, τινὰ χρησάς, with

the hands, Od. 3, 35; διεῖη ἀπέσσοτε τε, Il. 10. 542.

ἀσπαίων (*σπιλών*), *to palpitate, to struggle*, chiefly spoken of dying men and beasts, Il. 3, 293. 12, 203; ποδεσσί, with the feet, Od. 22, 473; once spoken of the heart, Il. 13, 443.

ἀσπαργός, οὐ (*σπείρω*), *unsoved, not sown*, * Od. 9, 109. 123.

ἀσπάσιος, η, οὐ (*ἀσπάζομαι*), also ος, ον, Od. 23. 233, 1) *welcome, desired, dear, agreeable*. τῷ δ' ἀσπάσιος γίνεται ἐλθών, Il. 10, 36. Od. 5, 394, ἀσπάσιον τόγε θεοὶ πανόργητος ἔλυσαν, to his joy the gods delivered him, Od. 5, 397. 2) *joyful, glad, content*, Od. 23, 238 [here more properly belongs Od. 5, 397; cf. Passow, and Crusius ed. 1, s. v.].

ἀσπασίως, adv. *gladly, willingly, joyfully*; γόνιν καμψειν, gladly to bow the knee, i. e. to supplicate, Il. 7, 118. 11, 327; ἴδειν, Od. 4, 523.

ἀσπαστός, οὐ=ἀσπάσιος, *welcome, desired*, Od. 23, 239. The neut. ἀσπαστόν, as adv. ὡς Ὁδυσῆ (i. e. Ὁδυσσῆ) ἀσπαστὸν τελεσσοῦ γαῖα καὶ ψλη, so desirable to Ulysses appeared the land and the forest, Od. 5, 398. 8, 295.

ἀσπερμος, ον (*σπίρων*), *without seed, without offspring, childless*, Il. 20, 303. †

ἀσπεργές (*σπέρχω* and α intens.), *hastily, very warmly, vehemently, impetuously*; espec. μυιαιειν, Il. 4. 32. Od. 1, 20; κιχολάσθαι, Il. 16, 61.

ἀσπετος, ον (*ἀπεῖν* i. q. εἰπεῖν), prop. *unspeakable, ineffable*. ἀσπετα πολλά, unspeakably many, Il. 11, 704. δύσα τάδ' ἀσπετα πολλά, how manifold are these immense numbers, Od. 4, 75; hence, 2) *Generally, unspeakably great, infinite, immense*; ψλη, also οὐδας, φός, κλέος, ἄλκη. The neut. ἀσπετον, adv. τρεῖται ἀσπετον, ye trembled greatly, Il. 17, 322. 3) φωνὴ ἀσπετος, h. Ven. 238, Passow explains as 'a noiseless voice,' contrary to the Gr. *αεις λογουδι*; the emendation of Hermann is excellent: φωνὴ τοῦ ἀσπετον, cf. Herm. ad loc.

ἀσπιδωτής, ον, οὐ (*ἀσπίς*), *a shield-bearer, armed with a shield*, always with ἀνήρ, * Il. 2, 564.

ἀσπίς, ίδος, ή (prob. from σπίλων), *the round shield*, cf. σάκος and λαυσήν. The shield was commonly prepared of bull's hide, having several thicknesses one over another (βοεῖν and τορυεῖν). The shield of the Telemannian Ajax had seven layers of leather, and

over them an eighth of brass, Il. 7, 222. 12, 294. Other shields again had merely metal plates, as that of Achilles, Il. 20, 270. It was perfectly round (*εὐκυκλος*), and so large that it covered almost the entire body (*ἄμφιβρότη*). In the middle it had an arching elevation, Il. 20, 275; in the middle of this is a boss (*όμφαλός*), hence ὁμφαλόστα, Il. 6, 118. Inwardly there were handlea (*καρόνες*) and a leathern strap (*τελαμών*), by which, out of battle, it was carried on the back.

ἀσπιστής, οῦ, οὐ (*ἀσπίς*), *bearing a shield, armed with a shield*, only in gen. plur. ἀσπιστάω, * Il. 4, 90. 5, 577.

'Ασπιληδών, ονός, ή, a town in Boeotia, on the river Melas, in the realm of the Minyæ, Il. 2, 511; also Σπιληδών, Strabo.

ἀσπονδή, adv. (*σπουδή*), *without zeal, without pains, without toil*, Il. 8, 112; without resistance, *cowardly*, Il. 22, 304.

ἀσσα, Ion. for ἄτινα, see ὄστις.

ἀσσα, Ion. for τινά, ὅπποι ἀσσα, Od. 19, 218. † (ἀσσα for ἄσσα, Il. 10, 409, is doubtful, cf. Spitzner.)

'Ασσάραχος, ο, son of Tros and Calirhoe, grandson of Erichthonius, father of Capys, grandfather of Anchises, Il. 20, 232 seq.

ἀστον, adv. compar. to ἦγε, *nearer*; often with ικναι, ικνέθαι, to approach; sometimes with gen. Il. 14, 247; αἴματος, Od. 11, 89.

ἀστοτέρω, adv., a later compar. from ἀστον, *nearer*; with gen. and also with prep. καθίζειν παραί πινθι, to seat oneself nearer the fire, * Od. 17, 572.

ἀσταχης, νος, οὐ=στάχης with α euphon., *an ear of corn*, Il. 2, 148. †

ἀστεμπέως, adv. (*ἀστεμφής*), *immovable, firmly*; ἔχειν, to hold fast, Od. 4, 419. 459.

ἀστεμφής, ές (*στέμφω*), *immovable, firm, unshaken, βουλή*, * Il. 2. 344. † Neut. ἀστεμφής, as adv. ἔχειν τι, to hold any thing immovable, Il. 3, 219.

'Αστέριον, τό, a place near Magnesia, not far from the mountain Tithonus in Thessaly, Il. 2, 735.

'Αστρείς, ίδος, ο (star-island), a little island in the Ionian sea, on the south-east entrance of the sound between Cephallenia and Ithaea, Od. 4, 846. 'Αστρα, ή, Strabo X. p. 457. It has been sought in vain by the moderns; accord. to Dodwell the island *Dascario*, according to W. Gell the promontory *Chekitz*, cf. Nitzeck ad loc.

ἀστερόεις, εσσα, εν, ep. (ἀστήρ), 1) starry, abounding in stars, οὐρανός. 2) star-like, sparkling, shining; θάψης, Il. 16, 134; δόμος, Il. 18, 370.

'Αστεροπαιὸς, ὁ (ἀστεροπῆ), son of Pelagon, grandson of the river-god Axius, leader of the Paeonians, slain by Achilles, Il. 12, 102, 21, 137 seq.

ἀστεροπί, poet. for ἀστραπή, lightning, a flash of lightning, * Il. 10, 154.

ἀστεροπηγής, οῦ, ὁ, the hurler of lightning, the thunderer, appellat. of Jupiter, * Il. 1, 154.

ἀστήρ, ἥρος, ὁ, dat. plur. ἀστράσι or ἀστρασι (Buttm. approves the first, Gram. § 47, N. 3.), a star, a constellation, Il. 22, 307. Od. 13, 93. ἀστήρ ὁ πωμιός, the autumnal star [the dog-star], Il. 5, 5; gener. a meteor, Il. 4, 75; (a fire-ball, Κόρη)

ἀστός, ὁ (ἄστυ), a citizen, Il. 11, 242. Od. 13, 192.

ἀστράγαλος, ὁ, 1) the neck-joint, a vertebra, Il. 14, 466; also plur. a joint: ἐξ δὲ οἱ αὐτῆρις ἀστραγάλων τάγη, his neck was luxed from the joint, Od. 10, 560. 2) the ankle-bone, the bone at the ankle, talus, from which dice were made; hence, 3) a kind of die, in the plur. the game of dice, Il. 23, 88.

ἀστράπτω (στράπτω), part. aor. ἀστράψας, to lighten, to hurl lightning, ἔπιδέξια, * Il. 2, 353.

ἀστρος, τό, a constellation; a star only in plur., Il. 8, 555. Od. 12, 312.

ἄστυ, εος, τό, a town, a city, in Homer spoken both of large and small towns, with the name in the gen. Ζελεῖης, Ἰλίου πόλις καὶ ἄστυ, Il. 17, 144; (where accord. to the Schol. by πόλις is to be understood the social union of citizens, πολίτεια; and by ἄστυ, the walls and houses, τείχος καὶ δόμοι;) plur. abodes, habitations in general, Od. 1, 3. Adv. ἄστυδε, to the city, Il. 18, 256.

'Αστύαλος, ὁ (ἄλις), a Trojan, slain by Polyptiles, Il. 6, 29.

'Αστύαλξ, ακτος, ὁ (ἄναξ, defender of the city), appellat. of Scamandrius, son of Hector, which the Trojans gave him, Il. 6, 403.

ἀστυβοάτης, ον, ὁ (βοάω), crying through the city, epith. of the herald, Il. 24, 701. †

'Αστυνόμη, ἡ (νόμος, city-swaying), daughter of Chryses (Χρυσῆς), born at Chrysa. Achilles took her captive in the Hypoplacian Thebes, whither her father had sent her for

protection from the enemy. Agamemnon received her as his share of the booty, but was obliged to restore her to her father to avert the wrath of Apollo, Il. 1, 370. [The name however is not found in the text of Homer.]

'Αστιρόος, ἡ (ρόος), a leader of the Trojans, slain by Diomedes, Il. 5, 144. 2) son of Protiaon, a Trojan, slain by Neoptolemus, Il. 15, 455.

'Αστυόχεια, ep. for 'Αστυόχη (ἔχω, protecting the city), 1) daughter of Actor, mother of Ascalaphus and Ialmenus by Mars, Il. 2, 513. 2) daughter of Phylas of Ephyra, mother of Tlepolemus by Hercules, Il. 2, 658. According to Pindar, Od. 7, 41, Astydamia.

[Αστυόχη, Il. 2, 513; see 'Αστυόχεια no. 1.]

'Αστύπιλος, ὁ (πύλη), a Paeonian, slain by Achilles, Il. 21, 209.

ἀσύφηλος, ον, unworthy, vile, insulting. ὃς μὲν ἀσύφηλον ἔρετε, that he treated me shamefully, Il. 9, 647. (Eustath. however: ἀσύφηλον αἴτοι ἦ 'Ἄργ. φέναι, ὁ ἔστι, Θεῖαι, ποιῆσαι, to make any one vile; but in Homer φένει always means, 'to do, to do to, to perform.') οἵπω τενὶς ἄκοντα κακον ἔπος οὐδ' ἀσύφηλον, I have not yet heard from thee an evil or unworthy word, Il. 24, 767. * Il. (The derivation is uncertain, according to Eustath. prob. from ἀσφόρος, lengthened ἀσύφηλος, Λεον. ἀσύφηλος, accord. to others from αἰσθάνομαι.)

ἀσφαλέως, adv. (ἀσφαλής), continually, unceasingly, Il. 13, 145; metaph. securely, safely, prudently, ἀγορεύειν. Od. 8, 171. (V. speaking to the point.)

ἀσφαλής, ἐς (σφάλλω), not tottering, immovable, standing firm, Od. 6, 42. The neut. ἀσφαλής, as adv. perpetually, continually, Il. 15, 683.

'Ασφαλίω, ορος, ὁ, a servant of Menelaus, Od. 4, 216.

ἀσφάραγος, ὁ (φάρυγξ), the throat, the gullet, Il. 22, 328. †

ἀσφοδελός, ὁ (ἀσφόδιος, the asphodel), producing asphodel. ἀσφοδελός λεμέν, the asphodel-meadow in the nether world, where the shades of heroes abide, Od. 11, 539. h. Merc. 221. (The asphodel is a lily-form plant, the bulb on whose roots was used as food by poor people, Hea. Op. 4.)

ἀσχαλάω, 3 sing. pres. ἀσχαλάω for ἀσχαλέω,

to be vexed, sad, dejected, indignant, τινός, about any thing, Od. 19, 159. 534; with part. II. 2, 293. 24, 403. οἱ πού με μάλισταξαλόωσι μάνοντες, who anxiously awaited me, Od. 1, 304; (according to Doederl. related to ἄχος, as λογω with ἔχω.)

ἄσχαλόω, see ἄσχαλάνω.

ἄσχαλλω = ἄσχαλάω, Od. 2, 193. †

ἄσχετος, οὐ (σχεῖν), ερ. ἀσχετος, 1) not to be held in, ungovernable, μένος, Il. 5, 892; but μένος ἄσχετος, ungovernable in strength or anger, Od. 2, 85. 2) not to be endured, insupportable, πίνθος, Il. 16, 549.

'Ασπωνός (ἀσπις, slime-river), a river in Boeotia which falls into the Euripus, now Asopo, Il. 2, 572. 2) the river-god, son of Oceanus and Tethys, father of Αἴγινα, Antiope, Od. 11, 260.

ἄταλαρτος, οὐ (τάλαρτον), prop. like in weight, equal to, like, τινι, Il. 2, 627; οὐ μῆτιν, equal in wisdom to Jupiter, Il. 2, 169; Θεόφιν, Od. 3, 110.

ἄταλάρφων, ονος, δ, ή (φρονίω), having a child-like disposition, tender, παις, Il. 6, 400. †

ἄταλλω (άταλος), to skip like a child, hence 1) to leap joyfully, to gambol; spoken of sea animals, ἐν κενθυμῷ, leaping from the clefts, Il. 13, 27. 2) Trans. διτάλλω, to nourish, to bring up, to foster, Ep. Hom. 4, 2. Pass. to increase, to grow up, h. in Merc. 400.

ἄταλος, ή, ον (related to ἄταλος), child-like, tender, juvenile, παρθενικαί, Od. 11, 39. Il. 20, 222. ἄταλὰ φρονεῖν, to cherish youthful, joyful feelings, Il. 18, 567. cf. h. Cer. 24.

ἄταρ, conjunct. chiefly poet. = αὐτάρ, but, yet, however, like δι; it always begins the clause: 1) It denotes generally an unexpected, a surprising antithesis, Il. 3, 268. 270; often with the voc. Il. 6, 429; "Εκτορ, ἄταρ πον ἔφης, Hector, but thou didst say, Il. 22, 331; after an antecedent μή, Il. 6, 84. 86. 2) It expresses a sudden transition, chiefly in the apodosis after ἐπειδή. αὐτάρ ἐπειδή Τρῶας ἐνόησαν, ἄταρ ἐγένετο ἵκη, but when they perceived the Trojans, then arose a cry, Il. 12, 144. 3) It is often connected with other particles: ἄταρ τε, Il. 4, 484; ἄταρ δη, Il. 23, 871; ἄταρ μὲν τὸν γε, Od. 18, 123.

ἄταρβής, ἐς (τάρβος), unterrified, undismayed, fearless, appellat. of Phobos, Il. 13, 299. †

ἄταρβητος, ον (ταρβίω) = ἄταρβής; νόος, Il. 3, 63. †

ἄταρπιτός, ή, Ion. for ἄτραπιτός, a path, Il. 18, 565. Od. 17, 234.

ἄταρπός, ή, Ion. for ἄτραπός (fr. τρέπω), prop. ὁδός, a way from which one cannot wander; a path, a foot-way, Il. 17, 743. Od. 14, 1.

. ἄταρητός, ή, ον (prob. from ἄτηρός with a repetition of the first letters), injurious, destructive, inimical, ἔπεια, Il. 1, 223; Μέρτωρ, Od. 2, 243.

ἄτασθαλία, ή (άτασθαλος), indiscretion, haughtiness, impurity, insolence; always in the plur. Il. 4, 409. Od. 1, 7.

*ἄτασθαλλω (άτασθαλος), to be indiscreet, insolent, wicked; only part. * Od. 18, 57. 19, 88.*

ἄτασθαλος, ον (άτη), indiscreet, insolent, wicked, untractable, arrogant; spoken of men and actions, Il. 22, 418. Od. 16, 86; often in the neut. plur. ἄτασθαλα μηχανᾶσθαι, φέσειν, to practise wickedness, Il. 11, 695; and espec. spoken of the suitors in the Odyss. Od. 3, 207. 17, 588. (According to Etym. Mag. from ἄτη and θάλω.)

ἄτε (prop. accus. plur. from ὅστε), as, like, like as, Il. 11, 779. 22, 127. † Thus Damm. According to Lehrer de Aristarch. stud. p. 162 seq. it never stands thus in Homer, but is to be taken as neut. plur.

ἄτειψης, ἐς (τίλω), not to be worn out, indestructible, firm, lasting; spoken of brass and iron, Il. 5, 292. 2) Metaph. indefatigable, unconquerable; of men, Il. 15, 897; μέρος, Od. 11, 270; of the voice, Il. 17, 555; and of the heart, κραδῆ, πέλεκες ὡς ἔστιν ἄτειψης, thy heart is unyielding, like an axe, Il. 3, 60.

ἄτελεστος, ον (τελέω), unfinished, unended, unaccomplished, Od. 8, 571. ἄτε τιθέναι πόνον (in connection with ἄλιος), to make the labor unaccomplished; i. e. to render nugatory, Il. 4, 57; hence vain, fruitless, ὁδός, Od. 2, 273. 2) without ending, without ceasing, θειειν, Od. 16, 111.

*ἄτελεντητος, ον (τελεντάω), unaccomplished, unfulfilled, Il. 1, 527; ἔργον, * Il. 4, 175.*

ἄτελης, ἐς (τίλος), without end; pass. unfinished, Od. 17, 546. † 2) uninitiated; with gen. ιεράν, h. in Cer. 481.

ἄτεμβω, to injure, to violate; with accus.

ξένους, Od. 20, 294. 21, 311; metaph. to deceive, θυμόν, Od. 2, 90. Pass. to be deprived of, to be bereaved, τινός, of any thing; τοῖς, of an equal share, Il. 11, 705. Od. 9, 42. ἀτίμωται νεότητος, they are bereft of youthful vigor, Il. 23, 445.

ἀτίστατος, see ἀτίστα.

ἀτρεψ, poet. prep. with gen. without, πολέμου, Il. 4, 376. 2) apart, far from, ἄλλον, Il. 1, 498.

ἀτέραμπτος, ον (τίκτω), unsoftened, hard, stern, inexorable, κτίσθ, Od. 23, 127. †

ἀτερπής, είς (τίγνω), joyless, sad, disagreeable, λυμός, Il. 19, 354; χάρος, Od. 7, 279.

ἀτερπός, ον = ἀτερπής, Il. 6, 285. †

ἀτέως (ἀτη), to act blindly, fool-hardily; only in part, Il. 20, 332. †

ἀτη, ἡ (ἀάω), 1) Gener. injury, destruction, evil, Il. 2, 111. 8, 237; particular. mental disturbance, confusion, Il. 16, 805; also indiscretion, Il. 1, 412; blindness, folly, in which crime is perpetrated, Il. 19, 88. Od. 15, 233. 2) wickedness, the base act itself, Άλιξαρδον, Il. 6, 356. Od. 12, 372; also misfortune, punishment, which one incurs by crime, Od. 4, 261; with the subordinate idea of guilt, blood-guiltiness, Il. 24, 480. [Cf. Jahrbüch. von Jahn und Klotz, März, 1843, p. 254.]

Ἄτη, ἡ, Ate, as a goddess, daughter of Jupiter, who seduces men to indiscreet actions, and thereby brings evil upon them. She has soft feet, with which she does not touch the earth (ἄπαλοι πόδες), but rushes rapidly (ἀρπίκει) over the heads of men, and accomplishes the resolutions of Jupiter and Fate; she leads Jupiter himself into an illusion, and is by him hurled from heaven, Il. 19, 91-130, and Il. 9, 505.

ἀτίζω (τίω), to value little, not to regard, to be careless; only part, Il. 20, 166. †

ἀτιμάζω = ἀτιμάσω, only pres. and impf. Od. In the Il. only ep. iterative, impf. ἀτιμάζεσκον, Il. 9, 450.

ἀτιμάσω (τιμάω), ep. fut. (ἀτιμάσσω), aor. 1 ἡτιμησα, not to honor, not to value, to disregard, to despise; with accus. comen. of persons; also ἔργον μάχης, Il. 6, 522; μῆνον, Il. 14, 127; chiefly in the Il.

ἀτιμητος, ον (τιμή), not valued, not regarded, despised, Il. 9, 648. †

ἀτιμίη, ἡ (τιμή), dishonor, insult, infamy, contempt; in plur. ἀτιμήρων ἕλλεν τινά, to bring any one into contempt, Od. 13, 142. †

ἀτίμος, ον (τιμή), compar. ἀτιμόταρος, Il. 16, 90; superl. ἀτιμότατος, 1) unhonored, dishonored, despised, Il. 1, 171. 2) not valued, without payment. τοῦ γὰρ ὅλον ἀτιμον ἔδεις, thou consumest his possessions without recompense, Od. 16, 451: (Accord. to Eustath. either ἀτιμάσσων, unavenged, or adv. ἐτίμως, i. e. δώρεαν.)

ἀτιάλλο, ep. (ἀταλός), aor. 1 ἀτίγηλο, to rear, to nourish, to bring up; with accus. spoken of children, Il. 14, 202. 24, 60; and of brutes, to feed, Il. 5, 271. Od. 14, 41.

ἀτίτος, ον (τίω), unpaid, unexpiated, unavenged, Il. 13, 414. οὐδὲ μάτι πασιγύργετο ποιητη δηρὸν ἀτίτος ἦ, that the punishment for my brother might not be long unpaid, Il. 14, 484. Because ἀτίτος has here *t*, Clark proposes δηρὸν ἦη ἀτίτος; conf. Spitzner ad loc.

Ἄτλας, αττος, ὁ (from τλῆναι and ἀ inten. the supporter), a god, who "knows the depths of the sea, and holds the pillars which keep heaven and earth apart (αμφίς)," Od. 1, 52. His origin is not mentioned by Homer; he is the father of Calypso [and of Maia, h. 17, 4]. Perhaps the original idea is that of a mountain upon whose summits the heavens rest. Whether Homer intended the mountaint in Libya or another in the west, is uncertain. Accord. to Hesiod, Th. 507-519, he is a doomed Titan, who as a punishment bears up the vault of heaven. [Cf. Jahrbüch. von Jahn und Klotz, März, 1843, p. 254.]

ἀτίτητος, ον (τλῆμι), not to be borne, insupportable, ἄχος, πάθος, * Il. 9, 3. 19, 367.

ἀτος, ον, contr. for ἀτος, poet. (ἄτο), insatiable; with gen. πολίμειο, in battle, μάχης. δόλων ἡδε πόνοιο, Il. 11, 430. Od. 13, 293.

ἀτριπατός, ἡ (τρέπω) = ἀταρπός, a path, Od. 13, 195. †

Ἀτρείδης, ον, ὁ, son of Atreus, often plur. οἱ Ἀτρείδαι, the Atridae, Agamemnon and Menelaus.

Ἀτρείστος, ονος, ὁ = Ἀτρείδης.

ἀτρεκέως, adv. (ἀτρεκής, exactly, truly, agreeably to truth, ἀγορίνω, καταλύγειν; once with μαντεύεσθαι, Od. 17, 154).

ἀτρεκής, είς, exact, correct, true; the neut. ἀτρεκής, as adv. truly, strictly, Il. 5, 298. δεκας ἀτρεκής, exactly a decade, Od. 16, 245; (prob. from τρέπω, not trembling, not from τρέψω.)

ἀτρέμα, before a vowel ἀτρέμας, adv. (*τρίμων*), *without trembling, immovable, quiet, still*. ἀτρέμας ἥρο, Il. 2, 200. ξεν ἀτρέμα τι, to hold any thing still, Il. 15, 318 (without & only in this place); Od. 12, 92.

Ἀρεός, ἥρος, ὁ, son of Pelope and Hippodamia, brother of Thystes, king of Mycenæ, accord. to Homer father of Agamemnon and Menelaus by Aërope (accord. to *Aeschyl.* grandfather and foster-father). [A later tradition represents that] he quarrelled with his brother Thystes, and placed his sons before him to eat. His famous sceptre Thystes inherited, Il. 6, 106; (from & and τρίμ, the unterrified.)

ἀτριβός, or (*τρίμων*), prop. *unhorned*; spoken of hands, *not hardened, unexercised*, Od. 21, 151. †

ἀτρομός, or (*τρίμων*), *not trembling, fearless, unterrified, μένος θυμός*, * Il. 5, 125, 16, 163.

ἀτρόγύστος, or (*τρυγάω*), where is nothing to be harvested, *unfruitful, barren*; epith. of the sea, in distinction from the earth, which is called πολύφρον, Il. 1, 316; and once of the ether, Il. 17, 425. h. Cer. 67.

Ἀτρύκτων (*τρήνω*), *the unwearied, the indefatigable, the invincible*, epith. of Minerva (lengthened from ἀτρύτη), Il. 2, 157.

ἄττα, a term of affection used by a younger in addressing an older person, *good father* (related to ἄππα, πάππα), Il. 9, 607. Od. 16, 31.

ἀτίζομαι (related to ἀτίσω), aor. 1 pass. ἀτυχθεῖς, *to be amazed, to be confounded, to be terrified*, 1) Absol. ἀτυζομένη δὲ ἔστος-ς, you appear like one confounded, Il. 15, 96. ἀτυζομένη (sc. ὥστε) ἀπολέσθαι, shocked to death, Il. 22, 474. 2) With accus. πατρὸς δύον, to be terrified at the sight of, Il. 6, 463. 3) Often to fly terrified, πεδίοιο, through the plain, Il. 18, 7; spoken of steeds, Il. 6, 38. (The act ἀτίζω, to confound, is first found in Ap. Rh.)

Ἀτυμνιάδης, ov, ὁ, son of Atymnius = *Mydon*, Il. 5, 581.

Ἀτύριος, ὁ, 1) father of Mydon, a Trojan, Il. 5, 581. 2) son of Amisodarus of Caria, who was slain by Antilochus, Il. 16, 317 seq.

ἀῦλ, adv. the original signif. relates to place: *back, backwards*, as still in the verb, αὐρεπέσθε; then metaph. 1) Of time: *again*,

once more, νῦν αὖ, δεύτερον αὖ; also to indicate a repetition, Il. 1, 540. 2) *on the other hand, on the contrary, but*, to indicate an antithesis to the preceding, comm. connected with δι (δι' αὐλ), Il. 4, 417. Od. 3, 485. αὖ often — δι, Il. 11, 367; hence often after a preceding μέν, Il. 11, 17. 19, 108 seq. 3) *likewise, further, moreover*, to facilitate the progress of the narration, Il. 3, 200. Od. 4, 211.

ἀνάειν (αἴω), ep. for αἰαίρω, *to dry, to dry up, to wither*, part aor. 1 αναεῖν, dried, *seasoned*, Od. 9, 321. †

ἀνγάζομαι, mid. (αἴγη), prop. I am enlightened; hence, *to see clearly, to perceive, to distinguish, τι, any thing*, Il. 23, 458. † (The act αἴγειν, to enlighten.)

Ἀγύσιαι, αἱ, 1) a town in Laconia, near Gythium; later, accord. to Strabo, *Αγύσια*, Il. 2, 563. 2) a town in Locris, Il. 2, 532.

Ἀγυλας, ov, ὁ (the shining), epith. for *Ἀγύλας*, son of Phorbas and Hyrmine, or of Eleus or Helius, king of Ephyra in Elis, an Argonaut, father of Agasthenes, Phyleus, and Agamede, Il. 11, 740. Hom. mentions him in a contest with Neleus; he is chiefly known by his herd of three thousand cattle, whose stall was not cleaned in thirty years; Hercules accomplished this labor in one day, Apd. 2, 5, 5.

ἀνγή, ἡ, *light, a beam of light, splendor, brilliancy*; spoken chiefly of the sun. ἐν τούς Ἡλέον φορτάν, ζειν, to walk, to live under the beams of the sun, Od. 2, 181. 15, 349; also spoken of lightning and of fire, Il. 13, 244. Od. 6, 308.

Ἀγύριάδης, ov, ὁ, ep. for *Αγυειάδης*, son of Augeas = *Agasthenes*, Il. 2, 624.

αὐδῶν, impf. τηδῶν, aor. 1 ηὐδησα, *to discourse, to speak*; τινά, to address any one; often ἀτίλοις αὐδῶν τινά, to answer any one; with double accus. ἔπος τινὰ ἀτίλοις αὐδῶν, Il. 5, 170. μεγάλες αὐδᾶς, to utter impious words, Od. 4, 505.

αὐδή, ἡ (αὔω), *speech, language, voice*; spoken of men, and prop. of the sound and strength of the voice; once of the twittering of a swallow, Od. 21, 411.

αὐδήσις, ασσα, ερ (*αὐδή*), *endowed with human voice, speaking, melodious*; spoken prop. of men, Od. 5, 334. cf. Il. 19, 407. If a deity receives this appellation, it is thereby indicated that he employs a human voice,

Thus Circe, Od. 10, 136; Calypso, Od. 12, 449.

ανέρυν (έρνω), aor. 1 *ανέρυσα*, *to draw back*; with accus. *νευρήν* (in order to shoot), Il. 8, 325; chiefly absol. to draw back the neck of the victim whose throat is to be cut, Il. 1, 459 seq. 2) *to draw out again*, *στῆλας*, Il. 12, 261.

αὐθ', i. e. *αὐτε*, before a spiritus asper, Il. 2, 540.

αὐθι, adv. contr. for *αὐτόθι*, 1) Of place: *on the spot, there, here*, Il. 1, 492, 3, 244, 7, 100. *ξόμενος κατ' αὐθι*, Il. 13, 653 (where *κατά* belongs to *ξέσθαι*), cf. Od. 21, 55; in like manner *κατ' αὐθι*: *λητεν*, Il. 24, 470. 2) Of time: *at once, instantly*, Od. 18, 339.

αὐτιχος, or, *crying together, shouting aloud*, epith. of the Trojans, Il. 13, 41. † (Eustath. makes it from *α* intens. and *ιαχή*, between which an Æol. digamma, for euphony's sake, is inserted, whence arose *v*; others say, *not crying*, contrary to the custom of the Trojans; since Homer represents the Greeks as advancing to battle in silence, the Trojans shouting.)

αὐλειος, η, or (*αὐλή*), *belonging to the court or yard before a house*. *οἱ αὐλεῖαι θύραι*, the doors of the court; either the doors which lead from the street into the front yard, or from the vestibule into the front yard. *οὐδός αὐλειος*, the threshold of the court door, *Od. 1, 104.

αὐλή, η (*ᾶω*), *the court*, an open, airy place which surrounded the house. It was encircled by a wall, paved, and furnished with a double door, Od. 9, 184. In the court were situated the stables for cattle, and in the centre stood the altar of Jupiter, *έρκειος*. From the court one entered the *πρόδομος*. In the *αὐλή* was often the place for family meeting, and also the court for the cattle, Il. 4, 344. Achilles had a similar court about his tent, Il. 24, 452. 2) *the fence* encircling the court, Il. 5, 138. Od. 14, 5. 3) Sometimes the *entire dwelling*, Od. 4, 72. cf. Od. 1, 425.

αὐλίζομαι, depon. (*αὐλίς*), prop. to spend the night in the court; *to be enclosed*, spoken of cattle and swine, Od. 12, 265. 14, 412. *Od.

**αὐλίος*, τό (*αὐλή*), *a fold, a grotto, a hut, a dwelling*, h. Merc. 103.

αὐλίς, ιδος, η, *a place of stopping*, espec.

to spend the night, *a camp, a lodge*, h. Merc. 71. *αὐλαν θέσθαι*, to pitch a camp, Il. 9, 232; spoken of birds. *αὐλαν ἐσάμεναι*, betaking themselves to rest, Od. 22, 470.

Αὐλίς, ιδος, η, *a village in Boeotia, with a large and small haven, where the fleet of the Greeks assembled to sail against Troy, now Vathi*, Il. 2, 496.

αὐλός, ὁ (*ᾶω*, to blow), *a wind-instrument*, which, partly from the mouth-piece necessary to it, and partly from its strong, deep tone, we may conclude to have been similar to our hautboy or clarinet, *a flute, a pipe*. It was made of cane, wood, bone, or metal, Il. 10, 13, 18, 495. h. Merc. 451. Voss Od. 10, 10, reads *αὐλῷ* for *αὐλῇ*. There were many kinds, cf. Eustath. on Il. 18, 495, and espec. Bottiger in Wieland's Attic Museum, B. I. H. 1. S. 330 seq. 2) *any hollow body*, perforated to admit something; *the hole of the spear*, into which the shaft was introduced. *ἔγκεφαλος παρ' αὐλὸν ἀνέθραψεν* ξ ἀτειλῆς, then gushed forth the brain by the socket (others, more improbably, in a stream). *περόνη τίτυκτο αὐλοῖσιν διδύμοισι*, the clasp was (of the spear) from the wound, Il. 17, 297 made with double holes; in which the hooks caught, Od. 19, 227; metaph. *αὐλὸς παρής*, a thick jet of blood (*ἡ ἀναφορὰ τοῦ αἵματος*, Eustath.), Od. 22, 18.

αὐλών, οὐρος, ὁ (*αὐλός*), *a mountain-defile, a valley*, h. in Merc. 95.

αὐλῶπις, ιδος, η (*ᾶψ*), epith. of a helmet, *τρυφάλεια*, accord. to Hesych. *furnished with a visor*, Il. 5, 182. According to the Schol. having a socket in which the crest was inserted. *Il.

αὖς, η, or, Att. *αῖος* (*ᾶω, αῖω*), *dried, dry, hardened, ξίλα, βοέη*. The neut. sing. *αὖν*, as adv. *hollow*; spoken of a sound, as if it were produced by dry bodies, Il. 12, 160.

ἀνύπνος, or (*ὕπνος*), *without sleep, sleepless, νύκτες, ἀνύπνος*, Il. 9, 325. Od. 10, 84.

αὔρη, η, Ion. for *αὔρα* (*ᾶω, αῖω*), *a breath, a breeze, air, ἀπνείη*, h. Merc. 147; espec. the cool air from water, or of the morning, Od. 5, 469.

αὔριον, adv. (*αὔρη*, prop. neut. of *αἴρεσθαι*), *the morrow*, Il. 8, 538. Od. 11, 351.

αὔσταλεος, η, or, poet. (*αῖω, αῖστος*), prop. dried up, withered, *dirty, filthy*, Od. 19, 327. †

αὐτάγρετος, οὐρ (ἀργέω), poet. for *αὐθαί-*

ρετος, self-chosen, at one's option, voluntary, Od. 16, 148; † with infin. h. Merc. 474.

αὖταρ, conj. (from *αὐτ'* ἀρ), = *αἰτάρ*, but, still, however, furthermore; like *ἀτάρ* used at the beginning of a sentence, to indicate an antithesis, Il. 1, 133; or to mark a sudden transition, Il. 1, 488. 3, 315. 20, 38. *αὖταρ* ἄρα, Il. 2, 103.

αὖτε, adv. poet. (from *αὖ* and *τε*) = *αὖ*, again, Il. 1, 202. 578. 2) but, on the other hand, also used to mark an antithesis or a transition, or instead of *δέ* after *μέν*, Il. 3, 241. Od. 22, 6.

αὔτερω (*αὐτῷ*) to cry, to shout, Il. 20, 50; spoken of things: to resound, to sound, Il. 12, 160. 2) With accus. *τινά*, to call any one, * Il. 11, 258.

αὔτητή, ή (*αὐτῷ*), a cry, a loud shout, espec. the battle-cry, with *πτόλεμος*, Il. 6, 328; and the battle itself, Il. 11, 802. *ἴκετ' αὔτητή*, Il. 11, 466; ed Spitzner (where Wolf reads *ἴκετο* φωνή).

αὐτῆμαρ, adv. (*ἡμαρ*), on the same day, Il. 1, 81. Od. 3, 311.

αὐτίνα, adv. (*αἴτος*), at once, instantly, on the spot; often *αὐτίνα τίν* and *μάλιστα* *αὐτίνα*, also *αὐτίνι* ἄρα, *αὐτίνι* ἐπει, soon as; *αὐτίνι* ἔπειτα, directly then; with part. *αὐτίνι* ἴότι, immediately when thou art gone, Od. 2, 367. 17, 327.

αὐτίς, adv. Ion. for *αὐθις* (lengthened fr. *αὖ*), again, back. *πάλιν αὐτίς φέρων*, to carry back again, Il. 5, 257; often with verbs: *αὐτίς ἵναι*, to go again. 2) hereafter, at a subsequent time, Il. 1, 140. 3, 440.

αὐτημή, ή (*ῶω*), a breath, air, wind, spoken of the breath of men, Il. 9, 609; of the wind of the bellows, Il. 18, 471; of the wind, Od. 11, 400, 407. 2) fume, vapor, smoke, Il. 14, 174. Od. 12, 369; heat, flame, Od. 9, 389.

αὐτημή, ἔτος, ὁ, poet. = *αὐτημή*, Il. 23, 765. Od. 3, 289.

αὐτοδιδακτος, ον (διδάσκω), self-taught, self-educated, Od. 22, 347. †

αὐτόδιον, adv. on the same way, on the spot, at once, Od. 8, 449. † (Either fr. *ὁδός* or only lengthened fr. *αἴτος*, as *μαρτίδιος* fr. *μάρτιος*.)

αὐτότερες, adv. (*ἔτος*), in the same year, in one year, Od. 3, 322. †

αὐτόθερ, adv. (*αἴτος*), from the same place, from here, from there; comm. with prep.: *αὐτόθιν* ἢ *ιδόπιον*, directly from the seats, Il. 20, 77. Od. 13, 56.

αὐτόθι, adv. poet. and Ion. (*αἴτος*), in the same place, here, there, Il. 3, 428. Od. 4, 302.

* *Αἴτοκάνης* δρός, τό, a promontory in Aeolis near Phocaea in Asia, h. in Ap. 35. Ilgen would read *Αἴτοκάνης*; and refers it to the promontory *Κάνη* of Strabo. Herm. thinks the reading is not to be changed, and that perhaps we are to understand by it a part of the promontory.

αὐτοκαστίγνητη, η, an own sister, Od. 10, 137. †

αὐτοκαστίγνητος, ὁ, an own brother, * Il. 3, 238.

Αἴτόλυκος, ὁ (*λύκος*), son of Mercury and Chione or Philonia, father of Anticlia, grandfather of Ulysses. He had his residence on Parnassus, and was noted for dissimulation and cunning, Od. 19, 394 seq. He bore off the famous helmet of Amyntor from Eleon, Il. 10, 267; and gave to his grandson the name of Ulysses, Od. 19, 439.

αὐτόματος, η, ον (*μέματα*), acting from one's own motion, spontaneous, self-moved; *αὐτόματος* ἡλθε, Il. 2, 408. 5, 749; spoken espec. of the wonderful tripods of Vulcan, which moved themselves, * Il. 18, 376.

Αἴτομέδωτος, οντος, ὁ (*μέδων*), son of Dioreia, charioteer of Achilles from Scyrus, Il. 9, 209. 17, 429.

Αἴτορόη, η, a handmaid of Penelope, Od. 18, 182.

Αἴτορος, ὁ, 1) a Greek slain by Hector, Il. 11, 301. 2) a Trojan whom Patroclus slew, Il. 16, 694.

αὐτονύχι, adv. (*νύξ*), in the same night, Il. 8, 197. †

* *αὐτοπρεπής*, ής (*πρέπω*), a doubtful reading in h. Merc. 86. This word yields here no sense. Wolf adopts the reading of the Cdd. Paris and Moec.: *όδον αὐτοπρεπέας*, which is equally unsatisfactory. The conjecture of Hermann accords best with the connection: *όδον αὐτοπρεπέας*, about to pass over a way.

αἴτος, η, ὁ (from *αὖ*—*τος*), prop. again he, then the same; he, she, it. 1) the same, self, and spoken of all three persons which are indicated by the verb; the personal pronouns are however often connected with it; in the third person it stands alone. It gives prominence and distinctness to an object, and occurs in many senses: 1) In the Hom. language, *αἴτος* frequently indicates an anti-

thesis to a person or thing. Thus the body in distinction from the soul is called *αὐτός*; *αὐτός*, bodies in opposition to souls, Il. 1, 4; *αὐτός*, the prince in distinction from his subjects, Il. 8, 4; *αὐτόλ*, men in distinction from the ships, Il. 7, 338. b) even, to render the connected noun emphatic, Il. 6, 451; in designations of place, precisely, exactly, Il. 13, 614; especially with *σὺν*: *αὐτῇ σὺν φόρμῃ*, together with the lyre, Il. 9, 194; and without *σὺν*: *αὐτῇ γαγη αὐτῇ τε θαλάσσῃ*, Il. 8, 24. 2) self, of oneself, of one's own accord, Il. 17, 254. οἱ δὲ καὶ αὐτοὶ πανέσθω, Od. 2, 168. b) self, i. e. without another, alone, Il. 2, 233, 8, 99, 13, 729. Od. 1, 53, 15, 310. 3) Often in connection with the personal pronouns, but always separated in the oblique cases: *ἔμεθν αὐτῆς*, *οἱ αὐτῷ*, *σε αὐτόν*, etc.; the pron. once stands after, as *αὐτόν μι*, Od. 4, 244. Also *αὐτός* alone stands for the pron. of the first and second persons: *αὐτός* for *ἴγε αὐτός*, Il. 13, 252; *περὶ αὐτοῦ*, i. e. *ἐκρυτοῦ*, Od. 21, 249. 4) Often in the gen. *αὐτοῦ*, *αὐτᾶς*, etc. is put for emphasis' sake with the possessive pron. *τὰ δὲ αὐτῆς λόγα*, thine own works, Il. 6, 490; *αὐτῶν σφετέρων ἀπανθάλπον* ὅλον, by their own folly, Od. 1, 7. 5) the same, the very same, for *ὁ αὐτός*, often in Homer, Il. 12, 225. Od. 8, 107. Il) he, she, it, especially in the oblique cases. *αὐτός* is regarded by the Grammarians as enclitic when it signifies barely him. In the Il. 12, 204, the Schol. found their clue; the moderns reject it, cf. Thiersch § 205, 11. Anm. III) With the article, *ὁ αὐτός*, *ἡ αὐτή*, *τὸ αὐτό*, the same, the very same; still rare in Hom. *τῷ δὲ αὐτῷ*, Il. 1, 338; *τῷ αὐτῷ γάρ οὖτος*, 6, 391. IV) In composition it signifies 1) self-originated, not formed by human instrumentality. 2) mixed with nothing; *αὐτόνυλος*, merely of wood. 3) personally, of one's own power.

αὐτοσταδίη, ἡ (Ιστημι), close combat, where man fights with man (with the sword or spear), Il. 13, 325. †

αὐτοσχεδά, adv. — *αὐτοσχεδόν*, Il. 16, 319. †
αὐτοσχεδίη, ἡ (prop. fem. from *αὐτοσχεδίος*, very near), in Homer, a combat where man contends with man: — *αὐτοσταδίη*, a close combat; only in the dat. and accus. *αὐτοσχεδίη μέναι χεῖρος το μένος τε*, to mingle hands and strength in close fight, Il. 15, 510. *αὐτοσχεδίη κλήτεσιν τού*, to strike any one

close at hand, i. e. with the sword, Il. 12, 192. 2) *ἢ αὐτοσχεδής*, suddenly, without premeditation, h. Merc. 55.

αὐτοσχεδόν, adv. once *αὐτοσχεδά* (*σχέδον*), very near, close at hand, continuo; *μάχεσθαι*, to fight man to man; *αὐτάλεσθαι τού*, to wound any one in close fight, i. e. with the sword, Il. 7, 273.

αὐτοτροπήσας, see *αὐτοτροπήσης*.

αὐτοῦ, adv. (prop. gen. from *αὐτός*), in the same place, there, here; often with another word: *αὐτοῦ ἐν τροπῇ*, Il. 2, 237; *αὐτοῦ ἔρθα*, just there, Il. 8, 207; *καθι αὐτοῦ*, h. Ap. 374; *αὐτοῦ ἄγρῳ*, Od. 4, 639. 2) on the spot, directly, Il. 15, 349.

αὐτόφη, *αὐτόφησι*, ep. gen. and dat. sing. and plur. from *αὐτός*, always with prep. *ἐπ'* *αὐτόφη*, *ἐπ' αὐτόφησι*, *παρ' αὐτόφη*, Il. 11, 44, 12, 302.

Αἰτρόφορος, δ, a Theban, father of Polyphontes, Il. 4, 396.

αὐτοχάρασ, or, ep. for *αὐτόχαρος* contr. from *αὐτοχάρασ* (*χαράνη*), barely cast, rough cast, not smoothed by filing and polishing, epith. of the discus, Il. 23, 826. † (Others: whole cast, not hollow.)

αὐτός or *αὐτες*, (the old Gramm. distinguish *αὐτες*, idly, and *αὐτες* for *αὐτός*, thus; cf. Schol. on Il. 1, 133; Etym. Mag. Buttm. Lex. I. p. 37, would take *αὐτες* everywhere as a form of *αὐτός*. Herm. de pron. *αὐτός*, Opusc. I. p. 338, and Thiersch Gram. § 198, 5, consider *αὐτες* alone as the true form, and as an adv. from *αὐτός*, with the Aiol. accent, which last we may regard as most correct. Wolf follows them in the Il. but *αὐτες* stands still in the Od.) It signifies prop., 1) even so, just so, thus; *hoc ipso modo*. *αὐτες* *οὐτε γεναικα*, Il. 22, 125. Od. 14, 143; hence, ep. οἵ δὲ *αὐτες*, later *αστάντες*, in the same way, Il. 3, 339. Od. 3, 64. 2) even thus still, as yet, in reference to a past state, Il. 18, 338; *λίθης, λευκός* *ἢ αὐτες*, Il. 23, 267; or, even so, even thus, in reference to a present state: *ἄλλα καὶ αὐτες ἀττιον εἰμι αὐτᾶς*, but even thus I will go against them, Il. 5, 255. 18, 198; often *καὶ αὐτες*, even thus, nevertheless, i. e. without reward, Il. 9, 598; hence, 3) only thus, nothing more; *νηλ nisi*. *ἄλλα αὐτες* *ἄχθος ἀροάρης*, but a mere burden of the earth, Od. 20, 379; often in connection with adv. *μὴν αὐτες*, *ἄκλεις αὐτες*, etc.; hence also, in vain, to no purpose. *αὐτες* *ρ' ἀττιον*

ἀριδαλυμένων, we contend with words to no purpose, Il. 2, 342; without reason, Il. 6, 55.

αἰχένιος, η, or, belonging to the neck. τέρος αἰχένιοις, the sinews of the neck, Od. 3, 450. †

* αἰχίκιο (from αἰχή related to αἰχή), to taunt oneself, to boast, ἐπὶ τῷ, Batr. 57.

αἰχήτης, ἄνοις, ὁ, the neck, spoken of men, Il. 5, 147. 161; of brutes, Il. 5, 857.

αἰγμέων (αἴγματος), prop. to be dry, withered; to look equalled, rough; equalere. αἰγμές κακοῖς, Od. 24, 250. †

* αἰγμήνεις, ἔσσα, εν (αἴγμη), dry, dusty, dirty, equalibus, b. 18, 6.

I. αἴνω, ep. for αἴνει, prop. to make dry; hence, to kindle, to light, Od. 5, 490. †

II. αἴνω, aor. 1 ἤνυα and ἤνυα (ū), to cry, to shout aloud; often with the adv. μακρόν, μίγα, διανόν. b) Spoken of inanimate things: to sound, to resound, Il. 13, 409; αἴνοι, 441. 2) Trans. to call, τινά, any one, rarely, Il. 11, 461. 13, 477. (αἴνω, dissyllabic in pres. and imperf., but in the farther flexion with ū.)

ἀφαιρέο, and poet. ἀποαιρώ, Il. 1, 275 (αιρώ), fut. ἀφαιρόσω, aor. ἀφέιλον, part. ἀφελόν, fut. mid. ἀφαιρήσομαι, aor. 2 mid. ἀφειλόμην and ἀφειλόμην, 1) to take away, to take from, τινί τι, Od. 14, 455. 2) Mid. more frequent, to take away any thing for oneself, to bear off; always with the idea of one's own advantage, τι, any thing, νοστόν, τινῶν, Il. 16, 82. 690. The pers. from whom something is taken stands in the dat. accus. and rarely gen.: to take away any thing from any one, to deprive him of a thing; τινὰ κούρην, Il. 1, 275; τινὶ γέρας, Il. 1, 161. Od. 1, 9; πολλῶν θυμόν, to deprive many of life, Il. 5, 673. Od. 22, 219.

ἀφαλός, ον, without a crest-cone or socket, into which the crest is inserted, Il. 10, 258. †

ἀφαμαρτάνω (ἀμαρτάνω), aor. 2 ἀφάμαρτον and ἀπεμαρτόν, Il. 16, 466, to miss, not to hit, τινός, any one, said espec. of arrows, spears, etc. Il. 8, 119. 2) to lose what one possessed, to be bereft or deprived of a thing, with gen. Il. 6, 411.

ἀφαμαρτοσπῆς, ἕς (ἔπος), = ἀμαρτοσπῆς, who misses his point in speaking, loquacious, Il. 3, 215. †

ἀφαρδάνω (ἀδάνω), not to please, to displease, Od. 16, 387.

ἀφαρτός, ον (φάτω), invisible, not seen, vanished, destroyed, forgotten, *Il. 6, 60. 20, 303.

ἀφαρ, adv. poet. (either from ἀπτα, or from ἀπὸ and ἀφα, cf. Thiersch § 198, 3. Anm.), originally it signified an immediate consequence; hence, 1) directly, immediately, quickly, suddenly, Il. 19, 405. In certain phrases, as 'it is better,' it means directly, forthwith, in promptu, i. e. the advantage accrues immediately after the act, Od. 2, 169. Il. 17, 417. 2) Often without the idea of immediate consequence, then, thereson, Il. 11, 418. Od. 2, 95; ἀφαρ αἰτία, then immediately, Il. 23, 593. 3) continually, constantly, according to Damm, only Il. 23, 375.

Ἄραρείς, ἥνος, ὁ, son of Caletor, slain by Σηενας, Il. 13, 541.

ἀφαρπάζω (ἀφπάζω), aor. 1 ἀφάρπαξα, to tear away, κόρυθα κρατός, the helmet from the head, Il. 13, 189. †

ἀφάρπαξος, η, or, (compar. fr. adv. ἀφαρ), quicker, fleetier, ἵπποι, Il. 23, 311. †

ἀφαρόρός, ἡ, ὁ, weak, powerless, feeble, χαῖς, Il. 7, 235; oftener in compar. ἀφαρούτορος, and superl. ἀφαρούτατος, (fr. αἴνω, ἀφαίνω, or fr. παῦρος with ἀ intense.)

ἀφάρω (ἀφή), to feel, to touch, to examine, ἀσπίδα, Il. 6, 322; † only part. pres. ἀφόρωτα, ep. from ἀφόρτα; ἀφόρτα, ed. Wolf; ἀφόρτα, Spitzn. which last according to Cd. Venet and Apoll. Lexic. alone is correct; cf. Spitzner ad loc.

Ἀρείδας, αρτος, ὁ (from ἀ and φείδω, unsparing), son of Polyphemus from Alyba, father of Eperitus, for whom Ulysses gave himself out, Od. 24, 305.

ἀφίειν, see ἀφίημι.

ἀφερός, τό, abundance, wealth, riches, in connection with πλοῦτος, Il. 1, 171. Od. 14, 99. (Apoll. and Schol. think it from ἀπό and ἔρος, prop. ἡ ἀπὸ τῶν ἐνιαυτῶν κερδῶντα, the products of a year.)

ἀφέξω and ἀφέξομαι, see ἀπέξω.

* ἀφῆλξ, ικες (ἡλξ), beyond the years of youth, growing old, h. in Cer. 140.

ἀφημαι (ἡμαι), to sit apart, separate, only part. pres. Il. 15, 106. †

ἀφέταρ, ορος, ὁ (ἀφήμαι), the hurler, he that shoots arrows, appellat. of Apollo, Il. 9, 404. † (Some derive it from φέω, and regard it as == ὁμαρτίας, the diviner.)

ἀφθίτος, ον (φθίω), not destroyed, imperishable, everlasting, comm. spoken of what belongs to the gods, Il. 2, 46. Od. 9, 133.

* ἀφθογγος, ον (φθόγγος), *soundless, voiceless, dumb*, h. Cer. 198.

ἀφθονος, ον, without envy, 1) Act. *not envious, benevolent, giving freely*, h. 30, 16. 2) Pass. *not penurious, abundant, in abundance*, h. in Ap. 536.

ἀφίημα (ἴημι), 3 plur. imperf. ἀφίουν, as if from ἀφέω, fut. ἀφήσω aor. 1 ἀφέκτα and ἀφῆκτα, aor. 2 dual. and plur. subj. ἀφέντε ερ. for ἀφῇ, optat. ἀφείην, I) *to send away, to dismiss, to let go, τινά, any one, in a good and bad signif.* Il. 1, 25; ζώντινα, to let one go alive, Il. 20, 464; spoken chiefly of missile weapons: *to cast, to discharge, to hurl, as δόρυ, ἔγχος and κεραυνός*, Il. 8, 133; gener. *to cast away*; ἄφος, to cast the flower, said of grape-vines just setting for fruit, Od. 7, 126; metaph. *ἄψυστον, to remove thirst*, Il. 11, 642; μένος, to lose the strength, Il. 13, 444, 16, 613, etc.; in Pass.: *τοῦ δὲ τε πολλοὶ ἤποι σπινθῆρες ἵεται, from it (the star) many sparks were emitted*, Il. 4, 77. II) Mid. *to send oneself away from any thing; hence, to let go of, to let loose*; with gen. διερῆσθαι ἀφέτο πήγε, she did not let her arms loose from his neck, Od. 23, 240. (↑ prop. short, long only by augm.; once however without this reason, Od. 22, 231.)

ἀφικένω, poet. (ἰκάνω), only pres. and imperf. = ἀφικέομαι, *to go to, to come to, to reach*; comm. with accus., once with πρός, Il. 6, 386.

ἀφικέομαι, depon. mid. (ἰκνέομαι), fut. ἀφίζομαι, aor. ἀφικόμην, perf. ἀφῆμαι, Od. 6, 297; *to go to, to come to, to reach, to go to a person or a place*; comm. with accus. νῆσος, to the ships; more rarely with εἰς, ἐπί, κατά, and ἅπο and πρός τι, Od. 6, 297; metaph. *to overtake, to affect*. ἄλγος ἀφίκετο με, Il. 18, 395.

ἀφίστημι (ἴστημι), aor. 2 ἀφίστην, perf. ἀφίστηκα, syncop. form in dual and plur. ἀφίστασι, part. ἀφίστανς, 3 plur. pluperf. ἀφίστανται, aor. mid. ἀπεστησάμην, 1) Trans. *to put away, not used in Hom.* 2) Intrans. in aor. 2, perf. and pluperf., like the mid. *to stand apart, to stand aloof, to remove*, Il. 4, 340. Od. 11, 544; *to be removed, τινός, from a thing*, Il. 23, 517. b) In the mid. *to weigh out for oneself, in order to pay; once, δεῖδε, μη τὸ χρήματα ἀποστήσωνται χρεῖος, I fear, lest they should pay back to us the debt of yesterday, i. e. require evil for evil*, Il. 13, 745.

ἀφλαστον, τό, *the curved stern of a vessel, with its decorations*, Il. 15, 716. † (In the Schol. on Ap. Rh. *αφλαστον κατὰ τὴν περιμέτρον*.)

ἀφλοισμός, ὁ (related to ἀφρός), *foam, the froth of one enraged*, Il. 15, 607. † (Others more improb. φορός ὁδόντων, gnashing of teeth.)

ἀφρείος, ον (ἀφρος), *rich, wealthy, opulent*, with gen. βιότοιο, in the means of living, Il. 5, 544; χρυσοῦ, Od. 1, 165. The compar. ἀφρειότερος and superl. ἀφρειότατος, Il. 20, 220.

ἀφροπλίζω (ὅπλιζω), *to disarm, only mid. to disarm oneself, with ἔντα, to lay aside one's arms*, Il. 23, 26. †

ἀφρομάτα (ὅρμάτω), in Hom. only depon. pass. ἀφρομάται, in aor. pass. ἀφρωμῆθην, *to rush away, to hasten away, ναῦφιν*, Il. 2, 794; hence absolute, *to go away, to depart*, Od. 2, 376.

ἀφρόωντα, or ἀφρόντα, see ἀφάνιν.

ἀφραδίω (ἀφραδής), *to be imprudent, indiscreet, to speak or act inconsiderately*, Od. 8, 294. Il. 9, 32.

ἀφραδής, ἐς (φρύζομαι), *inconsiderate, irrational, imprudent, μηηστῆρες*, Od. 2, 282. νέκροι ἀφραδέτες, the unreflecting, senseless dead, Od. 11, 476; adv. ἀφραδώς, *thoughtlessly, indiscreetly*, Il. 3, 436.

ἀφραδίη, ἡ (φράζομαι), *inconsideration, imprudence, carelessness, folly*; often in the plur. Il. 5, 649; νόοι, Il. 10, 122. 16, 354. 2) *ignorance, inexperience, πολέμοιο*, Il. 2, 368.

* ἀφράδιων, ον = ἀφραδής, h. in Cer. 257.

ἀφραΐω, poet. (φρήν), *to be irrational, indiscreet, foolish*, Il. 2, 257. Od. 20, 360.

* ἀφραστος, ον (φράζομαι), *not observed, unknown, ἔργα, h. Merc. 80; not to be discovered, invisible, στίβος, h. Merc. 353. Compar. ἀφραστότερος*, Epigr. 14.

ἀφρέω (ἀφρός), *to foam, to froth. ἕπτοι ἀφρεον στήθεα, upon the breast*, Il. 11, 282. † (ἀφρεον with synizesis.)

ἀφρήτωρ, ορος, ὁ (φρήτη), *without society, without tribe, without connections, unsocial*, Il. 9, 63. †

Αφροδίτη, ἡ, daughter of Jupiter and Diana, Il. 5, 348; or, according to a later tradition, born from the foam of the sea (ἀφρός), h. in Ven., wife of Vulcan, and paramour of Mars (Od. 8, 276.), goddess of sensual love and of marriage, of pleasure and of beauty, Il. 5, 489. Od. 20, 74. She is represented as

exceedingly attractive and beautiful, Il. 3, 396; distinguished by her smiling look (*φιλομεδής*), but tender and unfit for war. She is beautifully adorned (*χρυσεῖη*), the Graces themselves having furnished her clothing, Il. 5, 338), and these constitute her society. She always carries a magic girdle, with which she subdues both gods and men, Il. 14, 214 seq. With this girdle Juno inspires Jupiter with great love for herself. Venus was on the side of the Trojans; she had given occasion to the war, Il. 5, 349 seq. *Æneas* was her son, Il. 5, 313. She had splendid temples in Cyprus and in Cythere. 2) Metaph. like *Ἄρης*, it signifies *love, the enjoyments of love*, Od. 22, 444.

ἀφρονέω (*ἀφρων*), *to be foolish, or to act irrationally, foolishly*, only part. pres. Il. 15, 104. †

ἀφρός, ὁ, *foam*, of water, Il. 5, 599; of a raging lion, *Il. 20, 168.

ἀφροσύνη, ἡ (*ἀφρων*), *want of reason, indiscretion, folly*, Il. in plur. Od. 16, 278. 24, 457.

ἀφρών, ον (*φρήν*), *irrational, indiscreet, inconsiderate, foolish* (antith. to *ἐπίφρων*), Od. 23, 12; *rash, raging*, spoken of Mars and Minerva, Il. 5, 761. 875.

ἀφυλλός, ον (*φύλλον*), *leafless, deprived of leaves*, Il. 2, 425. †

ἀφυγετός, ὁ (*ἀφών*), *slime, filth*, which a river bears with it, Il. 11, 495. †

ἀφύσσω, fut. *ἀφύξω*, aor. 1 *ἡφέσα* and poet. στ., aor. mid. *ἀφυσάμην*, ep. στ., 1) *to draw off*, espec. from a larger vessel to a smaller, οἴνος ἀπὸ and *ἐκ κρητῆρος*, Il. 1, 598. Od. 9, 9; *ἐν ἀμφιφορεῦσιν*, Od. 2, 349; with gen. alone, pass. *πολλὸς δὲ πιθῶν ἡφύσσετο οἶνος*, much wine was drawn from the vessels, Od. 23, 305. 2) Metaph. *πλοῦτον*, to accumulate riches; as if to draw up in full draughts. The passage: Il. 1, 170, *οὐδέ σ' ὅντα ἐνθάδ'* *ἄτιμος τόν*, *ἀφένος καὶ πλοῦτον ἀφύειν*, is explained in different ways: 1) In the ancients we find a twofold explanation: Some (Eustath. and Schol. Venet.) supposed an hyperbaton, and connected *ἐνθάδ'* *ἄτιμος τόν* with *εἴμι φθίηρδε* v. 169, so that the former words refer to Achilles. Others (Schol. Venet.) supposed the nom. stands for gen. and referred these words to Agamemnon.

2) In the modern annotators we find a three-fold explanation: a) The first is connected

with that of Eustath. but differs in constructing *ἐνθάδες* with *ἀφύειν*, viz. 'I do not believe, since I am dishonored (without reward), that you will here accumulate riches.' Ruhkopf and Stadelmann p. 62, prefer this, partly because the nom. *ἄτιμος τόν* stands in close connection with *ὅν*, partly because it agrees with the connection, since Achilles thinks that Agamemnon will make little progress without his help. b) The second explanation (Clarke and Köppen) refers *ἄτιμος τόν*, on account of v. 175, to Agamemnon, and constructs, *οὐκ ὅν τε, ἄτιμος τόν* (for *ἄτιμον ἔστα*)—*ἀφύειν*. Reference is made to Il. 2, 353, for a similar anacoluthon. 3) Both explanations, the one on account of the hyperbaton, and the other on account of the harsh anacoluthon, are justly rejected by almost all modern critics. They either make σ' a dat. σοὶ (cf. Wolf Vorles. 1. p. 102, and Spitzner Excurs. XIII. § 3), or they read with Bentley *οὐδὲ ὅν*, because οι is not elided in *οὐδὲ* (cf. Voss Anm. p. 6. Bothe and Thiersch § 333, 10). They read consequently, *οὐδέ σοι ὅντα ἐνθάδ'*, *ἄτιμος τόν*, etc., i. e. 'I have no mind here, whilst I am dishonored, to gather riches for you.' With this explanation the words connect far better with the preceding *νῦν δ' εἴμι φθίηρδε*, and the reply of Agamemnon turns mainly on this threat of Achilles. II) Mid. 1) *to draw off* or *out for oneself, to pour out or in*; with accus. *οἴνον ἐκ κρητῆρος*, Il. 3, 259; and *ἀπὸ κρητῆρος*, Il. 10, 579. 2) Metaph. *to heap up, ἀμφὶ δὲ φύλλα ἡφυσάμην*, Od. 1, 7, 285. *Ον διὰ δ' ἔντερα χαλκὸς ἴψειται*, see διψύσσων.

Αχαιοί, αἱ, *Achaian women*, fem. of *Αχαιος*, Od. 2, 119.

Αχαιᾶς, ἀδος, ἡ, ep. for *Αχαιάς*, *A. hainan*. 2) As subst. an *Achaian woman*, Il. 5, 422.

Αχαιϊκός, ἡ, ὁν, ep. for *Αχαιϊκός*, *Achailian*; *λαός*, the Achaian people, Il. 13, 141; *Ἀργός*, Il. 9, 141.

Αχαιϊς, ἥδος, ἡ, *Achaian*, with or without γῆ, the *Achaian land*, espec. the dominion of Achilles in Thessaly, Il. 1, 254; see *Αχαιοί*. 2) *Subaud. γῆν, an Achaian woman*, Il. 2, 235; in contempt, Il. 9, 395.

Αχαιοί, οι, nom. sing. *Αχαιός*, ὁ, *the Achaians*, the most powerful of the Grecian tribes in the time of the Trojan war, whose

main residence was in Thessalia, Il. 2, 684; but who also had possessions in Peloponnesus as far as to Messene, chiefly in Argos, Il. 5, 114. The Danai and Myrmidons were branches of this tribe. Perhaps they had spread themselves also to Ithaca, Od. 1, 90; and to Crete, Od. 19, 138. Tradition says they derived their name from Achæus, son of Xuthus, grandson of Hellen, Apd. 1, 7. 3. The entire Greeks are often so called in Hom. from the main tribe, Il. 1, 2. Od. 1, 90.

ἀχαρις, *i* (*χαρις*), *disagreeable, joyless*; in compar. *ἀχαριστερος*, Od. 20, 392. †

ἀχάριστος, *ον* (*χαριζωμαι*), *disagreeable, displeasing*, Od. 8, 236. †

**ἀχειρής*, *εις* (*χειρ*), *without hands*, epith. of the crabs, Batr. 300.

Ἄχελωιος, *ο*, ep. for *Ἄχελος*, a river between Aetolia and Acarnania, which flows into the Ionic sea; now *Aspro-Potamo*, Il. 21, 194. 2) A river in Phrygia, which rises in the mountain Sipylus, Il. 24, 616.

ἀχερδος, *η*, more rarely *ο*, *a wild, thorny bush*, suitable for hedging, *the hawthorn*, Od. 14, 10. †

ἀχερωις, *ιδος*, *η*, *the white poplar, the silver poplar, populus alba* Linn., Il. 13, 389. 16, 482; prob. from *Ἄχερον*, because it was believed that Hercules brought it from the under world, *Il.

Ἄχέρων, *οντος*, *ο* (as if *ο ἄχεα φίων*, the river of wo), *Acheron*, a river of the under world, into which Pyriphlegethon and Cocytus flow, Od. 10, 513. *Od.

ἀχενω (*ἄχος*), *to be sad, afflicted, troubled*, only part. with accus. *θυμόν*, in heart, Il. 5, 869; *τινός*, about any one, Od. 16, 139; and with *εἴνεκα*, Od. 21, 318.

ἀχέω = *ἀχενω*, also only part. *τινός*, about any one, Il. 18, 446; and with *εἴνεκα*, Il. 20, 298.

ἀχθομαι (*ἄχθος*), 1) *to be laden, freighted*. *ηνὶς ἤχθετο τοῖσι*, the ship was laden, Od. 15, 457. b) Metaph. *ὸδύνησι*, oppressed with pains, Il. 13, 354; with accus. *ἄχθομαι* *ἴλιος*, I am pained by the wound, Il. 5, 361. 2) Espec. spoken of mental states: *to be oppressed, pained, sad, indignant*; with *κῆρ*, Il. 11, 274. 400; *ἤχθετο δαμναμίους Τροϊούς*, he was pained at their being conquered by the Trojans, Il. 13, 352 (*ἤχθετο* in Od. 14, 366. 19, 337, belongs to *ἄχθομαι*).

ἄχθος, *εος*, *τό* (related to *ἄγω*), *load,*

burden. *ἄχθος ὀφούρης*, burden of the earth, proverbially spoken of a worthless man, Il. 18, 104. Od. 20, 379.

Ἀχιλλεύς, *ηος*, *ο*, also *Ἀχιλεὺς* (regarding the necessity of the metre), son of Peleus and Thetis, king of the Myrmidons and Hellenes in Thessalia, the bravest hero before Troy. He was educated by Phoenix son of Amyntor, who also accompanied him to Troy, Il. 9, 448; in music and the healing art he was instructed by Chiron, Il. 11, 832. His friend is Patroclus; his son, Neoptolemus, who resided in Scyros, Il. 19, 326-333; and whom Ulysses brought to Troy, to engage in the contest, Od. 11, 509. Achilles is the hero of Homer: great physical power, a great mind, violent passions, but also a feeling heart, are his characteristics. Insulted by Agamemnon, he forgets himself in his wrath; he finally gives ear to his mother, but does not fight for the Greeks till the death of Patroclus, Il. 19, 321. According to Hom. he died in battle, Od. 24, 30. 5, 310. (The name is derived from *ἄχος* and *Ιάος*, the people's grief, Apd. *Molestinus*, Herm.)

ἄχλυς, *νός*, *η*, *obcurity, darkness, cloud*, espec. *the darkness of death, the night of death*; spoken of fainting, Il. 5, 696; of death, Od. 22, 88 (*ν* is long in nom. and accus.).

ἄχλυω (*άχλυς*), aor. *ἥχλινα*, *to become dark, to darken or cloud*, spoken of the sea, Od. 12, 405. †

ἄχνη, *η*, Ion. for *ἄχνα* (related to *χρόνη*), prop. what is abraded from the surface of a body; hence 1) *chaff*, Il. 5, 499. 2) *foam of the sea*, Il. 4, 426. Od. 5, 403.

ἄχνυμαι, ep. depon. only pres. and imperf. (*ἄχος*), *to feel pain, to be afflicted, sad, troubled*; often with accus. *θυμόν*, *κῆρ τοι* *θυμό*, and with gen. caus. *τινός*, about any one, Od. 14, 376; and *περὶ τωι*, h. Cer. 77; also *θυμός ἄχνυτο*, Il. 14, 38; once spoken of lions, Il. 18, 320; conf. *ἄχαλίζω*.

ἄχολος, *ον* (*χολή*), *without bile, without anger*. 2) *which expels anger, anger-quelling, φάρμακον*, Od. 4, 221. †

ἄχομαι, mid. *to be sad, to be afflicted*, Od. 18, 256. 19, 129.

ἄχος, *εος*, *τό* (a word derived from the natural ejaculation of one in pain, as ah!), *pain, grief, sadness, affliction, trouble*; always spoken of the mind: *ἔμοι δ' ἄχος*, it

pains me, Il. 5, 759; with gen. about any one, ἔμοι ἄχος σέθει ποσταί, I shall have pain on thy account, Il. 4, 169; also in plur. ἄχσα, *sufferings, pains*, Il. 6, 413. Od. 19, 167.

ἄχρειον, adv. (prop. neut. of adj. ἄχρειος, or), *unprofitably, uselessly, aimlessly, only twice*; 1) ἄχρειον ιδών, Il. 2, 269, looking foolish or confused, spoken of Thersites, who looked confounded or embarrassed when he received blows from Ulysses. Voss translates, ‘with a wry look;’ and with this agrees the explanation of Wolf in Vorles. zu Il. p. 44. “But it is uncertain, says Wolf, whether Thersites does this from pain or purposely, to excite the pity of the Greeks. The latter agrees well with his character.” 2) ἄχρειον ἐγέλαστην, Od. 18, 163, she laughed without cause, she uttered a forced laugh; spoken of Penelope, who, notwithstanding her inward trouble, wished to appear cheerful to the suitors. Here again ἄχρειον expresses something artificial, unnatural (*ἐπι-πλαστον, ὑποκεκρυμένον*, Schol. A.), *Usteri*.

ἀχρημαστήν, ḡ (ἀχρήμαν), *poverty, want, penury*, Od. 17, 502. †

* ἄχρηστος, or (χρηστός), *profuseless, vain, neut. as adv.* Batr. 70.

ἄχρι, before a vowel ἄχρις (related to ἄχρος), adv. 1) Of place: *at the extreme, on the surface*, Il. 17, 599. b) *to the extreme, entirely*, Il. 4, 522. 2) Of time: *until, with gen. ἄχρι μάλα νήνεας, till late at night*, Od. 18, 369.

ἀχρημάτι, ḡ (ἄχρυφον), prop. the place where the chaff falls, a *chaff-heap*, Il. 5, 502. †

ΑΧΩ, see ἀκαχίζω.

ἄψ, adv. of place: *backwards, back*, often with a verb: ἄψ ὁρᾶν, ὥθειν. 2) Of time: *again*, Il. 5, 505.

Ἄψευδης (from ἀ and ψεῦδος, not deceitful), daughter of Nereus and Doris, Il. 18, 46.

ἀψίς, ίδος, ḡ, Ion. for ἀψίς (ἄπτω), *a knot, a mesh*. ἀψίδες λίνου, the meshes of the net, Il. 5, 487. †

ἀψορήον, adv. see ἀψορήος.

ἀψόρροος, or (φέω), *flowing backwards*, epith. of Oceanus, which like a river encircles the earth and flows back into itself, Il. 18, 399. Od. 20, 65.

ἀψορήος, or (prop. abbreviated from ἀψόρροος), *retreating back, ἀψορήοι ἐκλομαν, ἀπορέοντο*, Il. 3, 313. Ostener the neut. sing. ἀψορήος as adv. *back*, with βαίνειν, ἀπορέονται. b) *again*, Il. 4, 152.

ἄψος, εος, τό (ἄπτω), *connection, articulation*, espec. of the limbs, *a joint*. λύθει δὲ οἱ ἄψει πάρτα, all his limbs [joints] were loosened, Od. 4, 794. 18, 189.

ΑΩ, theme of ἀστα.

ΑΩ (ᾳ), pres. infin. ἀμερει for ἀέμεραι, infin. fut. ἀστειν, aor. 1 ἀστα, infin. ἀσται, infin. fut. ἀστεσθαι, aor. 1 ἀστασθαι, 1) *to satiate, τωά*, any one; with gen. mat. ἀσται Ἄρης αἵματος, Mars with blood, Il. 5, 289; ἵττους δρόμον, Il. 18, 281; metaph. spoken of the spear: ἕμινη χροὸς ἀμεναι ἀνδρομένοι, lusting to sate itself with human flesh, Il. 21, 70. II) Mid. *to satiate oneself*; ἤτορ σίτοιο, to refresh the heart with food, Il. 19, 307; ἀμεν or ἔμεν (Il. 19, 402) is assigned to this verb as subj. for ἀμεν, see ἔμεν.

ἄπειρος, see ἀποτελεῖ.

ἄπωρος, or (ώρα), *untimely, unformed*; hence *ugly, deformed* (Schol. ἀπρεπής), πόδες, spoken of Scylla, Od. 12, 89. †

ἄπωρο, 2 sing. pluperf. pass. from ἀπέρει.

ἄπωτάω (expanded form fr. ἄω), originally *to snore*; then *to sleep*, spoken especially of a deep sleep; in Hom. always with ὕπνον, Il. 10, 159. Od. 10, 548; see Buttm. Lex. II. p. 31.

ἄπωτον, τό and ὁ ἄπωτος (in Hom. the gen. is indeterminate; Pindar has only ἄπωτος; later poets have also τὸ ἄπωτον from ἄπημι), prop. *a flock, or lock of wool*. ἔντροφος οἰος ἄπωτος, the well-twisted wool of the sheep, spoken of a sling, Il. 13, 599. 716; so also Od. 1, 443; spoken of the woolly skin of a sheep, Od. 9, 434; once spoken of the finest linen.: λίνοιο λεπτῶν ἄπωτος, the delicate nap or down of the linen, Il. 9, 661; metaph. *the best, the most beautiful*, inasmuch as the woolly surface of cloths tests their beauty and newness. Conf. Buttm. Lex. II. p. 15. According to the old Schol. it signifies *a flower*, then metaph. like ἄρθρος, *the bloom*, i. e. *the finest, the most beautiful* (still the signif. flower is nowhere found in the poets).

B.

B, the second letter of the Greek alphabet; hence the index of the second rhapsody.

βαδῆν, adv. (*βαλνω*), *step by step, slowly, antith. to running*, Il. 13, 516. †

***βαδῖζω** (*βάδος*), fut. *ἰσω, to step, to go, to travel*, h. Merc. 210.

βάζω, fut. *βάξω*, perf. pass. *βέβαγμαι, to prate, to speak, to talk*; with accus. *ἀντρώπια, μεταμόνια*, to prate idle things; *πεπνυμένα, ἀρτια*, to speak discreetly, to the point, Od. 8, 240. *δίκα βάζειν*, to speak differently, Od. 3, 127; with double accus. *βάζειν τινά τι, to say any thing to any one*, Il. 9, 59; and pass. *ἴπος βίθακται*, Od. 8, 408.

βάθιστος, η, ον, superl. for *βαθύς*.

***βάθος**, εος, τό (*βαθύς*), *depth,溟み, Batr. 86.*

βαθυδίνηεις, εσσα, εν (*δίνη*), *deep-whirling, having deep whirlpools*, only twice, Il. 21, 15. 603; elsewhere the following.

βαθυδίνης, ον, ό (*δίνη*), *deep-whirling, having deep whirlpools*, epith. of Oceanus and of rivers, Il. 20, 73. Od.

βαθύζωνς, ον (*ζώνη*), *deep-girdled*, i. e. girdled close under the breast, so that the garment might hang in full folds down to the feet, because this took place only on festal days; hence in general: *splendidly clothed, or beautifully girdled*, epith. of the Trojan women, Il. 9, 594. Od. 3, 154. [According to Passow, not girdled close under the breast, but above the hips.]

***βαθύθριξ**, *τριχος*, ό, ή (*θρίξ*), with thick hair, *thick-wooled*, spoken of sheep, h. Ap. 412.

***βαθύκληρος**, ον (*κλῆρος*), *rich in land, having great estates*, Ep. 16, 4.

Βαθυλῆς, ηος, ό, son of Chalcon, a Myrmidon, slain by Glaucus, Il. 16, 594.

βαθύκολπος, ον (*κόλπος*), *deep-bosomed*, either literally from their full bosoms, or from the folds of the dress; hence, *splendidly-clad*, epith. of the Trojan women, Il. 18, 122; and of the nymphs, h. Ven. 258.

βαθύλεμος, ον (*λεμών*), *having rich meadows, having deep grass*, epith. of a town, Il. 9, 151. 293.

βαθυλήϊος, ον (*λήϊον*), *having high grain, fruitful, 풍부한*, Il. 18, 550. †

βαθύνω (*βαθύς*), *to make deep, to deepen, to excavate*; with accus. *χῶρον*, Il. 23, 421. †

βαθυρρέείτης, αο, ό (*ψέω*) = *βαθύρρεος*, Il. 21, 195. †

βαθύρρεος, ον (*ψέω*), *deep-flowing, epith. of Oceanus*, Il. 14, 314. Od. 11, 13.

βαθύς, εῖα, and ep. *βαθίη, βαθύ, superl. βαθιστος*, 1) *deep or high, according to the position of the speaker; τάφρος, ἄμαθος, Τάφραρος, ἥμαν, losty coast [or, perhaps, having deep sand]*, Il. 2, 92; metaph. of the soul: *φρήν βαθεῖα, the inmost soul*, Il. 19, 125. 2) *deep, with the idea of thick, dark, үлкү, Il. 5, 555*; also metaph. *ἄηρ, the thick air*, Od. 1, 144; *λαίλαψ, the strong tempest*, Il. 11, 306. 3) *deep in length, or extending inward, үңқос, Il. 20, 489; hence αὐλή, a deep court (V. with lofty enclosure)*, Il. 5, 142.

***βαθύσκιος**, ον (*σκιά*), *deep-shaded*, h. Merc. 229.

***βαθύστερος**, ον (*στάφυον*), *high-breasted, wide-arched; and generally, broad, αία, frag. Hom. 23.*

βαθύχορονς, ον (*χοῖρος*), *deeply overgrown with rushes, rushy*, epith. of Asopus, Il. 4, 383. h. 8, 5.

***βαθύτριχα**, see *βαθύθριξ*.

βαίρω, fut. *βήσομαι*, aor. 1 trans. *ἔβησα*, aor. 2 *ἔβην*, ep. *βῆν*, 3 plur. *ἔβησαν*, ep. *βῆσαν*, *ἔβαν*, βάρ, subj. βῶ, ep. *βείω*, optat. *βαίνη*, infin. *βήμεται* and *βῆναι*, part. βάς, βᾶσα, βάν, perf. *βέβηκα*, also the sync. forms *βεβά-νσι*, infin. *βεβάμεν*, part. *βεβάως*, *βεβανία*, pluperf. *ἔβεβήκειν*, syncop. 3 plur. *βεβάσαν*, also ep. aor. mid. *ἔβησετο*, more rarely *ἔβησα-το=ἔβη*. According to Buttin. Gr. Gram. *ἔβηστο* is correct only when used in a causative sense for *ἔβησε*. N. B. The form *βιβή-*κα, rare in Homer, has only the signif. *to have gone*; the sync. forms *βέβαα*, that of the pres. *to go*, and the pluperf. mostly an aorist sense. (The ground form is *ΒΑΙΖ*, ep. forms *βιβάω*, *βιβημι*, *βιβάσθω*.) 1) Intrans. *to go*, and 1) *to walk, to step, to pro-*

ceed, spoken of men and beasts, the direction of the motion being indicated sometimes by the prep. εἰς, ἐν, ἐπι, κατά, μετά, πρός, etc., and sometimes by the accus. merely: εἰς δίφορον, Il. 5, 837; also δίφορον, νέας, Il. 3, 262. Od. 3, 162; ἐπὶ τῆς, to ascend the ship, to embark, Il. 13, 665; but ἐπὶ τηνσύνη, to sail away in ships, Il. 2, 351; [also ἐν τηνσίν, Il. 2, 510;] ἐπὶ τινα, to go to any one, Il. 2, 18; ἀμφὶ τινα, to go about any one (to defend him), Il. 5, 299; μετ' ἵκνα τινός, to follow one's steps, Od. 3, 30. b) In a hostile sense: to rush upon any one, with ἐπι, μετά and accus., also ἐπι τινα, Il. 16, 751. 2) With part. of another verb, by which the kind of motion is determined: ἔβη φεύγων, he fled; ἔβη αὐξανα, see αὔστων; the part. fut. denotes the aim: ἔβη ἐξιναρξάντων, he went to slay, Il. 11, 101; ἄγγελίων, Od. 4, 28. 3) With infin. following: to set out, to proceed, to begin. βῆ δ' οἴναι, he set out to go, quickly he went, Il. 4, 199; so also βῆ θέειν, ἑλάσσειν. 4) Metaph. spoken of inanimate things: ἑνία διναυτὸν βιβάσσειν, nine years have passed away, Il. 2, 134. πῆ όφια βίδσεται ἡμῖν, whither will our oaths go, i. e. what will become of our oaths, Il. 2, 339. ἴκμας ἔβη, the moisture (of the bull's hide) vanished, Il. 17, 392. II) Trans. in aor. 1, only poet. and Ion. act. βῆσσα, 1) to cause to go, to conduct, to cause to mount or alight. φῶτας βῆσσεν ὥφ' ἵππον, Il. 16, 810; but ἀμφοτέρους ἐξ ἵππον βῆσσε κακῶς ἀδύνατας, he hurled both down from the chariot, unwilling as they were, Il. 5, 184. βῆσσαι ἵππους, Il. 11, 756.

* *Βάκχειος*, ειη, ειον, relating to Bacchus or to his orgies, drunken, intoxicated, frantic. *Βάκχειος Διόνυσος*, hymn. 18, 46.

βαίλανος, ή, an acorn, fruit of the oak, * Od. 10, 242, 13, 409.

Βαλίος, ó (adj. βαλίος, spoiled), *Piebald*, a horse of Achilles, Il. 16, 149.

βάλλω, fut. *βαίλων*, aor. 2 ἔβαλον, perf. *βιβλήσα*, pluperf. *βιβλήκειν* (often in the sense of the aor. Il. 5, 68, 73, 661.), perf. pass. *βιβληματι*, ep. also *βιβόληματι*, yet with the difference that the former is used literally of body, the latter metaph. of mind, Il. 9, 3; pluperf. *βιβλήμητο*, 3 plur. *βιβλήσατο* for *βιβλήσατο*. Of an aor. sync. mid. with pass. signif. occur *ἔβλητο*, infin. *βλῆσθαι*, part. *βιβήμενος*, subj. *βιβήστας* for *βιβήγτας*, optat. (*βιβλήμητο*) *βλειό*, etc. I) Act. to cast, to throw, to

hurl; λίματα εἰς ἄλα, Il. 1, 314; spoken of all kinds of missile weapons: *ἰόν*, Od. 20, 62; hence, to shoot, to hit, to wound, *τινά*, or *τι τινα*, e. g. *τινά δοιφί*, any one with the spear, Il. 5, 73; *δύστο*, Il. 5, 393; *στῆθος χερμαδίῳ*, Il. 14, 410; *τινὰ λάσσοντι*, Il. 3, 80; also *τινά τι τινα*, Il. 11, 583; still the dat. is generally wanting: *τινὰ στῆθος*, to hit any one in the breast, Il. 4, 480; also absol. to hit, in opposition to *ἀμαρτάνω*, to miss, Il. 11, 351. 13, 160; as a consequence, to prostrate, to stay, *τινὰ ἐν κονίσσοι*, Il. 8, 156. cf. 4, 173. 5, 17; metaph. ἄχει, πένθει βιβολημένος, hit, wounded by pain, sorrow, Il. 9, 3. Od. 10, 247. b) to cast; spoken of a strong motion: to drive; e. g. *ἔτρωσε χάρη*, to cast the head to the other side, Il. 8, 306; *ἔτρωσε ὅμματα*, to turn away the eyes, Od. 16, 179; spoken of ships, *τητας ἐς πόντον*, to urge the ships into the sea, Od. 4, 359; *νέας πρὸς πέτρας*, Od. 12, 71. 2) to hit, spoken of touching a surface, to besprinkle, to bespatter, to bestrew. *φαθάμιγγες ἔβαλλον ἄντυγα*, the drops besprinkled the chariot-rim, Il. 11, 536. 20, 501; of dust, *τινά*, Il. 23, 502. *κτύνος οὐστα βάλλει*, the noise strikes the ear, Il. 10, 535. *τόπος ἀκτίσιος βάλλει ήλιος*, the sun irradiates the place, Od. 5, 479. 3) to cast away, to let fall, to lose; *δάκρυν*, to shed tears. 4) In a softer sense, to put, to put on, to annex; to put off, *τι ἐν χερσὶν τινος*, Il. 5, 574; *κύκλα ἀμφ' ὁχέσσοι*, Il. 5, 722; *φιλότητα μετ' ἀμφοτέρους*, to establish friendship between the two, Il. 4, 16; *ἔπρον ἐπὶ βλεψάροις*, to let fall, Od. 1, 384. b) Oftener of clothing and weapons: to put on. 5) to fall, to flow, to run, spoken of a river, *εἰς ἄλα*, Il. 11, 722; of steeds: *περὶ τέφα*, about the goal, Il. 23, 462. II) Mid. 1) to hit, to touch for oneself; *χρόνοις τινοῖς*, to cleanse one's limbs in the bath, b. Cer. 50. 2) to cast any thing about oneself; to put on; *ἀμφὶ ὕμουσαν ξίφος*, to suspend, Il. 3, 334; *αἰγίδα*, Il. 5, 738; metaph. *ἐν Θυμῷ χόλον τινι*, to cherish anger against any one in the heart, Il. 14, 50; *μετά*, or *τι φρεσίν, το θυμῷ*, to lay any thing to heart, to consider, to ponder, *νοστόν*, Il. 9, 435. 611. Od. 11, 428; more rarely, to lay up, to preserve in the heart, Il. 15, 566; absolute, *ἔτρωας ιβάλοτο*, they determined otherwise, Od. 1, 234; where Nitzsch with Spitzner prefers *ἔτρωας ιβάλοτο*; the reading of other manuscripts: *ιβάλοτο* for *ιβάνοτο*, is approved by

Thiersch Gram. § 168. 12, and Buttm. Lexil. I. p. 28. [For the pass. signif. of the 2 aor. sync. mid. see Buttm. § 110. 7.]

βαρβαίνω (related to βάζω), *to stammer, to shudder for fear, to chatter with the teeth,* Il. 10, 375. †

βάν, ep. for ἐβάν, see βαίνω.

βάπτω, 1) *to dip, to immerse, with accus. πέλενται εἰν θύματι (to harden it), Od. 9, 392.* † 2) *to tinge, to color, Batr. 224.*

βαρβαρόφωνος, ον (φώνη), *speaking a foreign tongue, rude of speech, epith. of the Carians, Il. 2, 867.* † (Voss, ‘with a barbarous utterance,’ since the Carians as Pelasgians spoke Greek, but their pronunciation was uncouth.)

βάρδιστος, η, ον, ep. for βράδιστος; superl. see βραδύς.

ΒΑΡΕΩ=**βαρύθω**, only used in the ep. part. **βεβαρητός**, *burdened, heavy.* οἶνῳ βαρηότες, *drunken with wine, * Od. 3, 139. 19, 122.*

* βάρος, τό, *weight, load, Batr. 91.*

* βαρύθρομος, ον (βρέμω), *heavily thundering, crashing, fr. 78.*

βαρύθω (**βαρύς**), aor. 1 ἐβαρύνα, aor. 1 pass. **βεβαρύθην**, also ep. perf. **βεβαρητός** (see **ΒΑΡΕΩ**), *to load, to burden, to oppress, with accus. τινά, Il. 5, 664.* Pass. **βαρύνεσθαι γυναῖκα, χειραῖς**, *to be distressed, lame in the limbs, in the hand, Il. 19, 165. 20, 490.* **χάρη στήληκι βαρυθέν**, *the head burdened with the helmet, * Il. 8, 308.*

βαρύς, εῖα, ύ, 1) heavy, great, strong. **βαρῶνται χεῖρες, Il. 1, 89.** b) *heavy, i. e. heavily pressing, severe, troublesome, oppressive; ὀδύναι, great pains; so also ἄγη, ἔρις, etc. 2) Spoken of sound, φθόγγος, Od. 9, 237; espec. the neut. sing. and plur. **βαρύν** and **βαρύνεις**, as adv. with στενάχειν, to groan heavily, aloud, Il. 8, 334.*

βαρυστενάχων, ονσα, ον (στενάχω), *sighing, groaning heavily, * Il. 4, 153.*

* **βαρύφθογγος, ον (φθογγή)**, *deep-voiced, loud-roaring, λέων, h. Ven. 160.*

βασιλεῖα, ἡ, fem. of **βασιλεύς**, *queen, princess, * Od. 7, 241.*

βασιλεύς, ἥσ, ὁ, 1) ruler, king, sovereign, and generally commander, leader, Il. 11,

1, 9. In the heroic age, **βασιλεύς** was the designation of the chief of any community or district, who owed his authority to his valor, his wealth or his intelligence. As all bodily and mental endowments were considered a direct gift of the deity, so also was the regal dignity; hence he was called διογένης, διοτρεψής. The duties and employments of the king, Il. 2, 197. Od. 1, 386, (*δικῆ βασιλίων*,) were 1) He assembled the public council, and led in debate, Il. 2, 50. 9, 33. Od. 2, 26. 2) He was leader of the nation in war. 3) He was obliged to decide upon right and wrong, Il. 16, 542. Od. 19, 110. 4) It was his place to present the solemn sacrifices, Il. 2, 402. 412. [Cf. Jahrbüch. Jahn und Klotz, März 1843, p. 255.] His power was limited; he could decide nothing without consulting the most respectable men of the nation (*βουλὴ γερόντων*), and in important cases, the general assembly of the people (*ἀγορά*). His prerogatives (*γέρας*) were 1) The presidency on public occasions, and a larger portion at feasts, Il. 8, 162. 2) A distinct portion of land (*τάμεος*). 3) [Tributes or] gifts established by custom (*τέμιστες*), Il. 9, 156. The ensigns of regal dignity were the sceptre (*σκῆπτρον*) and the service of heralds (*κήρυκες*), cf. Cammann Vorschule z. Hom. p. 277 seq. Helbig die sittlich. Zustände des griech. Heldenalters, Leipzig 1839, p. 277 seq. II) *a prince, a king's son*; also, all of the *nobility* who had possessions great or small, Od. 1, 394. 8, 41. 390. III) *lord, master of a family, Il. 18, 556.* From this word comes the ep. compar. **βασιλεύετος**, a greater king, *more royal*, and superl. **βασιλεύτας**, the greatest king, Il. 9, 69. (Prob. from **βαίνω** in the trans. sense, and *λαός*, that conducts the people to war.) [The royal dignity, even in the heroic age was hereditary, cf. Ph. Humpert: De civitat. Hom. Bonnæ, 1839, p. 4-11.]

βασιλέω (**βασιλεύς**), *to be king, to rule, to reign, ὑπὸ Πλάκα, Il. 6, 425.* 2) *to rule over any one, to govern, with dat. Il. 2, 206; [espec.] once with gen. [to be queen] Πέλον, Od. 11, 285. [cf. Il. 6, 425.]*

βασιλήιος, ἵη, ἱον, Ion. for βασιλεῖος (**βασιλεύς**), *royal, princely, γέρος, Od. 16, 401. †*

βασιλῆς, ἴδος, ἡ (adj. fem. of **βασιλῆων**), *τιμή, the royal dignity, Il. 6, 193. †*

βάσκε, only in connection with **ἴθι**, **βάσκε** **ἴθι**, go, hence away, haste, Il. 2, 8. The imper. of an ep. form of **βάίνω**, which occurs in compoſ. in the infin. **ἐπιβάσκειν**, q. v.

βαστάζω, fut. **σοι**, to lift up, to elevate, to raise, with accus. **λύαν**, **τόξον**, Od. 11, 593. 21, 405. 2) to bear, **τινά νάνοισι**, upon the back, Batr. 78.

βάσην, for **ἔβάσην**, see **βαίνω**.

βασίεια, **ἡ** (prob. from **βάσις**, thorn-hill), a hill before the Scæan gate of Troy, by tradition the sepulchral mound of Myrinna, q. v. Il. 2, 813.

* **βατοδρόποις**, **ον** (**δρέπω**), plucking or extirpating brambles, h. Merc. 190.

βάτος, **ἡ**, a bramble, a thorn-bush, Od. 24, 230. †

* **βατραχομομαχία**, **ἡ**, battle of the frogs and mice, a well known mock-heroic poem, incorrectly ascribed to Hom.

* **βάτραχος**, **ὁ**, a frog, Batr.

βεβάσσω, **βεβάμεν**, **βεβασσα**, **βεβαώς**, see **βαίνω**.

βεβαρηώς, see **βαρέω**.

βεβήκε, see **βιώω**.

βεβλίαται, **βεβλίατο**, see **βάλλω**.

βεβλίατο, see **βάλλω**.

βεβγάσθω, ep. form for **βιβράσθω** (theme **BPOΩ** with epenth. θ), to consume, to devour. εἰ δὲ στίγ' — ἄνθροις βιβράσθοις Πριάμοι τε παιδας, if thou couldst devour Priam and his sons raw [alive], Il. 4, 35. † (According to Butt. Gram. βιβράσθοις belongs to a peculiar verb with strengthened sense βιβράσθω (from **BPOΩ**, with epenth. θ), cf. Rost p. 284).

βεβρωκών, **βιβρώσεται**, see **βιβράσθω**.

βεῃ, **βείομαι**, see **βίομαι**.

βείω, ep. for **βῶ**, see **βαίνω**.

βέλεμνον, **τό**, poet. = **βέλος**, only in the plur. a missile, arrows or spears, * Il. 15, 484. 22, 206.

Βελλεροφόντης, **ον**, **ὁ** (from **Βέλλερος** and **φόντης**), the slayer of Bellerus, an appellation of Hippomenes, son of Glaucus, who slew unintentionally Bellerus, prince of the Corinthians, Il. 6, 155; see **Ιππόνοος**. [The tradition in regard to Bellerus is post-Homeric.]

* **βελότη**, **ἡ** (**βέλος**), needle, a point, Batr. 130.

βέλος, **εος**, **τό** (**βάλλω**), 1) a missile weapon, **tetum**, especially, a javelin, an arrow, and generally whatever is hurled at an

enemy, a stone, Od. 9, 493; poet. the gentle arrows of Apollo and Diana, to indicate a sudden death, see Apollo and Diana; but also of plague, Il. 1, 51. 2) the direction or stroke of a missile weapon, Il. 8, 513; hence, **ἐκ βέλεων τινὰ ἔκτειν**, to draw any one from the track of missile weapons, Il. 4, 465. 3) Metaph. spoken of the pangs of parturition, Il. 11, 269.

βελτερός, **η**, **ον**, poet. irreg. compar. of **ἀγαθός**, better, more excellent, prob. related to **βάλλω**.

βελτίων, **ον**, irreg. compar. of **ἀγαθός**. Od. 17, 18. † Earlier reading for **βελτερόν**.

βένθος, **εος**, **τό**, ep. for **βύθος**, **τό**, deep, depth, especially of the sea, Il. Θαλάσσης πάστης βύθεια εἰδένει, to know the depths of the sea, i. e. to possess great intelligence, in contradistinction from the physical strength of Atlas, who bore the pillars of heaven, Od. 1, 53. cf. 4, 386. **βένθεια** ὑλῆς, the depths of the forest, Od. 17, 316; **βένθοντε**, Od. 9, 51.

βέομαι and **βείομαι** (**ΒΕΙΩ**), 2 sing. **βέη**, 1 plur. **βιόμεσθα**, h. Ap. 528; **βεόμεσθα**, an ep. pres. with fut. signif.: I will go, I will walk. οὐτε Δίος βέομαι φρεσίν, I will not walk (conduct) according to the mind of Jupiter [i. e. I will not obey him], Il. 15, 194; I will live, Il. 16, 852. 22, 431; (either an ep. fut. like **κείω** or a subj. used as a fut. from **βάω**, **βαίνω**, Butt. Gr. Gram. § 114. Thiersch Gram. § 223, 89. Rost p. 284.)

βέρεθρον, **τό**, ep. for **βάραθρον**, abyss, gulf, spoken of Tartarus, Il. 8, 14; and of Scylla, Od. 12, 94.

βῆ, poet. for **ἔβη**, see **βαίνω**.

βηλός, **ὁ** (prob. from **ΒΑΖΩ**), a threshold, poet. dwelling-house, * Il. 1, 591. 15, 23.

* **βῆμα**, **τό** (**βαίνω**), a step, a pace, a footstep, h. Merc. 222. 345.

βῆμεν, **βήμεναι**, see **βαίνω**.

Βήσσα, **ἡ**, a town of the Locrians, Il. 2, 532; according to Strabo **Βήσσα**, and only a forest valley.

βήσαμεν, **βήσε**, see **βαίνω**.

βήσετο, see **βαίνω**.

βήσσα, **ἡ** (**βαίνω**), a ravine, a forest valley, Hom. comī. οὔρεος ἐν βήσῃς, in the glades of the mountain; alone Il. 18, 588. Od. 19, 435. h. Ap. 284.

βητάρμων, **ον**, **ὁ** (**ἀρμός**), a dancer, prop. one who takes steps after measured time,

* Od. 8, 250. 383.

βιάζω, ep. earlier form, **βιάώ** (**βία**) whence perf. act. **βεβίηκα**, pres. mid. 3 plur. **βιόσται** for **βιώνται**, Od. 11, 503; 3 plur. optit. **βιώσατο** ep. for **βιώντο**, Il. 11, 467; impert. 3 plur. **βιόστο** ep. for **εβιώντο**, Od. 23, 9; fut. mid. **βιήσουμαι**, aor. mid. **εβιήσαμην**; (**βιάζω** in the act. occurs in Hom. as pres. only Od. 12, 297; elsewhere Hom. employs **βιάζομαι** in the pres. and imperf. as depon. mid. These tenses are pass. in Il. 15, 727. 16, 102.) 1) **Act. to subdue, to overpower, to oppress, to force, τινά**, Od. 12, 297; metaph. **ἄχος βεβίηξεν Ἀχιλλούς**, pain oppressed the Achilleans Il. 10, 145; hence pass. **βιάζεσθαι βιλέσσονται**, to be harassed by weapons, Il. 11, 578. 11) Mid. more freq. as dep. **to overcome, to subdue, τινά**, Il. 22, 229. Od. 21, 349: **τινὰ φεύγεσθαι**, to vanquish any one by deceit, to over-reach him, Il. 23, 576; with double accus. **τινὰ μαθόται**, to wrest from one his hire, Il. 21, 451.

• **βιάντς, η, ον** (**βίη**). **violent, acting by violence, ἔργα**, Od. 2, 236. † **Κῆρες**, h. 7, 17.

βιάως, adv. **violently, forcibly**, * Od. 2, 237.

Βίας, αρτος, ὁ, 1) son of Amythaon and Idomene from Pylos, brother of Melampus. He courted Pero the daughter of Neleus; and after Melampus had procured for Neleus the cattle of Iphiclus, he received her as a wife. His sons are Talous, Perialces, etc. Apd. 1, 9. 11. Whether the companion of Nestor mentioned Il. 4, 296, is brother of Melampus, accord. to Od. 15, 225 seq. is uncertain. 2) an Athenian, Il. 13, 691. 3) a Trojan, Il. 20, 460.

βιάω, ep. form for **βιάζω**, q. v.

βιβάς, αστ, ἀν, part. from the obso. **βιβη-**, a form of **βαίνω**, comm. **μαρὰ βιβάς**, long striding, with **ὑψι**, Il. 13, 371.

βιβάσθων, ονται; ον, part. from the obso. **βιβανθω—βαινω**, always with **μαρά**, taking long strides, * Il.

βιβάω, ep. form of **βαίνω**, **to stride**. **πέλω-ρα βιβῆ**, he strode prodigiously, h. Merc. 225; imperf. **ἔβιβασκεν**, h. Ap. 133; also part. **βιβών**, **βιβώσαι**, Il. 3, 22. Od. 11, 539.

βιβρώσκω (fut. **βρώσων**), aor. 2 **ἔβρων**, ep. h. Ap. 127; perf. **βιβρώσα**, fut. pass. **βεβρώσομαι**, to eat, to devour, to consume, with accus. Il. 22, 94; and with gen. Od. 22, 403. **χοή-μετα κακῶς βεβρώσθαι**, the property will be riotously consumed (ep. form **βεβρώθω**).

βίη, ἡ, ep. for βία, ep. dat. βιηφη, 1) **strength, force, spoken chiefly of bodily power, rarely of mental**, Il. 3, 45; also of brutes and inanimate things, **ἀνέμων**; Homer often uses it periphrastically of distinguished men, like **μένων, σθίνως**, etc. e. g. **Πριάμοιο βίη**, the force of Priam = the powerful Priam, Il. 3, 105; so **Διομήδεος**, and with an adj. **Ἡρα-κλητην**, the power of Hercules, Il. 2, 665. 11, 649. 2) **violence, comm. in plur. violent acts**, Il. 5, 521. Od. 15, 329.

Βιέρωρ, ορης, ὁ, ep. for **Βιάνωρ**, a Trojan, slain by Agamemnon, Il. 11, 92.

* **βιοθάλμιος, ον** (**θάλλω**), **in the vigor of life, in the bloom of vigorous life**, h. Ven. 190.

βίος, ὁ, life, life-time, * Od. 15, 491; and Batr.

βιός, ὁ, a bow, = **τόξον**, Il. and Od.

βιοτή, ἡ=βίοτος, **life**, Od. 4, 565. †

* **βιότης, ητος, ἡ=βίοτος**, h. 7, 10.

βιότος, ὁ (**βιόω**), **life, as moiety βιότοιο, the measure of life**, Il. 4, 170. 2) **the means of living, bona vitæ, property, ἀλλότριος, another's property**, Od. 1, 160. 377.

βιόω (**βιος**), aor. 2 **ἔβιων**, infin. **βιάνται**, aor. 1 mid. **ἔβιωσαμην**, 1) **to live, spoken of men and beasts**. 2) **to restore life, to save life**. **σὺ γάρ μ' ἐβιώσαο**, thou hast saved my life, only O.I. 8, 468. On **βιόμεσθαι**, h. Ap. 529, see **βίόμαι**.

βιόπτο, βιόωται, βιόωτο, see **βιάζω**.

* **βλαβερός, ἡ, ον** (**βλάπτω**), **injurious, hurtful**, h. Merc. 36.

βλάβω, th. of **βλάπτω**, obso. except in **βλάβεται**, see **βλάπτω**.

* **βλαστός, ἡ, ὁ**, **crooked, bent outwards**, spoken chiefly of the feet, crooked-legged, Batr. 299.

βλάπτω (**βλάβω**), aor. 1 **ἔβλαψα**, perf. pass. **βεβλάψαμαι**, aor. 1 pass. **ἔβλαψθην**, aor. 2 pass. **ἔβλαψην**, Il. 23, 461 (from **βλάβω** only **βλά-**βέται occurs), 1) **to impede in running, to obstruct, to hinder**, with accus. Od. 13, 29; **τινὰ κελεύθουν**, to hinder one from returning, Od. 1, 195; **γούρατα**, to lame any one's knees, Il. 7, 271; hence, pass. **βλάπτεται γού-**ρατα, Il. 19, 166. **βλάπτεται** (for **ἔβλαψθεται**) **ἄρματα καὶ ἴππα**, chariots and horses were hindered, remained behind, Il. 23, 545. **βέ-λευντα Διόθεν βλαφθέντα**, arrows obstructed by Jupiter, or rendered ineffectual, Il. 15, 489. **βλαφθῆται τὸ δέρμα**, to be held in a

branch, to be entangled, Il. 6, 39; *τὸν ἀστέλλει*, Il. 15, 647; *κατὰ κλόνον*, to be impeded in the tumult of battle, Il. 16, 331. 2) Metaph. *to confuse, to astound, to mislead, φρίνεις*, Il. 15, 724. Od. 14, 178; also without *φρίνεις*, Il. 9, 507. Od. 21, 294; and *βλασφεμίεις*, Il. 9, 512; hence: *βλάψεται ἄγροπτης*, the orator is confused, Il. 19, 82. 2) *to injure, to hurt*, Batr. 180; in Hom. only *βεβλημένος ἥτος*, wounded in heart, once Il. 16, 660; still others, more correctly: *βεβλημένος*, see Spitzner ad loc.

βλεῖο, see βάλλω.

βλεμειάνω, *to feel one's strength, to be arrogant, to be proud*, always with *σθένει* of one's strength, *Il. 8, 337. 2) In the Batr. 275, *to desire earnestly, to strive for, to threaten*.

**βλέπω*, *to see*; with accus. *όρμους*, Batr. 67.

βλέφαρον, *τόν* (*βλέπω*), *the eyelid*, in plur. Il. 10, 26. Od. 5, 271 [dual Od. 17, 490; also with var. lec. in Il. 10, 187.]

βλήγεται, ep. for *βλήγηται*, see βάλλω.

βλήμενος, *η, ον*, see βάλλω.

βλῆγρος, *τόν* (*βάλλω*), *a cramp or nail*. *ξυτούν κολλητούν βλῆγρουσι*, a pike fastened with cramps (rings) or nails, Il. 15, 678. † (less probably, joint).

βληχή, *ή*, a word derived from the sound, *the bleating of sheep*, *βίωρ*, Od. 12, 266. †

βλοστόντος, *ή, ον*, *honorable, manly; terrific, savage* (*δεινός, σιννός*, Eustath.), *όφρύς*, *πρόσωπα*, *Il. 7, 212. 15, 608.

βλοσνρώπης, *ή* (*ἄνη*), *of frightful look*, epith. of Gorgo, Il. 11, 36. †

βλωθρός, *ή, ον* (*βλάσκω*), *growing up, shooting up, slender*, spoken of trees, Il. 13, 390. Od. 24, 234.

βλάσκω, poet. (for *μλάσκω* from *μόλω*), aor. 2 *βλαστοί*, perf. *μέμβλωκα* (for *μέμβλωκα*), *to go, to come*, spoken of ships, Il. 15, 720; also metaph. chiefly of time, Il. 24, 781. Od. 17, 190.

βοάγριον, *τόν* (*βοῦς* — *ἄγριος*), *a shield formed of the wild-ox hide* (*βόαγρος*), Il. 12, 22. Od. 16, 296. [Others derive it from *βοῦς* and *ἄγριος*, hence: *de bove captum, i. e. scutum corio bubulo tectum*. Cf. Jabrb. Jahn und K., März 1843, p. 256; and Schol. ad Il. 12, 22, where the idea of wildness is not introduced.]

Βοάγριος, *ή*, *a stream in Locris near*

Thronium, which in Strabo's time was called *Μάνης*, the raging, Il. 2, 533.

βοάω (*βοή*), fut. *βοήσω*, aor. 1 *ἔβόήσα*, part. *βοήσας*, Ion. contr. *βόνας*, Il. 12, 337; ep. pres. indic. *βοάῃ* for *βοῇ*, *βοώσων* for *βοῶσιν*, part. *βοόων* for *βοῶν*, etc. 1) *to call aloud, to cry, spoken chiefly of heroes; of animals: of the cock, to crow, Batr. 193; of inanimate things: to resound, to roar, to re-echo. κύμα βοάῃ ποτὶ χίρσον, the wave roared upon the land, Il. 14, 394; ἡμέρες βοώσων (poet. for *βοῶσιν*), Il. 17, 265.*

βοέη, fem. from the following.

βόειος, *η, ον*, and *βόεος*, *η, ον* (*βοῦς*), *relating to cattle, made of ox-hide*. *ἡ βοΐη* and *ἡ βοέη*, subauid. *δορά*, *ox-hide*, Il. 11, 843; then a) *a shield covered with ox-hide*, Il. 5, 542 (as Il. 10, 155, *φυὼν βόες*). b) *a thong*, h. Ap. 487. 503.

βοένις, *ης, ὁ*, *a thong of ox-hide attached to the sails*, Od. 2, 426. 15, 291. h. Ap. 407.

βοή, *ή, η*, *a cry, a loud call, also a cry of grief, lamentation*, Od. 14, 265; espec. *the battle-cry, the tumult of battle*. *βοΐη ἄγαθός*, a common epith. of distinguished heroes, in reference to their loud voice of command, good in the battle-cry [or in the battle itself, Passow]. 2) Metaph. spoken of the *sound of instruments*, Il. 18, 495; of the *noise, tumult of the sea*, Od. 24, 48.

Βοηθόδης, *ον, ὁ*, *son of Boethous = Eteoneus*, Od. 4, 31.

βοηθός, *ον* (*θέω*), *hastening to the tumult of battle, swift in battle*, spoken of heroes, Il. 13, 477; *ἄρμα*, Il. 17, 481.

βοηλασίη, *ή* (*ἐλαύνω*), *the driving off of cattle, the plunder of cattle*, the common kind of robbery in the Homeric age; and gener. *plundering, robbery*, Il. 11, 672. †

βοηνής, *νός, ή*, Ion. for *βόησις*, *the act of calling, crying, clamor*, Od. 1, 369. †

βοθρός, *ό* (related to *βάθος*); *a hole, ditch, pit*, Il. 17, 58. Od. 11, 25.

Βοιβη, *ή*, a town in Pelasgiotis, in Thessalia, not far from Pheræ; now *Bio*, Il. 2, 712; hence: *Βοιβης, ιδος, ή, Βœbean; ίμμην*, the Bœbean lake, near the town thus called, Il. l. c.

Βοιότιος, *ίη, ιον*, *a Boeotian, an inhabitant of Boeotia, a district in Hellas, which derived its name from Boeotus, or from its rich pastures*, Il. 4, 294.

(βολέω), obs. theme of βεβόλημαι, see βάλλω.

βολή, ἡ, a cast, the act of throwing; metaph. as βίλος, αἱ βολαὶ ὀφθαλμῶν, the glance of the eyes, *Od. 4, 150.

βόλομαι, ep. for βούλομαι, q. v.

βομβέω (from βόμβος), fut. ἥσω, to give a hollow sound, to rattle, spoken only of falling bodies, Il. and Od.

βόδων, ep. for βοῶν, see βοῶν.

*βορβοροχοίτης, mud-tier, name of a frog (from βόρβορος, slime, and κοίτη, bed), Batr. 229.

Βορέης, αο, δ, ep. for Βορέας, gen. Βορέω, Il. 23, 692; 1) the north wind, or, more exactly, the north-northeast. 2) Boreas, as a mythic personage, son of Astraeus and Eos, Hea. Th. 379; he dwelt in Thrace, Il. 9, 5. He is sire of the mares of Erichthonius, Il. 20, 205. (Βόρεης, Il. 9, 5.)

βόσις, ιος, ἡ (βόσκω), food, pasture, Il. 19, 268. †

βόσκω, fut. βοσκήσω, I) to pasture, to drive to the pasture, spoken of a herdsman. βοῦς, Il. 15, 548. [cf. Spitzner ad Il. 16, 150.] 2) to feed, to nourish, primarily of animals, but also of men: τινά, Od. 14, 325; and γαστήρα, to fill the stomach, Od. 17, 228. 559. II) Mid. to pasture or feed oneself, to graze, spoken of animals, κατά τι, Il. 5, 162 [also absol. Od. 12, 355]. 2) to crop, to feed upon; with accus. ποιητη, h. Merc. 232. cf. 559.

βοτάνη, ἡ (βόσκω), pasture, food, grass, Il. 13, 493. Od. 10, 411.

βοτήρ, ἥρος, ὁ (βόσκω), a herdsman, Od. 15, 504. †

*βοτῆς, οῦ, ὁ = βοτήρ, Epigr. 11, 1.

βοτός, ἡ, ὁν (βόσκω), pastured, fed; τὰ βοτά, every thing which is pastured, cattle, Il. 18, 521. †

βοτύδον, adv. (βότρυς), in clusters, like grapes, πέπονται, Il. 2, 89; said of bees. †

βότρυς, ὕνος, ἡ, the grape, a cluster of grapes, Il. 18, 562. † h. 6, 40.

βοῦ (βοῦς), often in composition indicates that which is very great, prodigious, e. g. βούβρωστις, etc.

βούβορος, ον (βόσκω), grazed by cattle, Od. 13, 246. †

βούβρωστις, ἡ (βοῦς, βιβρώσκω), prop. bulimy, voracious hunger, and gener. hunger, poverty, want, Il. 24, 532. †

βονβών, ὄνος, ὁ, the groin, the pudendum, the thigh, Il. 4, 492. †

βονγάιος, ὁ (γαῖω), one who is proud of his strength, a boaster, only as a term of reproach, Il. 13, 824. Od. 18, 79.

Βούδειον, τό (ἢ Βούδια, Steph.), Il. 16, 572; a town of uncertain position, prob. a town in Magnesia, according to Steph., or in Phthiotis, according to Venet. Schol.

βονκολέω (βονκόλος), to pasture cattle; with accus. of βοῦς, Il. 21, 448. 2) Mid. to feed, to graze, Il. 20, 221.

Βονκολίδης, ον, ὁ, son of Bucolus == Sphelias, Il. 15, 338.

*βονκολίη, ἵ, a herd of cattle, h. Merc. 496.

Βονκολίων, ωνος, ὁ, eldest son of Laomedon, husband of Abarbarea, Il. 6, 22.

βονκόλος, ὁ, a herdsman (from βοῦς and the obsol. κολέω), with ἀνήρ, Il. 13, 571. Od. 11, 293.

βονκεντής, ον, ὁ (βονκενώ), counsellor, senator; as adj. γέροντες, the old men of the council, Il. 6, 114. †

βονκενώ (βονκή), fut. σω, aor. 1 σα, and aor. 1 mid. σάμην, 1) to hold a council, to consult, to deliberate, absol. Il. 2, 347; often with βονκήν, to give counsel, Il. 9, 75. 10, 147; to hold a council, to deliberate, Il. 10, 415; τινι, to counsel any one, to consult for any one, Il. 9, 94. 2) to plot, to decide upon, to purpose; with accus. ὅλεθρον, φύξιν, κέρδεα, ὅδον φρέσιν, Od. 1, 144; and with dat. of the pers. τι τινι, to purpose any thing against any one, with infin. following, Il. 9, 458; also περὶ τινος, Od. 16, 234; ἐς μιαν, sc. βονκήν, to take like counsel, to be unanimous, harmonious, Il. 2, 379. II) Mid. to advise oneself, to form a resolution, to decide, to purpose; with accus. ἀπάντην, Il. 2, 114; βονκεντιν τινα, h. Merc. 167, in false Greek; hence Hom. connects ἐμὲ and σὺ with ἐπιβήσομαι, cf. Franke ad loc.

βονκή, ἡ, counsel which one imparts, advice, Il. 2, 55. 10, 147. 2) purpose, will, resolution, espec. of the gods, Il. 12, 235. Od. 8, 82. 3) a council or assembly, as βονκὴ γερόντων, the assembly of the elders, in distinction from ἀγορά, q. v. Il. 2, 143. 194.

βονκηφόρος, ον (φέρω), giving counsel, who deliberates, epith. of sovereigns in the Il. and of the ἀγορά in Od. 9, 112.

βούλομαι, ep. βόλομαι (only βόλεται, Il. 11, 319; βόλεσθε, Od. 16, 387), fut. βονκήσο-

μετ., h. Ap. 264, 1) *to will, to wish* (accord. to Buttm. Lex. I. p. 26, *βούλομαι* is distinguished from *έθέλω*, the latter expressing a mere wish, or proclivity, whereas the former expresses an active willing, with purpose; still in Hom. *βούλομαι* also stands for *έθέλω*); with accus. *τι*, any thing, Il. 3, 41; comm. with infin. or with accus. and infin. Il. 1, 117. Od. 16, 387. *Ζεὺς Τρώσσιν* *έβούλετο κύδος ὀργῆς*, Jupiter wished to bestow glory upon the Trojans, Il. 11, 79. cf. 319. 2) *τι τινι*, without infin. *to grant, to purpose, to accord* any thing to any one, *Τρώσσιν βούλετο νίκην*, said only of the gods, because with them to will and to accomplish are identical, Il. 7, 21. 2) *to wish rather, to prefer*; with *ἢ* or *ἥτερον* following: *βούλομ' ἔγα λαὸν σόον ἐμμετραι ἢ ἀπολέσθαι*, I would rather that the people should be safe than that they should perish, Il. 1, 117. 11, 319. Od. 3, 232; sometimes also without *ἢ*, Il. 1, 112.

βούλυτός, *ἢ* (*λνω*), subaudit. *καιρός*, the time when the cattle are unyoked; this took place at sunset; in Hom. only adv. *βούλυτός*, *at evening*, Il. 6, 779. Od. 9, 58.

βούληξ, *ῆγος, ἢ* (*πλήσσω*), prop. adj. goading the oxen; in Hom. subst. *an ox-goad, stimulus*, Il. 16, 135. †

Βουράσιον, *τό*, a town in Elis, on the borders of Achaia; in the time of Strabo, a territory in addition had this name (perhaps from *πράσον*, a leek), Il. 2, 615.

βοῦς, *βοός, ὁ* and *ἣ*, dat. plur. *βοντι*, ep. *βοτεται*, *a bull, an ox, a cow*; also *βοῖς ἄρσην* and *ταῦρος βοῦς*, Il. 17, 389. 2) *ἡ*, subaud. *ἀσπίς*, a shield covered with ox-hide, Il. 7, 238 (where the Dor. accus. *βῶν* is found), Il. 12, 105.

βουρόνιο (*βουρόνος*), *to slaughter cattle*, Il. 7, 466. †

***βουρόνος**, *ον* (*φοείω*), *slaughtering or sacrificing cattle*, h. Merc. 436.

βοῶτις, *ιδος, ἡ* (*βοῦς, ὄμψ*), *ox-eyed*, i. e. *large-eyed*, epith. of distinguished women, Il. 3, 144, and of the majestic Juno, Il. 1, 551.

Βοώτης, *ον, ὁ* = *βούτης*, *the herdsman*, in Homer the constellation of *Arcturus*, near the Great Bear; so named by the Ionians, who made the Great Bear a wagon, Od. 5, 272.

βραδύς, *εῖα, ὁ*, compar. *βραδύτερος* and *βράστων*, superl. *βράστος* and by metathesis *βράδιστος*, Il. 23, 310. 530; *slow, sluggish*;

spoken also of the mind, *dull, stupid, νοός*, Il. 10, 226.

βραδυτής, *ητος, ἡ* (*βραδύς*), *slowness, sluggishness*, Il. 19, 411. [†]

βράστων, *ον*, compar. of *βραδύς*, Il. 10, 226.

βράχιον, *ιονος, ὁ*, *the arm; πρωνυμός*, the upper part of the arm, *the shoulder*, plur. Od. 18, 69.

βράχω, a word derived from the sound it describes, *to crash, to rattle, to creak, to resound*, spoken chiefly of inanimate things; of the rattling of armor, Il. 4, 420; of the creaking of a chariot, Il. 5, 635; of the resounding of the earth, Il. 21, 387; and of the roaring of a river, Il. 21, 9. 2) Of living beings: *to cry, to roar*; of the wounded Mara, Il. 5, 863; of a horse, Il. 16, 468 (where Spitzner, however, with probability, understands the noise of his fall).

***βρέγμα**, *ατος, τό*, *the upper part of the head, in the skull*, Batr. 231.

βρέμω, *fremo*, *to murmur, to roar, to resound*, spoken of the sea, Il. 4, 425; in like manner the mid. *βρέμομαι*, Il. 2, 209; and of the wind, Il. 14, 399.

βρέφος, *τό*, *the embryo in the womb*, Il. 23, 266. † later an infant (related to *τρέφω*).

βρεγμός, *ὁ* = *βρέγμα*, *the upper part of the head*, Il. 5, 586. †

Βριάρεως, *ὁ*, a hundred-handed giant, see *Aιγαλον* (*the strong*).

βριάρος, *ἥ, ὅν* (*βριάω*), *strong, stout*, epith. of the helmet, *Il. 11, 375.

βριζώ, poet. (related to *βρίθω*), *to feel heavy; gener. to be drowsy, to be inactive*, Il. 4, 223. †

βριηνός, *ον* (*ἀπύω*), *crying aloud, roaring*, epith. of Mars, Il. 13, 521. †

βρεθοσύνη, *ἥ* (*βριθύς*), *heaviness, burden, load, weight*, Il. 5, 839. 12, 460.

βριθύς, *εῖα, ὁ* (*βρίθω*), *heavy, burdensome, weighty*, always epith. of the spear, *ἔγχος*, Il. and Od.

βρίθω, fut. *βρίσω*, h. Cer. 456; aor. 1 *βρίται*, perf. 2 *βρέβιθα*, with pres. signif. and mid. 1) *to be heavy, to be burdened, weighed down, τινὶ and τινός, σταφυλῆσι μέγα βριθοντα ἀλοή*, a vineyard heavily laden with grapes, Il. 18, 561. *βεβρίθει* (subaud. *ναῦς*) *σάκεσσι καὶ ἔγχειν*, Od. 16, 474. cf. 19, 112. *ταρσοι μὲν τυρῶν βριθον*, Od. 9, 219. 15, 334; also mid. *μήκων καρπῷ βριθομένη*, a poppy loaded with fruit, Il. 8, 307; and with the

idea of an oppressive surcharge, ὑπὸ λαλάπι πᾶσα βέβηθε χθών, the whole earth is burdened with the tempestuous rain, Il. 16, 384; metaphor. ἔρις βεβηθύνα (for βαρεῖα), Il. 21, 385. 2) to have preponderance, to be superior, in aor. 1 ἐδνοις βρίσας (prevailing by bridal gifts, V.), Od. 6, 159; spoken of an overpowering multitude: to press hard, to prevail, Il. 12, 346. 17, 233. 512.

*βρίμη, ἡ, rage, anger, noise, h. 28, 10.

*βρισάρματος, ον (ἄρμα), loading a wagon, epith. of Mars, h. 7, 1. cf. Il. 5, 839.

Βρισηής, ἴδος, ἡ, daughter of Brises, *Hippodamia*, a female slave of Achilles, who had slain her husband Mynes and her brothers, Il. 19, 291–300. Agamemnon took her from him, Il. 2, 689 sqq.

Βρίσης, εος, ep. ηος, ὁ, son of Ardys, king of the Leleges of Pedaus, or a priest in Lyrnessus, Il. 2, 689. 1, 392.

βρομέω (βρόμος), to hum, spoken of gnats, Il. 16, 642. †

βρόμος, ὁ (βρίμω), roaring, crackling, spoken of fire, Il. 14, 896. † 2) Of the loud sound of flutes, h. Merc. 452. h. 26, 10.

Βροντάω (βροντή), aor. 1 ἐβρόντησα, to thunder, always spoken of Jupiter. Il. 8, 133. Od. 12, 415.

βροντή, ἡ, thunder, Διός, Il. 13, 796; Ζηνός, Od. 20, 121.

βρότεος, ον, ep. for βρότεος (βρότος), mortal, human, φωνή, Od. 19, 545. † h. Ven. 47.

βροτόεις, εσσα, εν (βρότος), sprinkled with blood, bloody; ἔφαρα, bloody spoils, Il. 6, 484; once βροτόειτ' ἀνδράγρια, *Il. 14, 509.

βροτολιγής, ον (λοιγός), man-destroying, man-killing, epith. of Mars, often in Il.; once Od. 8, 115.

βροτός, ὁ, ἡ, mortal, prop. adj. βροτός ἀνήρ, Il. 5, 604; often as subst. a mortal, a man, and ἡ βροτός, a mortal woman, Od. 5, 334 (related to μόρος).

βρότος, ὁ, the blood which is flowing from a wound or which has already coagulated, gore, always with αἷματόεις; according to Voss, bloody slaughter, Il. 7, 425; μέλις, Od. 24, 189 (Ætol. from φέω, φότος).

βροτώω, to make bloody; βεβροτωμένα τεύχεα, arms defiled with blood, Od. 11, 41. †

βρόχος, ὁ, a noose, a knot, for suspending, *Od. 11, 278. 22, 472.

*βρύκω, ξω, to bite, to tear by biting, prop. to gnash with the teeth, Epigr. 14, 13.

Βρῦσαι, ep. for **Βρῦσα**, an old town in Laconia, south of Sparta, Il. 2, 583 (perhaps from βρύσις, ἡ, welling up).

βρύχαμαι, depon. mid. perf. βεβρύχα, to roar, to howl, to murmur; Homer has only the perf. and pluperf. with pres. signif.; spoken of the shriek of one falling with a mortal wound, Il. 13, 393. 16, 486 (not ‘gnashing the teeth’); and of the noise of waves, Il. 17, 264. Od. 5, 412. 12, 242.

βρύνω, to overflow, to be swollen, distended, full. ἔρος ἀνθεῖ βρύει, is distended with bloom, bursts into flower, Il. 17, 56. †

βρώμη, ἡ, poet. for βρῶμα, food, connected with ποτής, *Od. 10, 177. h. Cer. 394.

βρῶμις, ιος, ἡ (βιβρῶμις), the act of eating, food, in distinction from πόσις, Il. 19, 210. Od. 1, 191.

*βρωτός, ἡ, ον, adj. verb. (βιβρῶμις), eaten, edible, Batr. 30.

βρωτύς, ον, ἡ = βρῶμις, Il. 19, 205. Od. 18, 407.

βύβλιος, η, ον, made of papyrus, ὄπλον γεός, Od. 21, 391. † According to Eustath. not here the Egyptian paper-plant, from the inner bark of which ropes were made, but either hemp or tree-bark. Voss translates, ‘from the bark of the byblus.’

*βυθός, ὁ, depth, abyss, Batr. 119.

βύκτης, ον, ὁ (βύω), blowing, blustering, roaring, ἀνέμοι, Od. 10, 20. † [Conf. Jahrb. Jahn und K., März 1843, p. 256.]

*βίρσα, ἡ, skin, hide, Batr. 127.

βύσσοδομεύω (δομέω), prim. to build in the depths; hence metaph. to meditate, to purpose any thing secretly; only in a bad sense, κακὰ φρεστού, to purpose evil secretly in the heart, Od. 8, 273. 17, 66; μύθους τὰ φρεστού, Od. 4, 676. *Od.

βύσσός, ὁ = βυθός, depth, Il. 24, 80. †

βύω, fut. βύσω, perf. pass. βέβυτομαι, to stop up, to fill up, τινός, with any thing; τάλαρος νήματος βεβυσμένος, a basket filled with yarn, Od. 4, 134. †

βύλος, ἡ (prob. from βύλλω), a cloud, a lump of earth, Od. 18, 374. †

βωμός, ὁ (βαύω), an elevation, a support, upon which something is placed, a pedestal, a base of a statue, Od. 7, 100; a stand for a chariot, Il. 8, 441. 2) Espec. an altar, often ἱερὸς or θεῖον βωμοί. βωμός is distinguished from ἰσχάρα by having steps or an ἀνάβασις, cf. Nitzsch on Od. 2, p. 15.

[*βῶν*, Il. 7, 228, see *βούς*, and cf. Butt. Gram. § 50, note 2.]

Βῶρος, ὁ, 1) son of Perieres, husband of Polydora, daughter of Peleus, Il. 16, 177; cf. Apd. 3, 13. 2) father of Phæstus from Tarse in Lydia, Il. 5, 44.

βάσαρτι, see *βοῶν*.

βωστρέω, to call, to call to, for help, τινά,

Od. 12, 124. † [from *βοάω* lengthened, like *λαυτρέω*.]

βωτιάνειρα, ἡ (*βόσκω*, ἀνίρ), man-nourishing, nurse of heroes, epith. of Phthia, Il. 1, 155. †

βώτωρ, ορος, ὁ, ep. (*βόσκω*), herdsman, connected with ἀνίρ, Il. 12, 302. Od. 14, 102.

Γ.

Γ, the third letter of the Greek alphabet, and hence the sign of the third rhapsody.

γαῖα, ἡ, like *ἄτα*, poet. for *γῆ* (which form rarely occurs in Homer, Il. 21, 63. Od. 11, 67, etc.), 1) the earth, the ground, the land, in distinction from the heavens or the sea, Il. 8, 16. 46. 479. 2) land, region, often with *πατρὶς*, father-land, country; in the plur. also often spoken of islands, Od. 8, 284. 3) earth, ground, Il. 2, 699. 15, 715; also dust. *ὑμεῖς πάντες υδωρ καὶ γαῖα γίνοισθε*, to become earth, dust, Il. 7, 99; hence also *χωρὶ γαῖα*, spoken of Hector's corse, Il. 24, 54.

Γαῖα, ἡ, pr. n. *Gaea* (Tellus), wife of Uranus (Cælus), mother of the Cyclopes, Titans, etc. h. 30, 17; μήτηρ πάντων.

Γαιός, η, or (*γαῖα*), springing from Tellus. *Γαιός νιός*, son of Tellus = *Tityos*, Od. 7, 324.

γαιόχος, ος (*ἴχω*), earth-holding, earth-embracing, epith. of Neptune; earthquakes being, on the one hand, ascribed to him (see *ἴστριχθων*), and he could, on the other, hold together and secure the earth (Voss, *earth-girdling*, not however with perfect propriety, since *ἴχων* is in Homer never equivalent to *cingere*, and Neptune is god only of the Mediterranean sea); later, earth-defending, cf. Cammanns Vorsch. p. 173. Il. 9, 183. Od. 1, 68.

γαῖω, only part. pres. to be proud of any thing, to exult in, always with *κύδει*, one's strength; spoken of Jupiter, Mars, etc. * Il. 1, 405 (an old theme, to be seen in many derivatives, as *γάνημα*, *γηθέω*, etc.).

γάλα, *γάλακτος*, τό, milk, λευκόν, Il. 4, 434. Od. 4, 88.

γαλαθηνός, ὁ (*θησαθαι*), milk-sucking; hence young, tender, *νερβόι*, * Od. 4, 336.

* *Γαλαξανόρη*, ἡ, a nymph, companion of Proserpine, h. Cer. 423.

Γαλάτεια, ἡ, daughter of Nereus and Doris, Il. 18, 45.

* *γαλέη*, ἡ, a weasel, a marten, Batr. 5.

γαλήνη, ἡ, quiet, rest, serenity, a calm, espec. spoken of the sea. *γαλήνη τηρεμή*, a windless calm, Od. 5, 392. 2) the quiet surface of the sea. *ἔλαύνειν γαλήνην* [to proceed during a calm, Passow], * Od. 7, 319.

γάλως, gen. *γάλω*, ἡ, nom. pl. *γάλωε*, sister-in-law, husband's sister, * Il. 3, 122.

γαμβρός, ὁ (*γόμος*), any one related by marriage; hence 1) son-in-law, most freq. 2) brother-in-law, sister's husband, Il. 5, 474. 13, 464.

γαμέω (*γάμος*), fut. *γαμέσω* and *γαμέω*, Il. 9, 391; aor. 1 *ἔγημα*, fut. mid. *γαμέσομαι*, poet. *στ*, Il. 3, 394; aor. 1 *ἔγημάμιν*, 1) Spoken of the man, to take a wife, to marry, τινά, also *ἄλοχον*, Il. 9, 399; also in a mere physical signif. Od. 1, 36. 2) Mid. spoken of the woman, to get married, to marry, τινί, Od. 18, 269. b) Of the parents, to give in marriage, to marry, *γυναικα τινί*, Il. 9, 394.

γάμος, ὁ, a marriage, 1) As a festal day, a wedding. *γάμος τείχειν ἀφτύειν*, to prepare the nuptial solemnity, Od. 1, 277. 4, 770; espec. *nuptial feast*, Il. 19, 299. Od. 1, 226 (in distinction from *εἰλαντη*). Od. 4, 3. 3) *nuptials*, wedlock, Od. 18, 272. Il. 13, 382.

γαμφηλαί, αἱ (related to *γνάμπτια*), the jaw-bones, the cheeks, only plur. * Il. 13, 200.

γαμψάνυξ, υγος, ὁ, ἡ (*ὄρυξ*), with crooked claws, epith. of birds of prey, *αιγυπτιοί*, Il. 16, 428. Od. 16, 217.

γανάω (*γάνος*), *to gleam, to glitter, to shine, only part. pres. γανώντες, γανώσαι, ep. for γανώντες, γανώσαι, prim. spoken of polished metals, Il. 13, 265; of garden-beds: πρασιά γανώσαι, splendid beds, Od. 7, 128; of a flower, h. Cer. 10.*

γάνυμαί, depon mid. (γαλω), fut. γανόσουμαί, ep. σσ, to be glad, to be delighted, to rejoice in, with dat. ἀνδρὶ οὐκ γανύσσεται, Il. 14, 504; also γάνυται φέρνα, he is glad at heart, Il. 13, 493. Od. 12, 43.

Γανυμήδης, εος, ὁ, accus. εα and ην, son of king Tros in Troy, great-grandson of Dardanus, the most beautiful youth of his time; he was borne off by Jupiter, through the instrumentality of an eagle, and chosen by him as cup-bearer instead of Hebe, Il. 5, 266; and 20, 232 (of cheerful disposition).

*γάρ, conj. (γέ, ἄρα), for, since, because, employed in assigning a reason. This particle, which never stands at the beginning of a sentence, unites properly the signif. of γέ and ἄρα, and is used in introducing a proof, an explanation, a supplement, and a consequence. It can generally be translated *for*, although, with the exception of the Hom. γάρ τε, it never annexes a clause so closely to the preceding. 1) In introducing a proof and explanations: *for, because, namely*. The explanatory signif. is especially preponderant, when a demonstrative pronoun or subst. precedes, Il. 1, 9, 12, 55, 8, 148. As a peculiarity of the Greek language, note the following: a) Very common is it for the explanatory clause with γάρ to precede the clause to be explained, in which case it must be translated *indeed*, or *since*, Il. 1, 423. 7, 73. The following clause is introduced by τῷ: πολλοὶ γάρ τεθνάσιν Ἀχαιοὺ—τῷ σε χρη—παύσαται, Il. 7, 328. Most frequently it follows an address, Od. 1, 337. 10, 174. 190. 226. b) Often the clause to be proved must be supplied from the connection, Il. 11, 408. Od. 10, 501. 2) In introducing a supplement or consequence; here belongs γάρ, a) In exclamatory and optative clauses: αἴ γάρ, εἴ γάρ, q. v. b) In questions: τίς γάρ, for who; πᾶς γάρ, Il. 1, 122. 10, 424. 18, 182. 3) In connection with other particles: ἀλλά γάρ, *al enim, sed enim*, in which use the proving clause sometimes follows, but is generally omitted, Il. 7, 242. Od. 14, 355; γάρ δέ, for indeed, Il. 2, 301. Od. 5, 23; γάρ*

οὖν, for now; γάρ δα, for certainly; γάρ τε, for, Il. 1, 81; γάρ τοι, for certainly; οὐ μέν γάρ, for certainly not, Il. 24, 66. cf. Roest p. 706. Kühner § 629. [καὶ γάρ, for indeed, Il. 3, 188. 4, 43; καὶ γάρ δα, for indeed now, Il. 1, 113.]

Γάργαρος, τό, the southern point of Mount Ida in Troas, on which stood a temple of Jupiter, Il. 8, 48. 14, 292. (As appellat. multitude, fullness.)

γαστίρ, ἡ, ἔρος, contr. γαστρός, ἡ, the belly, the paunch, venter; the womb, Il. 6, 58. 2) Chiefly, the stomach; hence, appetite, greediness. βόσκειν γαστρία, to fill the stomach, Od. 17, 228. Batr. 57; but γαστίρι νέκυν πενθῆσαι, to mourn for one dead with the stomach, i. e. by fasting, Il. 19, 223. 3) stomach, a stomach-sausage, a stomach filled with minced meat, Od. 18, 44.

γάστρη, ἡ, the belly, a round belly of a vessel, Il. 18, 348. Od. 8, 437.

γανλός, ὁ [but γανλός, ship], a milk-pail, a pail, Od. 9, 223. †

**γανγόω (related to γαλω), to make proud, mid. to conduct proudly, to pride oneself, Batr. 267.*

(γάω), obsol. theme fr. which the ep. perf. γείγα for γείγονται is derived, see γείγραψαι.

*γδοντέω, poet. for δοντέω = δοντέω. γέ, an enclitic particle, marking the emphatic character of an idea, and giving it prominence. It stands always after the word to which it gives force. It can sometimes be translated by *truly, indeed, still, at least*; but can generally be expressed only by emphasis of voice. γέ serves consequently 1) To give prominence to an idea, whether in amplification or limitation. In this case it cannot generally be translated, but is to be indicated by stress of voice: χόλον γέ, Il. 1, 81; δόρρος εὐ εἰδῶ, εἴ ἐτεόν γέ Ιθάκην τηρεύειν μένειν, Od. 24, 259. Very frequently it stands with personal and demonstrative pronouns: ξύσε, σύε. Also twice in one sentence, Il. 5, 296. 22, 266. εἴ σύει σφι θιμώειν εὐείλοις· κιλομεῖ γάρ εἶσε, Il. 23, 894. cf. Il. 15, 48. On the use of γέ with the pronoun, the following is to be noted: a) When in disjunctive clauses the pronoun is placed in antithesis to itself, or to a substantive separated from it, γέ is found in the second member: αἴπει μοι, ηὲ έχαρις ὑποδάμασαι, η σέγε λαοὶ ἐχθρόφονται, whether thou of thine own accord art overcome (dost*

willingly suffer it), or whether *these* the people hate, etc. Od. 3, 214. cf. 2, 237. Il. 10, 481. 12, 239. In this case the pronoun is for us often superfluous. b) γέ is attached to a pronoun in order to recall with emphasis a preceding idea. For us in this case the pronoun is often superfluous: πατήρ δ' έμος ἀλλοθι γαῖης, ζώει οὕτος η τέθηκεν, Od. 2, 131. cf. 3, 89. Il. 10, 504. The last is true also in adversative sentences. 2) γέ assumes rather the character of a conjunction, and serves to give prominence to the proof or supplement of a clause, and has either an adversative or concessive signif. Od. 19, 86. It is then often connected with relatives and conjunctions, and can be translated by *indeed, at least, certainly, namely.* a) With relatives, as ὃς γέ, οστις γέ, οἷος γέ, Il. 5, 303. Od. 1, 229. b) With conjunctions, εἴ γέ, if indeed, since, εἰ quidem, Od. 5, 529. Il. 1, 393; εἰ μή γέ, Od. 10, 343; ὅτε—γέ, Od. 2, 31; ὅτε—μή—γέ, Il. 13, 319; πρὶν γέ, οὐ πρὶν γέ, namely not before; also repeated πρὶν γέ, πρὶν γέ, Il. 5, 288; ἐπει—γέ, quandoquidem, Il. 1, 299. 3) οὐδέ—γέ, μηδέ—γέ, at least not, Il. 14, 221. γέ with a preceding negat. can generally be translated *never*, Il. 1. 261. Od. 4, 291. γέ μή has an adversat. signif.: but, at, Il. 2, 703. Od. 5, 206. cf. Kühner § 506. Thiersch § 303.

γέγασα, γεγάσσω, γεγαίς, see γίγνομαι.

γέγηρθα, perf. of γηράω.

γέγωντα, poet. perf. with pres. signif. of which the 3 sing. is also imperf. with aor. signif., part. γεγωνός, infin. γεγωνέμεν, plur. γεγωνεῖ. From a pres. γεγωνέω, derived from this perf., the following forms occur: infin. γεγωνέιν, imperf. ἐγεγώνευν, Od. 9, 47; to call audibly, to cry, to proclaim. οσον τε γέγωντος βοήσας, as far as he crying called audibly, i. e. as far as his voice reached, Od. 5, 400. Il. 12, 337; τινί, to call to any one, Il. 8, 227; also μετὰ θεοῖς, Od. 12, 370.

γεγωνέω, see γέγωντα.

γενόμαι (obsol. theme ΓΕΝΩ), aor. 1 ἐγεννάμην, 1) In the pres. only ep. and pass. to be born, to be begotten. οἱ γενόμενει, those who are born, Il. 10, 71. Od. 4, 208. 2) Aor. 1 mid. to bear, to beget, spoken both of mother and father, Il. 5, 800. ἐπήν γενέαν αὐτός, when thou hast begotten them (men), Od. 20, 202 (this is subj. aor. 1, with shortened mood-vowel, γενήνα).

γείτων, οτος, ὁ, neighbor, Od. 4, 16; as adj. neighboring, Od. 9, 48. Batr. 67.

γελαστός, ή, ὡρ (γελάω), laughed at, laughable, ridiculous, ἔργα, Od. 8, 307. † cf. ἄγελαστος.

γελάω, contr. γελά, and ep. γελώω, part. γελώντες and γελώντες, Od. 18, 111; ep. form γελοίω, aor. 1 ἐγέλλοσα, poet. σσ, 1) to laugh, ἐπι τινι, at any thing, Il. 2, 270; μάλα ηδύ, very heartily, Il. 11, 378; δακρυόεν, tearfully, Il. 6, 484; χιλεσιν, with the lips, i. e. apparently, Il. 15, 102; see ἀχρεῖον, ἀλλοτροῖοις γραῦμοις, see the adj. 2) Spoken of inanimate things: ἐρέλασε δὲ πᾶσα περὶ χθῶν χαλκοῦ ἵπτο στεροτῆς, laughed round about, i. e. the whole earth gleamed with the brightness of the brass, Il. 19, 362. cf. h. in Cer. 14.

γελοίω, ep. form from γελάω, aor. 1 ἐγελοίσα, h. Ven. 49; whence γελοίων, 3 plur. imperf. and part. γελοίωντες (γελοίωντες), Od. 20, 390.

γελοῖος, η, or, ep. for γέλοιος (γέλως), laughable, ridiculous, Il. 2, 215. †

γελοίωντες, Od. 20, 390; either poet. for γελώντες, or read with Buttm. γελοιώντες, and derive from γελοίω.

γέλως, ὁ, ΑΕol. for γέλως; γέλων for γέλω stood before Wolf, Od. 20, 346.

γέλω, γελώντες, see γελάω.

γέλωντες, see γελάω.

γέλως, οτος, ὁ, dat. γέλω for γέλωτι, Od. 18, 100; accus. γέλω for γέλωτα and γέλων, Od. 18, 350. 20, 346; a laugh, laughter (more correctly in the dat. γέλω; Buttm. Gram. § 56, note 6. Thiersch Gram. § 188. Kühner Gram. I. § 295, 1.).

γενεή, η, Ion. for γενσά, 1) birth, family, race, descent, Il. 6, 145. 151. 21, 153. γενεῖς καὶ αἵματος, of race and blood, Il. 6, 211. γενεὴ τινος and ἐκ τινος, Il. 21, 157. γενεῖρος τιὸς εὐχόμαι εἶναι, Il. 21, 187. Of steeds: race, stock, Il. 5, 208. 265; hence with τόκος, race and birth, Il. 7, 128. 15, 141; hence, a) birth-place, Il. 20, 340; and with πατρὶς ἄφορα, Od. 1, 407; also of the eagle's eyrie, Od. 15, 175. b) race, stock, family, espec. noble descent, Il. 20, 306. Od. 4, 27. αὐτῷ γαρ γενεὴν ἄγχιστα ἔφειν, Il. 14, 474. c) offspring, descendant, as with Spitzner it is perhaps to be understood in Il. 21, 191. 2) race, i. e. all who belong to a species, spoken of men, espec. those who are contemporary (*æqua-les*), Il. 6, 146; and in like manner, φίλων

γενεὴ, the race (crop) of leaves (*folia uno eodemque vere prognata*); hence also, a) the age of man, a generation, which accord. to Herod. was 33 years, so that three generations amounted to 100 years, Il. 1, 250. Od. 14, 325. b) age in general: *γενεῇ ὄπλοτερος*, Il. 2, 707; *ὄπλοτας*, Il. 9, 38; *πρότερος*, Il. 15, 166. cf. Spitzner Excurs. IX. § 2, p. 7.

γενέθλη, ἡ (*γένος*), 1) birth, generation, race, stock, of men: *εἴραι γενέθλης* or *ἐκ γενέθλης*, Od. 4, 232; of horses: stock, Il. 5, 270. 2) place of origin, origin, *ἀφγυροῦ*, Il. 2, 657. 3) offspring, descendant, h. Ap. 135. cf. Spitzner Excurs. IX. § 3, p. 12.

γενειάς, ἀδος, ἡ, beard, Od. 16, 176. †

γενεῖον, τό (prob. from *γένος*), the chin. *γενεῖον ἄπτεσθαι*, Il. 10, 454. Od.

γενειάω (*γένειον*), aor. *ἔγενειησα*, to become bearded, to obtain a beard, to arrive at manhood, * Od. 18, 176. 269.

γένεσις, ιως, ἡ (*ΓΕΝΩΣ*), generation, creation, origin, spoken only of Oceanus: *θεῶν γένεσις*, * Il. 14, 201.

γενετή, ἡ, poet. for *γενεὴ*, birth. *ἐκ γενετῆς*, from birth, Il. 24, 535. Od. 18, 6. h. Merc. 440.

γενναῖος, η, ον (from *γέννα*, ἡ, ep. for *γένος*), suited to one's descent, inbred, natural. οὐ μοι *γενναῖον*, Il. 5, 253. †

γένος, τό (*ΓΕΝΩΣ*), 1) race, birth, descent, Il. 6, 209; hence *γένος* (accus. absol.) *εἴραι ἐκ τινος*, to spring from any one, Il. 5, 544. *γένος βασιλῶν εἴραι*, to spring from kings, Od. 4, 63; hence also place of birth, father-land, Od. 15, 267. 24, 269. Espec. a) race, family, kindred, Od. 8, 563. 15, 533. b) offspring, descendant, Il. 19, 122; so also with adj. *θεῶν γένος*, Il. 6, 180. 9, 538. 2) race, as the collective body of individuals in a species: *ἰμιθίων ἀνδρῶν*, race of demigods, Il. 12, 23, h. 31, 18; also *βοῶν γένος*, Od. 20, 212. 3) race, in reference to time, the age of man, Od. 3, 248; gener. age: *γένεν τὸτερος*, younger in age, Il. 3, 215.

γέντο, 3 sing. aor. of a theme elsewhere obsool.; accord. to some, Aēol. for *ἥλετο*, *ἥλο*, as *ἥλτο* for *ἥλετο*, he seized, he grasped, with accus. Il. 5, 25. 8, 43. cf. Buttm. Gram. § 114. Rost Gram. § 82, IV. 6.

γέννω, νος, ἡ, accus. plur. *γέννας*, contr. *γέννης*, Od. 11, 320; the cheek-bone, the jaw, both of men and brutes, Il. 11, 416.

ΓΕΝΩΣ, theme of *γέννωμα*.

γεραιός, ἡ, ὅν (γηραιός, not found in Hom.), old, aged, espec. venerable by age; subst. ὁ *γεραιός*, an old man, a venerable sage; αἱ *γεραιόι*, the aged women, matrons, Il. 6, 87. Compar. *γεραιτερος*, η, or.

γεραιόρ (*γέρας*), prop. to distinguish by a gift; and generally, to honor, to distinguish, τινὰ τινοῖσιν, any one with back-pieces, Il. 7, 321. Od. 14. 441.

Γεραιστός, ὁ, *Geræstus*, a promontory and port in Eubœa, orig. a temple and grove of Neptune, now *Cabo Mantelo* or *Lion*, the town is called *Gerastro*, Od. 3, 177.

γέραρος, ἡ, a crane, * Il. 2, 460. 3, 3.

γεραζός, ἡ, ὅν (γεραζω), honorable, venerable, epith. of heroes. Compar. *γεραζερός*, η, or, * Il. 3, 170. 211.

γέρας, αος, τό, plur. ep. *γέρα* for *γέρας*, gen. *γεράων*, related to *γέρας*, 1) a present, a reward, a) a gift to distinguish any one, e. g. a larger portion of meat and wine, Od. 4, 66; or a part of the spoil, Od. 7, 10. cf. Il. 1, 118; also spoken of gods, Il. 4, 49. b) any act performed to honor any one, as to cut the hair in honor of [or mourning for] the dead, Od. 4, 197. Il. 16, 457. 2) office, prerogative, dignity, power, as *τὸ γὰρ γέρας γερόντων*, this is the office of the aged men (viz. to sit in council), Il. 4, 323. Od. 11, 184.

* *γεράζωμος*, ον (*γέρας*), honoring, conferring honor, h. Merc. 122.

Γερήνιος, ὁ, the *Gerenian*, epith. of Nestor, from the town *Gerenia* (*Ιερηνία*, Paus. 3, 21), στ *Gerenon* (*Ιερηνον*, τό, Eust.), in Messenia, where Nestor was educated, whilst Hercules destroyed Pylus, Il. 2, 336.

γέρον, see *γέρας*.

γερούσιος, η, ον, belonging to old men, appertaining to old men as members of the council: *ὅρκος*, an oath which they swore, Il. 22, 119. *γερούσιος οἶνος*, wine of honor, a larger portion of wine by which the eldest were honored at the table of the king, Il. 4, 259. Od. 13, 7-9.

γέρον, οντος, ὁ, voc. *γέρον*, an old man, an elder; *οἱ γέροντες*, the eldest of the nation, who were distinguished by their experience and respectability of character, and whose counsel was first asked by the king, Il. 2, 83. 4, 344. cf. *βούλη* and *βασιλεύς*. 2) As adj. in neut. *γέρον σάκος*, an old shield, Od. 22, 184.

γένω, to cause to taste, in Hom. only mid. *γενόμαται*, fut. *γενόμεται*, aor. 1 *γενετέμεται*, to

taste, τινός; προπόστος Ἀχαιῶν, Od. 17, 413. 2)
Metaph. to make a trial, to try, to taste, to feel, comm. spoken of fighting; *χειρῶν, to try the fists, Od. 20, 181; so also δύστοῦ, ἀποκῆστος. γενούμεθα ἀλλήλων ἔχεισσιν, we will try one another with spears, Il. 20, 258.*

γέφυρα, ἡ, a dam, a dyke, a levee, a wall of earth, to prevent the overflowing of a river: τὸν δ' οὐτ' ἄρ τε γέφυραι ἐγγύμιαι σιχανώσι, the well-fortified dykes do not restrain it, Il. 5, 88. 89. (Voss and Koppen, bridges, a signif. not found in Homer, see ἔργω and Il. 17, 797.) 2) the interval between two armies, which like a dyke separates them: battle-field. Thus modern critics explain πολέμοιο γεφύρα and γεφύραι, Il. 4, 371. The sing. is found only Il. 8, 553. The ancients more correctly understood by it, the spaces between the ranks, in which one could best flee. Between the hostile armies there was no space. Cf. Wolf's Vorles. II. p. 269.

*γεφύρω (γεφύρα), aor. 1 γεφύρωσα, to make a dam, to dam up, with accus. ποταμὸν, to dam up a river, in that a fallen tree checks the current, Il. 21, 245; κέλευθος, to make a way or passage, * Il. 15, 357.*

γῆ, ἡ, contr. γέα=γαῖα, in Hom. as pr. n. Il. 3, 104. 15. 36.

** γηγενής, ἐός, ὁ, ἡ (γέρος), earth-born, son of the earth, epith. of the giants, Batr. 7.*

γηθίος (γαῖος), fut. ἤσω, aor. γηθησα, perf. γείθησα, with pres. signif. to rejoice, to be glad, joyful, with φρέα, θυμῷ, absol. often with part. τώρεις ἴδον γηθησεν, Il. 1, 330. νῦν δί πουν Ἀχιλλῖος καὶ γηθεῖ, φόνο—Ἀχαιῶν δερκομένη for δερκομένου, now indeed the heart of Achilles rejoices, as he beholds the slaughter of the Achaians, Il. 14, 140 (cf. Rost p. 643, Anm. 3. Kühner § 587, c. Anm. 1). b) With accus. of that at which one rejoices, Il. 9, 77: εἰ νῷ—Ἐκτορ γηθήσει προφανεῖσα, whether Hector will rejoice over us when we appear, etc. Il. 8, 377. 378. (προφανεῖσα is dual fem. gen. according to the reading of Aristarch.; others read προφανεῖσα and refer it to ἴδομαι.) Cf. Spitzner.

*γηθούσηνη, ἡ (γηθέω), joy, gladness, * Il. 13, 29. 21, 390; plur. h. Cer. 437.*

γηθόσυνης, η, ον (γηθέω), joyful, glad, cheerful, τινι, about any thing, Il. 13, 82. Od. 5, 269.

(γῆθω), obsol. theme of γηθέω.

γηράς, see γηράω.

γῆρας, αος, τό, dat. γήραι and γήρα (Thier. § 189, 18.), age, old age, Il. 5, 183. Od. 2, 16.

γηράω and γηράσκω, aor. 2 ἐγήρα (like ἔδει), Il. 7, 148; part. γηράς, Il. 17, 197. 1) to grow old, to become aged. 2) Metaph. spoken of fruits, to become old, to ripen, Od. 7, 120.

*γῆρας, νος, ἡ, a voice, a call, Il. 4, 437. † * γηρών (γήρας), to utter a sound or voice. 2) Mid. to sing, h. in Merc. 426.*

Γίγαντες, οἱ, sing. Ἰγύς, αρτος, ὁ (from ΓΑΖ, Genitales Herm.), a savage race and odious to the gods, in the region of Hyperia, hence in the neighborhood of Trinacria, or perhaps in Epirus, which Jupiter destroyed on account of their crimes, Od. 7, 59. 206. 10, 120. According to Od. 7, 206, they were related to the Phaeaces, and sprung from Neptune. 2) According to Hes. Th. 105, monstrous giants with serpent-legs, sons of Cælus and Terra, who endeavored to storm Olympus, but were vanquished by the lightnings of Jupiter, Batr. 7. Apd. 1, 6. 1.

γίγνομαι (γίγω), fut. γεγίνομαι, aor. 2 ἐγενόμη, perf. γέγονα, ep. (γέγια), 3 plur. γεγάνθι (anomalous. 2 plur. γεγάντε Batr. 143, for which Thiersch § 217, reads γεγάνσι), part. γεγονός, infin. γεγίνεσθαι, to be born, to come into being, to become, to happen. The aor. 2, I came, takes the place of the aor. of εἰμι, I was; in the perf. to be by birth, and gener. to be. 1) Spoken of men: to be born, to become. Εἴ ἐμέθεν γεγάντα, sprung from me, Il. 9, 456. Od. 4, 112. In the aor. 2, to be, Od. 6, 201. The perf. often with pres. signif.: ὅτι λότεροι γεγάνται, they are younger, Il. 4, 325. Od. 13, 160. 2) Of inanimate things: to arise, to come into being, to happen. γίγνεται ἄνθει, the flowers arise, come into being, Il. 2, 468. τάδε οὐκ ἐγίνοντο, this did not happen, Il. 3, 176. b) Of mental states: ἄχος γένετο αὐτῷ, he was pained, πόθη Δυνοῖσι γένετο, desire seized the Greeks, Il. 11, 471. 3) With predicate following: a) Subst. to become something; χίρμα τινι, a rejoicing to any one, Il. 6, 82. φόως τινὶ γίγνεσθαι, to become a light to, Il. 9, 282; μέλτηθρά τινι, Il. 18, 179; proverbial, ὄδωρ καὶ γαῖαν, to become water and earth, i. e. to be destroyed, Il. 7, 99. πάντα γίγνεσθαι, to become every thing, Od. 4, 418. cf. 458. b) With adj. τοῖσι πόλεμος γλυκίων γένετο, Il. 2, 453. 4) With prep. and adv. ἐπὶ τηνσίν, to

be at the ships, Il. 8, 180. ὅπως ὅχ' ἄφιστα γένοιτο, Il. 3, 110.

γιγάνδικω, fut. γνώσομαι, aor. 2 ἔγνω, part. γνως, subj. γνῶ and γνῶ, optat. γνοῖη, imper. γνῶθι, infin. γνῶναι and γνῶμεναι, 1) to observe, to perceive, to apprehend, to discover, to recognize, to become acquainted with, τινά, Il. 5, 815; ἀσπίδι, by the shield, Il. 5, 182; in a bad sense: εὐ νύ τις αὐτὸν γνώστεται, many a one will then become well acquainted with him [i. e. will fall by his hands], Il. 18, 270; sometimes with gen. γνῶχωμένον, he observed that he was angry, Il. 4, 357. Od. 21, 36. 23, 109. 2) to know, to understand, βουλήν, Il. 20, 20. ὁργήθας γνῶναι, to understand the flight of birds, Od. 2, 159. It is followed by ὅτι, also ὃ, quod, Il. 8, 140; ὡς and εἰ, Il. 21, 266.

γλάγος, εος, τό, ep. for γάλα, milk, * Il. 2, 471. 16, 643.

γλακτοφάγος, ον (φαγεῖν), contr. for γαλακτοφάγος, milk-eating, epith. of the Hippomolgi, Il. 13, 6; later, name of a Scythian tribe.

Γλαυκή, ἡ, daughter of Nereus and Doris, Il. 18, 39.

γλαυκία (γλαυκός), to look about with sparkling eyes, spoken of lions, only part. pres. γλαυκίον, of fiery look, Il. 20, 172. †

γλαυκός, ἡ, ὄν (λάω, γλαύσσω), prop. shining, bright, accord. to the derivat.; epith. of the eyes of lions, cats, hence bluish-grey, blue, clear ('dark,' Voss), only of the sea, Il. 16, 34. †

Γλαῦκος, ὁ, *Glaucus*, 1) son of Sisyphus and Merope, father of Bellerophontes, with the appellation Ποτνιεύς, because he dwelt in Potnia in Boeotia. Venus inspired his mares with such fury that they tore him in pieces, Il. 6, 154. 2) son of Hippolochus and grandson of Bellerophontes, leader of the Lycians, friend of Diomedes, Il. 2, 876. cf. 6, 119 seq.

γλαυκῶπις, ιδος, ἡ (ἄψ), accus. γλαυκόπιδα and γλαυκῶπιν, Od. 1, 156; epith. of Minerva, either with sparkling eyes, as cats and owls, bright-eyed, with beaming eyes, cf. Il. 1, 200; or having light-brown, hazel eyes, clear-eyed, having special reference, however, to her piercing look, (Schol. Venet ἀπὸ τῆς πρὸς τὴν πρόσοψιν τῶν ὀφθαλμῶν καταπλήξεως), ('blue-eyed,' Voss), Il. 2, 166. 2) Substantive, the clear-eyed, Il. 5, 406.

conf. Nitzsch on Od. 1, 44; and Cammann, p. 187.

Γλαφύραι, αἱ, a town in Thessalia, otherwise unknown, Il. 2, 712.

γλαφυρός, ἡ, ὄν (γλάφω), excavated, hollow, arched, epith. of grottoes, ships, and of the φόρμιγξ, πέτρη, Il. 2, 88; also λιμήν, a deep, spacious harbor, Od. 12, 305.

γλήνη, ἡ (λάω), 1) the sight of the eye, the pupil of the eye, Il. 14, 494. Od. 2) a puppet (maiden), from the diminished image in the pupil of the eye; in contempt, κακὴ γλήνη, timorous puppet! Il. 8, 164.

γλήνος, εος, τό (λάω), an ornament, any thing precious, Il. 24, 192. †

* γληχών, ὄνος, ἡ, Ion. for βληχών, penny-royal, h. in Cer. 209.

Γλίσας, αρτος, ἡ (Γλίσσας and Γλισσᾶς Paus.), an old town in Boeotia near Thebes, on Mount Hypatton, in ruins in the time of Pausanias, Il. 2, 504.

γλουτός, ὁ, the buttock, the seat, * Il. in plur. 8, 340.

γλυκερός, ἡ, ὄν, = γλυκύς, compar. γλυκυρεφος, sweet, Il. Od.

γλυκύθυμος, ον (θυμός), of mild disposition, sweet-tempered, Il. 20, 467. †

* γλυκυμελίχος, ον (μελίχος), sweetly flattering, sweetly caressing, h. 5, 19.

γλυκύς, εῖα, εί, compar. γλυκίων, sweet, having an agreeable taste, οὐκταρ. Il. 1, 598; metaph. lovely, agreeable, ὑπνος, πόλεμος, ἴμερος, αἴών, Od. 5, 152.

* γλύφανος, τό, (γλύφω), a carver's knife, a chisel, an auger, h. Merc. 41.

γλυφίς, ἴδος, ἡ (γλύφω), a notch cut in the arrow to fit it to the bow-string, Il. 4, 122. Od. 21, 419.

* γλύφω, fut. ψω, to excavate, to hollow out, Batr.

γλώσσα, ἡ, the tongue of men and animals; γλώσσας ταμνεῖν, to cut up the tongues of victims, Od. 3, 332. 341. (The tongues at the end of the sacrificial feast were offered especially to Mercury, i. e. they were cut up, laid on the fire and burned, cf. Athen. I. 14.) 2) dialect, language, Il. 2, 804. γλῶσσ' ἐμβικτό, the language was mixed, Il. 4, 438. h. Ven. 113.

γλωχίς or γλωχίν, ἵπος, ἡ (γλώξ), prop. any projecting, tongue-formed point; the end of the yoke-strap, Il. 24, 274. † (On the ending, see Butt. Gram. § 41, 2.)

γναθμός, ὁ (*γνάω, κνάω*), *the jaw of men and beasts; proverbial: πάντας ὀδόντας γναθμὸν ἐξελαύνειν*, to knock all the teeth from the jaws, Od. 18, 29; and ἀλλοτροίς γναθμοῖς γελᾶν, Od.; see ἀλλότριος.

* **γνάθος**, ḥ = *γναθμός*, Ep. 14, 13; the common prose form.

γναμπτός, ἡ, ὅν (*γνάμπτω*), *curved, crooked, ἄγκυστρον*, Od. 4, 369; *γένυς*, Il. 11, 416. 2) *flexible, supple*, spoken of the limbs of animate beings; *metaph. γναμπτὸν νόημα, a placable disposition*, Il. 24, 41.

γνάμπτω, aor. 1 *γνάμψα, to bend, to curve. οὐ γόνυ γνάμψει*, Il. 23, 731. †

γνήσιος, ἡ, ὅν (*sync. from γενίσιος*), *belonging to the race, genuine, pure, regular, εἰς in opposition to νόθος*, Il. 11, 102. Od. 14, 202.

γνῦξ, adv. (*γόνυ*), *with bent knee, always γνὺξ ἔργεται, to sink upon the knees*, * Il. 5, 68.

γνῶ, *γνώμεναι, γνώμεν*, see *γιγνώσκω*. **γνώμος**, ὅν (*γιγνώσκω*), *know, an acquaintance*, Od. 16, 9. †

γνωτός, ἡ, ὅν (*γνῶναι*), *known, noted. γνωτὸν δὲ, καὶ ὃς μάλα νήπιος ἔστιν*, it is known even to him, who is very simple, for *ἔστιν*, ὃς, Il. 7, 401. 2) *related, a relative by blood, of any degree*, Il. 3, 174; hence also for *brother*, Il. 15, 336. 17, 35.

γνώσις, γνώσιν, see γιγνώσκω.

γοάω, ep. *γοάω*, infin. pres. ep. *γοήμεναι*, fut. *γοήσομαι*, aor. 2 *γοορ*, Il. 6, 500; *γοαστένει*, iterat. imperf., 1) *to lament, to mourn, to complain, often in part.* 2) With accus. *to bewail, to mourn, πότμον τινός*. Of the mid. only the fut. occurs, Il. 21, 124. (*γοήμεναι* is, Buttm. Gram. § 105, note 16, an infin. pres.)

γόμφος, ὁ, *a peg of wood, a nail, a pin*, Od. 5, 248. † *Here, nails with which Ulysses fastened the vessel or raft together*.

* **γονέας**, ἑως, ὁ, *a procreator, a father, plur. parents*, h. Cer. 241.

γονή, ḥ (*γένω*), *that which is begotten, a child, offspring, progeny*, Il. 24, 539. Od. 4, 755.

γόνος, ὁ (*γένω*), 1) *race, origin, = γένος*, Od. 1, 216. 4, 207. h. Ven. 104. 2) *what is begotten, child, descendant*, Il. 5, 635; and often.

Γονόεσσα, ḥ, ep. for *Γονούσα*, *Gonousa*, a fortified village, or a promontory between

Pellene and *Ægira* in Achaia, Il. 2, 573. cf. Paus. 5, 18. 2.

γόνυ, τό, gen. *γούνατος* and *γονύς*, nom. plur. *γούνατα* and *γούνα*, gen. *γούνων*, dat. *γούνατις* (*γούνασσι*) and *γούνεσσι*, Il. 9, 488; 1) *the knee. γόνυ κάμπτειν*, to bend the knee, i. e. *to rest, to sit*, Il. 7, 118. *ἐπὶ γόνην ἐσθαῖται*, to seat oneself upon the knees, Il. 14, 437. The ancients considered the knees as the chief seat of physical power, hence *γούνατα τινὸς λύειν*, to loose one's knees, to lame him, to prostrate him, to slay him, Il. 5, 176. *εἴσοντέ μοι φέλλα γούνατα ὄρώρη*, whilst my knees move, i. e. as long as I am strong, Il. 9, 610. Od. 18, 133. *ὡς τοι γούναδ' ἐποίτο*, that your knees might obey you, Il. 4, 314. 2) In humble supplication, it was customary to embrace the knees, hence *ἄμασθαι γούνων*, Il. 1, 512: *γούνα λάβειν*, Od. 6, 147; *γούνατα τινὸς ἵκανεσθαι*, Od. 3, 92; also *γούνα κύειν*, Il. 8, 371. Hence also, *ἐπὶ γούνασι θεῶν καῖται*, it lies in the lap of the gods, it depends on their will, Il. 17, 514. Od. 1, 267; accord. to Nitzsch, 'in the power of the gods,' since the early language indicated this by the term *knee*.

γόνος, ep. for. *ἔγονος*, see *γοάω*.

γόνος, ὁ (*γοάω*), *wailing, lamentation, complaint*, always connected with weeping, *τινός*, for any one, Od. 4, 113; chiefly, lamentation for one dead, Il. 18, 316.

γοόω, see *γοάω*.

Γόργειος, ἡ, ὅν (*Γοργώ*), *of Gorgo, belonging to Gorgo, Gorgon. Γοργεῖη κεφαλὴ*, the Gorgon head, Il. 5, 741. Od. 11, 634.

Γόργυθίων, αὐτός, ὁ, *son of Priam and Castianira from Θεσμή; Teucer slew him*, Il. 8, 302.

Γοργώ, ḥ, gen. *Γοργοῦς* (the terrible, related to *ὅργη*), *Gorgo*, a frightful monster, whose head is mentioned chiefly as exciting terror. Medusa is commonly understood by it, one of the three Gorgones mentioned by Hesiod, whose look was petrifying, Il. 8, 349. 11, 26. Homer places her in the lower world, Od. 11, 634. Hesiod and later writers mention three: *Stheno, Euryale* and *Medusa*, daughters of Phorcys and Ceto, who had serpents for hair. According to Hesiod, they dwell far west on Oceanus; accord. to later writers, in the Gorgon isles.

Γόρτυς, ὑρος, ḥ (*Γόρτυνα, ḥ*, Strab.), *Gortyna*, chief city of the island of Crete, near

its centre, on the river Lethæus, subsequently famed for its splendid edifices and two ports; the ruins are near the modern Messara, Il. 2, 646. Od. 3, 294. (On the nom. Ιόρτιν, see Buttm. Gram. § 41.)

γοῦν (*γε, οὐν*), *at least, hence, only twice*, in the Il. 5, 258. 16, 30. Accord. to Thiersch § 329, 1. Anm. and Spitzner on Il. 5, 258, *γοῦν* is not Homeric; hence the latter has adopted *γ' οὖν* after the Cod. Venet.

γονύζομαι, depon. mid. (*γόνι*), *sut, you-nousam, prop. to embrace any one's knees; hence, to supplicate at one's feet, to supplicate earnestly, τινά, Il. 1, 427; ἐπέρ τιρος, for any one, Il. 15, 665; πρός τιρος and τιρός, to conjure by any one, Od. 11, 68. 13, 324; but γονών γονύζεσθαι, to embrace one's knees, Il. 22, 345 (ep. form γονόμαι).*

γονάτα, γονάσαι and γονάσσαι, see γόνι.

Γοργείς, ὁ (field-man, *γονός*), leader of the Arcadians before Troy, Il. 2, 747.

γονόμοιαι, ep. for *γονύζομαι*, 1) *to supplicate*, with accus. Il. 9, 583. πολλὰ θεοὺς γονούμενος, Od. 4, 443. 2) *to vow in supplicating*, Od. 10, 521. cf. v. 526.

γονός, ὁ (*γόνος*), *a cultivated field, a fruitful field, a fertile place, rarely alone, Od. 11, 193; comm. γονός ἀλωῆς, a fertile field, Il. 18, 97. Od. 1, 193; also Ἀθηνῶν, Od. 11, 323.* (Others say the signif. *fruitful field* conflicts with *γονός Αθηνῶν*; for Attica was stony and not fertile. They cite as akin to it *γόνι, γῶνος*, according to which it would signify prop. *projecting angle*; and then gener. *elevation*.)

γονία, ἡ (*γονῖος*), *an aged female, an old woman, Od. 1, 438. †*

Γραῖα, ἡ a very ancient town in Boeotia, near Oropus; according to Pausan. the later *Tunagra*, Il. 2, 493.

γραπτής, ἵος, ἡ, *a scratch, an injury, e.g. by thorns. γραπτῆς for γραπτίας, Od. 24, 229. †*

γράψω, aor. 1 *ἔγραψα, to scratch, to engrave, with accus. γράψας ἐν πίνακι θυμοφθόρᾳ πολλά, after he had inscribed upon the tablet many fatal signs, Il. 6, 168 (a kind of picture-writing or hieroglyphics; for Homer's heroes were not acquainted with alphabetic writing, cf. Wolf, Proleg. p. LXXXI; and also σίματα); spoken of the spear's head: to graze, to injure, δστέον, Il. 17, 599.*

Γράπτης, ὁ, Ion. for *Ιχανίκος*, a river in

the Lesser Mysia, now *Ustrola*, Il. 12, 31; afterwards famed by the battle of Alexander the Great (from *Ιχάς*, the conductor of a colony, and *νίκη*, Strab. XIII. 582).

γρηῦς, ἡ, ep. also *γρηῆς*, Ion. for *γρῦς*, dat. *γρῆι*, voc. *γρηῦ* and *γρηῦ*, *an aged female, an old woman.* (*γρηῦς* is incorrect; see Thiersch Gram. § 181, 46. c.)

* *γρονός, ὁ* = *γονός*, *fire-brand, Fr. 67.*

γύλαλον, τό (prob. related to *κοῖλας*), *a hollow, an arch; θάρηκος, the swell of the cuirass, Il. 5, 99.* This piece of armor consisted of two curved plates, one of which covered the breast, the other the back; these were joined at the sides by hooks or thongs, see Pausan. 10, 26. 2; hence, *θάρηξ γύλαλον θηράως*, a cuirass fitted together from convex plates, * Il. 15, 530. 2) *ravine, valley, h. Ap. 336. h. 25, 5.*

Γύγαιη λίμνη, ἡ, 1) *the Gygean lake, a lake in Lydia, at Mount Tmolus, not far from the Caystrus, later Kokón, Il. 20, 391.* 2) *the nymph of the lake, mother of Melethes and Antiphus, Il. 2, 865 (from γύγης, a water-fowl).*

* *γυιάτιδος*, Epig. 15, 13; a corrupt word, for which Herm. proposes *ἀγυιάτη*.

γυῖον, τό, a limb, chiefly a hand, foot, knee; always in the plur. τὰ γυῖα, limbs; ποδῶν γυῖα, the feet, Il. 13, 512; hence, γυῖα λένειν, to loose the limbs, Il. 7, 6; ἔλασσον θεῖραι, to render the limbs light, Il. 5, 122; ἐξ δέος εἴλετο γυῖον, Od. 6, 140. 2) the body, the lup, h. Merc. 20.

γυιών (γυίος), γυιώσω, to lame, to enfeeble, ἱπποῖς, Il. 8, 402. 416. †

γυμνός, ἡ, ὁ, naked, bare; comm. without arms, unarmed, Il. 16, 815; also spoken of things: γυμνὸν τάξον, the bared bow, i.e. the bow taken from its case, Od. 11, 607; γυμνὸς διστός, the bared arrow (taken from the quiver), Od. 21, 417.

γυμρόω (γυμνός), fut. *ώσω*, only aor. 1 pass. *ἔγυμρωθην*, 1) *to lay bare, to uncover; in the pass. to strip oneself, to deprive oneself, with gen. ἐκπέσων, to free oneself from the rags, Od. 22, 1.* 2) *Chiefly spoken of warriors, who are spoiled of their arms, Il. 12, 428; and τεῖχος ἔγυμρωθη, the wall was laid bare, i. e. open to attack, Il. 12, 399.*

γυναικεῖος, εἶη, εῖον (γυνή), female, belonging to women. γυναικεῖα βουλαί, Od. 11, 437. †

γυναιμανής, ἡ, gen. ἑσ (μαιρομαι), *woman-mad, extravagantly fond of women (amorous, V.)*, epith. of Paris, * Il. 3, 39, 13, 769.

γυναιος, α, ον = *γυναικειος*. *γύναια δώρα*, presents to a woman, * Od. 11, 521. 15, 247.

γυνή, ἡ, gen. *γυναικός*, 1) *a woman, a female*, in distinction from a man, Il. 15, 683, without reference to rank or age; therefore often in Od. *a maid*; also in a contemptuous signif. *γυναικός ὡφ ἀντί τέτυχο*, thou art become a woman, Il. 8, 163. Often in connection with subst. which have the force of adj. *γυνή ταμη, ἀλετης*, etc. 2) *a wife, a consort*, Il. 6, 160. 8, 57. 3) *a mistress of a family, a mistress*, Od. 4) *a mortal woman*, in distinction from a goddess, Il. 14, 315. Od. 10, 228. In *γυναικα θίσατο μαζόν*, Il. 24, 58, according to the Schol. *γυναικα* stands for *γυναικειον*, or this construction can be explained by the fig. *καθ' ὅλον καὶ μέρος*. Cf. Thiersch Gram. § 273.

Γυραι, αι (sc. πέτραι), the *Gyrean rocks*, where the Locrian Ajax suffered shipwreck; accord. to Eustath. near Myconus, or, more correctly, near the promontory Caphareus of Eubcea, Od. 4, 500; cf. Quint. Sm. 570 (from γυρός), whence adj. *Γυραιος, αη, αιον*, *Gyrean*; hence *Γυραιη πέτρη*, Od. 4, 507.

γυρός, ἥ, ὁν, *round, curved, crooked*. *γυρός ἐν ὄμοισιν*, round-shouldered, hump-backed, Od. 19, 246. †

Γυρτιάδης, ον, ὁ, son of Gyrtius = *Hyr-tius*, Il. 14, 512.

Γυρτώρη, ἥ (Γυρτών, ὄνος, Strab.), a town in Pelasgiotis (Thessalia), on the declivity of Olympus, on the Peneus, now *Salambria*, Il. 2, 738.

γύψη, γυπός, ἥ, dat. plur. *γύπεσσι*, *the vulture*, Il. and Od. 11, 578.

γωρύτος, ὁ, *bow-case*, Od. 21, 54 (related to *χωρέω*, equivalent to *θίκη*, *ός χωροῦσα τὸ φυτόν*, Eustath.).

A.

Δ, the fourth letter of the alphabet, hence the sign of the fourth rhapsody.

δα, an inseparable prefix, which strengthens the signif., according to some derived from *δι*, *very, exceedingly*.

δαιώ, ep. for *δαῶ*, see *ΔΑΩ*.

(*δάζουμαι*), obsol. theme, from which are formed the fut. and nor. of *δαιω*.

δαιμεται, ep. for *δαιγαι*, see *ΔΑΙΩ*.

δαιμων, ον, gen. *ονος* (*δαιγαι*), *knowing, intelligent, acquainted with, expert, skilful*, with gen. *ἀθλων*, Od. 8, 159; *δογηθμοῖο*, v. 263; *ἐν πάντεσσον ἔργοισι*, Il. 23, 671.

δαιγαι, see *ΔΑΙΩ*.

δαιηρο, *ἔρος*, ὁ, voc. *δαιηρο*, *brother-in-law, husband's brother*. (On the word see Buttm. Gram. § 45, 5. note 1, and gen. plur. *δαιέρων*, dissyllabic, Il. 24, 769.) * Il.

δαιγηται, see *δαιω*.

δαι, ep. dat. see *δαις*, Il. 13, 286.

δαιδάλεος, η, ον (*δαιδαλος*), *artfully, skilfully made; beautifully wrought; artfully adorned; spoken of weapons or furniture which are inlaid or adorned with metal or wood: ἔντεα, θρόνος, ζωστήρος*, and other pro-

ductions of art; in Od. 1, 131, *δαιδάλεον* belongs to *θρόνον*. Conf. Nitzsch on the verse, p. 99.

δαιδάλω (*δαιδαλος*), *to work artfully, to adorn skilfully, to ornament, to inlay*; to adorn with gold, silver, and ivory, *λέχος χρυσοῦ, λεγίνηω*, Od. 23, 200; *σάκος*, Il. 18, 479.

δαιδαλον, τό, subst. *a work of art, embroidery*, sing. Od. 19, 227; plur. *τὰ δαιδαλα, works of art*, Il. 5, 60; pictures inwrought with metal-work and embroidery, Il. 14, 179 (prob. from *δάω*, *δάλλω*, *δαιδάλω*).

δαιδαλος, ὁ, prop. *the artist*, is a collective name, and indicates a series of Attic and Cretan artists, who, at the beginning of the arts, gave life and motion to statues. Homer calls him *ὁ Κυώστιος*, from Gnoissus in Crete, and as the inventor of an artificial dance which he wrought for Ariadne, Il. 18, 592; cf. *ἀσκεών* and *χορός*. Accord. to Attic tradition, he was the son of Eupalamus in Athens, father of Icarus. He fled on account of the murder of his nephew Talus to Crete, and built there the labyrinth; thence he went to Sicily, Apd. 3, 15. 8.

δαιζω, poet. (*δαιω*), fut. *ξω*, aor. *εδαιξα*, perf. pass. *δεδαιγμένος*, 1) *to divide, to share, to separate into parts*, Od. 14, 434; with accus. often *to tear in pieces, to split, to cut in pieces*, *χιτώνα χαλκῷ*, Il. 2, 416; *χόμην*, to tear out the hair, Il. 18, 27; hence *δεδαιγμένος ἥτος*, pierced through at the heart, Il. 17, 535. 2) Metaph. *εδαιζέτο θυμός ἐν στήθοσιν*, the heart in their breast was torn (by disquiet and pain), Il. 9, 8; but *ἄρμανε δαιζόμενος κατὰ θυμὸν διχθάδι*, with *ἥ, ἥ* following, he deliberated upon it doubly divided in mind, i. e. he was balancing between two purposes, Il. 14, 20. *ἔχων δεδαιγμένον ἥτος*, having a torn (troubled) heart, Od. 13, 320. 2) *to cut down, to slay, ἐππονς τε καὶ ἀνέρας*, Il. 11, 497. Pass. often *χαλκῷ δεδαιγμένος*, hewn down with the sword, Il. 18, 236. 22, 72.

δαιτάμενος, ἥ, ον (*δαις, κτείνω*), *slain in battle*, * Il. 21, 146. 301.

δαιμόνιος, ἵη, ον (*δαιμων*), prop. proceeding from a demon or divinity, *divine, νύξ, h. Merc. 98.* 2) Spoken of every thing which according to the belief of the old world indicated a higher power, which excited astonishment, and thus fear; *astonishing, admirable*. Homer uses it only in the vocative, as a word of address to men, to express astonishment, horror, etc. at a strange action or speech; *strange, wonderful*, sometimes in a good sense, as Il. 2, 190. 6, 407. Od. 14, 443; sometimes in reproach, *wretch, cruel, evil*, Il. 1, 561. 4, 31.

δαιμων, ονος, ὁ, ἥ, 1) any *divine being*, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, Il. 5, 438; we are not, however, to associate the later demons with those of Homer; *a demon, a divinity*. The demon guides the fate of men, Od. 16, 64; he sends them happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5, 396. *κακὸς δαιμων*, Od. 10, 64. **δαιμονος αἰστα κακὴ**, Od. 11, 61; hence often used for *fate, happiness, misfortune*. *τοὶ δαιμονα δόσω*, I will give the demon to thee, i. e. death, Il. 8, 166. *πρὸς δαιμονα*, against destiny, Il. 17, 98. *σὺν δαιμονι*, with divine aid, Il. 11, 792. 2) *deity, god, goddess, broken of definitely named divine persons*,

Venus, Il. 3, 420. h. 18, 22; and in the plur. *gode*, Il. 1, 122. 6, 115.

δαιρίν’ for *εδαιρύντο*, see *δαιρυμι*.

δαινῦμι, ep. (*δαιω*), fut. *δαισω*, aor. 1 mid. *εδαινάμην*, ep. forms: 3 sing. optat. mid. *δαινύτο* (for *νιτο*), Il. 24, 665; 3 plur. *δαινύατο*, Od. 18, 248; imperf. mid. 2 sing. *δαιρίν*’ for *εδαινυντο*, Il. 24, 63; 1) Act. prop. to *distribute, to give one his portion*, spoken only of a host: *δαιτα τινι*, to give any one food, Il. 9, 70; *τάφον, γάμον*, a funeral feast, a marriage feast, Od. 3, 309. 4, 3. Il. 19, 299. 2) Mid. to eat, to feast, spoken of the guests; often absolutely, but also with accus. *δαιτα*, to consume a feast; in like manner *εἰλαπτηριν, κρέα*; and of the gods, *έκατόμβας*, Il. 9, 535.

δαις, ἰδος, ἥ (δάω), 1) *a brand, a torch, a flambeau*, only plur. Od. 1, 428. 2) *war, battle*, only in the apocopat. dat. *δαιτ*, Il. 13, 286. 14, 387.

δαις, τός, ἥ (δαιω), a meal, a feast, an entertainment, a sacrificial feast, often in Hom. spoken of men and gods. *δαις δῖση*, an equally distributed feast, *πλεῖστα*, Il. 19, 179. 2) Of the food of wild beasts, Il. 24, 43, but not often [Aristarch. places the comma before *βροτῶν*, which would bring the signif. to no. 1].

δαιτη, ἥ, poet. for *δαις*, Il. 10, 217. Od. 3, 44. 7, 50.

δαιτηθεν, adv. from the feast, Od. 10, 216.

δαιτρείων (*δαιτρός*), fut. *σω*, prop. to *divide into equal portions, to distribute*, spoken of booty, Il. 11, 688. 2) *to cut off, to carve*, Od. 14, 433.

δαιτρόν, τό (δαιω), that which is distributed, a portion; *πίνειν*, to drink a given portion, Il. 4, 262. †

δαιτρός, ὁ (δαιω), one who distributes, a carver, a distributor, chiefly of meat at a feast in small pieces, because the hands were used in eating, * Od. 4, 57. 17, 331.

δαιτροσύνη, ἥ, carving, distributing meat at table, Od. 16, 253. †

δαιτριών, ονος, ἥ (δαιτής), gener. a companion at table, 1) one who is invited, a guest, a feaster, Od. 8, 66. 2) an ordinary companion at table, once, * Od. 4, 621; see Nitzsch on the verse.

δαιτής, ονος, ἥ, ep. for *δαις*, a meal, an entertainment, Il. 22, 496. †

Δαιτωρ, ορος, ὁ, a Trojan, slain by Teucer, Il. 8, 275.

δαιδρων, *οὐρος*, ὁ, ἡ, signifies 1) (from δαῖς, φείν), *thinking of battle, eager for battle, warlike*, Il. 2, 23; thus in the Iliad, except Il. 24, 325 (a book commonly regarded as of later date). 2) (from δαιτραι), *wise, intelligent, experienced*; so always in the Od. 15, 356. 8, 373. Buttm. Lex. I. p. 201. Anm. Nitzsch, on Od. 1, 48, derives it simply from δαιτραι in the signif. *to have proved, tried*; consequently spoken of a warrior: *proved, tried*; and of one in peace: *experienced, intelligent* [conf. G. Hermann Opusc. VII. p. 250].

δαιώ, the ground meaning of the root ΔΔ is perhaps *to divide, to cut up, to destroy*. There occur:

1) **δαιώ**, poet., in the act. only pres. and imperf., perf. 2 δέδηα, aor. 2 mid. 3 sing. subj. δάηται = καίω. 1) *Transit. in the act. = καίω, to kindle, to inflame, to set on fire*; with accus. πῦρ, φλόγα, Il. 9, 211; also δαισ οἱ ἐκ κορυθος—πῦρ, she (Minerva) kindled a flame upon his helmet, Il. 5, 4. cf. v. 7. 2) Mid. perf. 2 δέδηα, intransit. *to burn, to burst into flames, to flame*, as δαιόμενος σέλας, Il. 8, 75; metaph. δύσσει δαιέται, his eyes sparkle, spoken of the lion, Od. 6, 132; of Hector, Il. 12, 466. πόλεμος δέδηε, the war is enkindled, rages, Il. 20, 18. ἔρις, στίφανος πολέμου; δύσσει δεδήει, the report was enkindled, i. e. spread rapidly, Il. 2, 93; οἴμωγή δέδηε, arose, Od. 20, 353.

2) **δαιομαι**, poet. (only mid. in Hom. in the signif. *to divide, act. δαιίω*), fut. δάσσομαι, ep. σσ, aor. 1 δέδασμην, ep. σσ, perf. δέδασμαι (**δεδαλαται**, Od. 1, 23), also a form δατόδημαι. 1) *Reflex. (for oneself), to divide, to distribute, to share, τι τινι; in the pres. κρέα μητηροι, Od. 17, 332. 15, 140; often in the fut. and aor. πάντα ἀνδιχα, to divide all into two parts, Il. 18, 511; also κτίματα, μοίρας, πατρώια: likewise, b) to tear in pieces, Il. 23, 21. Od. 18, 87.* 2) *Pass. to be divided, in the perf. Il. 1, 125; spoken of the Ethiopians: διχθύ δεδαλαται, Od. 1, 23. δαλεται ήτος, my heart is torn, Od. 1, 48.*

δάκρω, aor. 2 δάκον, infin. ep. δακέται, *to bite, to sting*, spoken of dogs and gnats, Il. 17, 572; of a mouse, Batr. 47; metaph. δάκε φθίνας Ἐκτομι μῆθος, the discourse wounded Hector's heart, Il. 5, 493 (in the aor. 2 in Il.; pres. in Batr.).

δάκρυ, τό, poet. for δάκρυνος, *tears*; in

nom. and accus. sing. and dat. plur. δάκρυνοι.

δακρύόεις, εσσα, εν (δάκρυνος), *tearful, 1)* Act. *weeping abundantly, shedding tears*, Il. 6, 455. The neut. as adv. δακρύον γελάν, to laugh with tears in the eyes, Il. 6, 484. 2) *worthy of tears, lamentable, πόλεμος, μάχη*, Il. 5, 737.

δάκρυνον, τό (poet. δάκρυ), *a tear; δακρύωνιν, ep. gen. Il. 17, 696. Od. 4, 705; often δάκρυνον, χέειν, λειβειν, βάλλειν.*

δακρυπλάσιον (πλάσιο), *to flow in tears, spoken of an intoxicated man, whose eyes overflow*, Od. 19, 122. †

δακρυχέω (χίω), *to shed tears, to weep; only in part. pres. Il. and Od. [cf. Jahrbüch. Jahn und K., März 1843, p. 257].*

δακρύνω, aor. 1 ἐδάκρυνα, perf. pass. δεδάκρυμα, intrans. *to weep, to shed tears*; in perf. pass. *to be in tears*, Il. 16, 7. δεδάκρυνται δύσσει, eyes were full of tears, Od. 20, 204; παρειαλ, v. 353.

***δάκτυλος**, ὁ, *a finger, a toe*, Batr. 45.

δάλος, ὁ (δαλω), *a brand, a fire-brand*, Il. 13, 320, and Od. 5, 488.

δαμάζω = δαμάω, as pres. not used in Homer; but aor. 1 pass. ἐδαμάσθην, Il. 19, 9, 16, 816. .

δάμαρο, αρτος, ἡ, poet. (δαμάω), *a wife, a consort*; prop. *domita*, in distinction from ἀδμής, Il. 3, 122. Od. 4, 126.

Δάμασος, ὁ, *a Trojan*, Il. 12, 183.

Δαμαστορίδης, ον, ὁ, son of Damastor = the Lydian *Tlepolemus*, Il. 16, 416. 2) the suitor *Agelaus*, Od. 22, 293.

Δαμάστωρ, ορος, ὁ (the tamer), father of Agelaus in Ithaca, Od.

δαμάω, fut. δαμάσω, poet. σσ, ep. δαμάω, thus δαμάψ, δαμωσιν, aor. 1 ἐδάμασται, poet. σσ, fut. mid. δαμάσσομαι, poet. σσ, aor. 1 mid. ἐδαμασάμην, poet. σσ, subj. 3 sing. δαμάστεται for δαμάσται, Il. 11, 478; perf. pass. δίδημαι, aor. 1 pass. ἐδημήθη and ἐδαμάσθη, aor. 2 pass. ἐδάμηται, 3 plur. δάμειν for δέδημησται, subj. δαμειώ, ep. for δαμῶ, optat. δαμείην, infin. δαμῆται, ep. δαμήμεται, fut. 3 pass. δεδημήσομαι, h. Ap. 543; ground signif.

I) *to subdue, hence 1) Spoken of animals: to tame, to bring under the yoke, for travelling or agriculture, Il. 10, 403. 2) Of maidens: to bring under the yoke of wedlock, to marry, to espouse, subigere, τινά ἀνδρι, Il. 18, 432. On Od. 3, 269, see πεδάω; also without reference to marriage: to violate, to*

defile, Il. 3, 301. 3) Gener. *to subdue, to conquer, to vanquish*, spoken of fate, Od. 11, 398. Il. 16, 434. 816. 18, 119; *τινὲς πληγῆστε*, Od. 4, 244. 18, 54; also by prayers: *δυνθήτω* (cf. *vinci precibus*), Il. 9, 158. Espc. a) *to conquer in battle, στίχεις, often in pass. τινί, ἐπό τινι, ορ ζεσοῖς τινος*, Il. 3, 429. 2, 860; hence also *to kill*, Il. 1, 61. 11, 98, and often. b) *to bring into subjection, to subject, τινὶ τινι*, Il. 6, 159; and pass. often: *ἡ τοι τολλοὶ δεδημένοι κοῦροι*, truly many youths are subject to thee, Il. 3, 183. 5, 878. Od. 3, 304. c) Metaph. spoken of states and inanimate objects: *to subdue, to overpower, to exhaust*; of sleep, Il. 10, 2; of wine, Od. 9, 454; of passions, Il. 6, 74. 14, 316; of the waves of the sea: *to be exhausted*, Od. 8, 231. II) Mid. like the act. except with a reference to the subject, Il. 5, 278. 10, 210. *δαμάσσεσθαι φρένας οἴρην*, to stupefy the mind with wine, Od. 9, 454. (Other forms are *δαμάω, δάμην*).

δαμείω, δάμει, δαμήμεναι, see *δαμάω*.

δαμάω = *δαμάω*, of which occurs only 3 sing. pres. *δαμάω*, Od. 11, 221; 3 sing. impf. *ἐδαμάρα* and *δαμάρα*, iterat. fr. *δάμασσε*, h. Ven. 252; and 2 sing. pres. mid. *δαμάῃ* for *δαμασσαὶ*, Il. 14, 199; cf. Spitzner.

δαμάνημι, pass. *δαμάνειμαι*, ep. (like *ἰστραῦμι*) = *δαμάνω, to subdue, to overpower*. Besides the pres. act. Homer uses the pres. and imperf. pass. The mid. only Od. 14, 488. h. Ven. 17.

δαμώσωτιν, ep. for *δαμάσωτιν*, see *δαμάω*.

Δανύη, ἡ, daughter of Acrisius, mother of Perseus by Jupiter, Il. 14, 319; see *Περσεύς*.

Δαναοί, οἱ, the Danaï, prop. the subjects of king Danaus of Argos; in Hom., 1) the inhabitants of the kingdom of Argos = *Ἀγαμένοι*, the subjects of king Agamemnon. 2) Often the Hellenes in general, because Agamemnon was the principal leader, Il. 1, 42. 56, and Od. (Danaus, son of Belus, father of fifty daughters, contended with his brother Ægyptus concerning the kingdom of Egypt, fled to Greece, and founded Argos, about 1500 B. C. Apd. 2, 1. 4. According to Ottfr. Müller Gesch. hell. St. 1. p. 109, Danaus is only a mythic personification of the stock. He derives the name from *δανός, dry*, and thinks that originally *τὸ δαναὸν Ἀργος* was used in the same sense as *τὸ δίκτυον*.)

δανός, ἡ, ὄν (δαιώ), dried, dry, withered, ξιλά, Od. 15, 322. † [As δαιώ means to burn, δανά ξιλά would better be rendered fire-wood, Jahrb. J. und K. p. 258.]

δάος, ρό (δαιώ) = δαλός, a pine torch, a fire-brand, a torch, Il. 24, 647. Od. 4, 300, and often.

δάπεδον, τό (δαι, Dor. for γῆ or for διά), ground, earth, Od. 11, 577. 2) Comm. the floor of a chamber, the house-floor, Il. 4, 2; chiefly Od.

*δάπτω, and with reduplicat. δαρδάπτω, fut. δάψω, to tear in pieces, to lacerate, spoken of wild beasts, Il. 11, 481; metaph. of a spear: *χρόα*, to tear the skin, Il. 13, 831; and of fire: to consume, * Il. 23, 183.*

Δαρδανίδης, ον, ὁ, a son or descendant of Dardanus = Priam, Il. 3, 303; Anchises, h. in Ven. 178. [2] = Iulus, Il. 11, 166.]

*Δαρδανίη, ἡ, Dardania, 1) an old city in Asia Minor, on the Hellespont, at the foot of Ida, which was founded by the old king Dardanus, and whose residence it was, Il. 20, 216; distinct from Ilium of Strab. XIII. p. 590; and from the Æol. town *ἡ Δάρδαρος*, which lay further south, 110 stadia from the mouth of the Rhodius, which falls into the Hellespont, Strab. XIII. 595. 2) sc. *γῆ*, a small district above Treas on the Hellespont, which Æneas ruled. Homer mentions only the inhabitants, the Dardanians, i. e. *Δαρδανοί*, q. v.; according to Strab. XIII. v. 561, p. 596, from Zeleia to Scopasis.*

*Δαρδάριος, ἵρ, τον, Dardanian, proceeding or named from Dardanus. αἱ Δαρδάναι πύλαι, the Dardanian gate, Il. 5, 789, = αἱ Σκαταὶ, q. v. 2) Subst. the *Dardani*, i. q. *Δαρδαροί*, q. v.*

Δαρδαρίς, ἴδος, ἡ, Dardanian, also Trojan, as subst. a Trojan woman, Il. 18, 122. 339.

Δαρδανίωρ, ὄρος, ὁ, prop. a descendant of Dardanus, in the plur. = Δάρδαροι, e. g. Τρῶες καὶ Δαρδανίωρες, Il. 7, 414.

*Δάρδαροι, οἱ, sing. Il. 2, 701, the *Dardanians*, prop. the inhabitants of Dardania, the subjects of Æneas; they were the more ancient stock, hence the poet joins *Τρῶες καὶ Δαρδανίωρες*, Il. 3, 456. 7, 348.*

Δάρδανος, ὁ, son of Jupiter and Electra, brother of Jasius from Arcadia; he emigrated to Samothrace and thence to Asia Minor, where he founded the town Dardania. His wife Batia, daughter of Teucer,

bore him Ilus and Ericthonius, Il. 20, 215. 303. Apd. 3, 12. 1. 2) son of Bias, a Trojan, whom Achilles slew, Il. 20, 460. 3) Adj. = Δαρδάνιος: Δάρδανος ἀνίρ, Il. 16, 807.

δαρδάπτω, a strengthened form of δαπτω, *to tear in pieces*, Il. 11, 479; metaph. κτύματα, Od. 14, 92; κρήματα, to squander property, Od. 16, 315.

Δάρης, ηρος, ὁ, a priest of Vulcan in Troy, father of Phegeus and Idæus, Il. 5, 9. seq.

δαρθάνω, aor. ἔδαρθον, ep. ἔδραθον, *to sleep, only aor.* Od. 20, 143. †

δασύσκετω, δάσασθαι, δάσομαι, see δαῖος.

δάσκιος, ον, poet. (**δα**, σκιά), *very shady, deeply shaded, νῆση*, Il. Od. and h.

δασμός, ὁ (**δαῖος**), *division, distribution*, Il. 1, 166. † h. in Cer. 86.

δασπλῆτις, ἡ, *difficult of approach, dreadful, terrible*, epith. of the furies, Od. 15, 234. † (The correct deriv. is δα and πελάω, not πλήσω, see Thiersch Gram. § 199, 5. cf. τειχεστιλήτης.)

δασύμαλλος, ον (**μαλλός**), *having thick wool, thick-woollen*, Od. 9, 425. †

δασύς, εῖα, ν', *rough, thickly planted, hairy, φάτες, δέρμα*, * Od. 14, 49. 51.

δατέομαι (**δαῖος**), ep. form in pres. and impf. for δαίομαι, 1) *to divide, to distribute, ληῆδα*, Il. 9, 139; metaph. μένος Ἀγῆρος δατέονται, they divided among one another the fury of Mars, i. e. they fought on both sides with equal rage, Il. 18, 264. χθόνα ποσὶ δατεῖντο, they divided the ground with their feet, i. e. passed over it in steps, Il. 23, 121. b) *to allot to oneself, i. e. to receive, spoken of the gods, who are pleased with the savor of sacrifices*, Il. 8, 550. c) Gener. *to distribute, κρέα*, Od. 1, 112. 2) *to lacerate, to crush*, Il. 20, 394.

Δαυλίς, ἴδος, ἡ, a town in Phocis, upon an elevation not far from Delphi, the scene of the old fable of Tereus, Progne, and Philomèle, Il. 2, 520 (from δαυλός, thickly overgrown).

δάφνη, ἡ, *laurel*, Od. 9, 183. † h. Ap. 396.

δαφοινέος, ὄν = δαφοινός. εἶμα δαφοινέον αἴματι, Il. 18, 538. †

δαφοινός, ὄν (**δα**, φοινός), *blood-red, very red, dark-red, fire-colored*, spoken of lions, serpents and jackals, * Il. h. Ap. 304.

ΔΑΩ, ep. th. of διδάσκω, with the signif.

to teach and to learn; from this theme the following forms occur in Homer: aor. 2 act. δέδαε, perf. part. δέδαοις, aor. 2 pass. ἔδαην, subj. δαῶ, ep. δαεῖο, infin. δαῆναι, ep. δαῖμεναι, whence fut. δαῖσομαι, perf. act. δέδάκηα, and perf. pass. part. δεδαημένος, h. Merc. 483; and an infin. pres. (as if fr. δέδαε) δεδάσθαι.

1) The signif. *to teach* has only the aor. 2 act. δέδαε, with double accus. τινά τι, Od. 6, 233. 8, 448; and with infin. Od. 20, 72. 2) To the signif. *to learn, to know, to experience*, belong the remaining forms. Thus aor. 2 pass. with accus. Il. 6, 150; once with gen: πολέμου δαῖμεναι, to be acquainted with war, Il. 21, 487; τινός, to become acquainted with, Od. 19, 325; part. perf. act. δέδαος, *having learned, instructed*, εἰς θεῶν, Od. 17, 519; and δεδάκηα ἀεθλον, has learned [is acquainted with] a combat, Od. 8, 134. οὐ δεδακότες ἀλκήν, not acquainted with conflict, defence, Od. 2, 61. Pres. mid. *to teach oneself, to become acquainted with*. δεδάσθαι γυναικας, to inform oneself about the women, Od. 16, 316. (To the same theme belong also the ep. forms δίω and δέστο.)

Δέ, conj. but, *on the other hand, on the contrary*. This conj. which, like the Lat. autem, may indicate every kind of opposition, has either an adversative or conjunctive force.

I) Adversative, 1) Most commonly in the apodosis of sentences whose protasis is marked by μέν, see μέν; also μέν, μέν, and δέ, δέ succeed each other. b) δέ often stands also without a preceding μέν, when the speaker would not give a pre-intimation of the antithesis, or where the first member forms but a weak antithesis. In the last case it is found also with the repetition of the same or of an equivalent word, ὡς Ἀγαλεὺς Θάμβησεν—Θάμβησαν δέ καὶ ἄλλοι, Il. 24, 484; οἱ δέ καὶ σύτοι—ἄλγες ἔχοντιν, Od. 1, 33. Il. 14, 9. 12. From the last use of δέ without μέν has 2) The conjunctive force of this particle developed itself. Here it can generally be translated by *and*, but most often be omitted in translating. This takes place a) When a transition is made from one subject to another, cf. Il. 1, 43-49. b) When it connects sentences which may be regarded as standing in a subordinate relation, in which case δέ often expresses a reason, and stands for γιγό. It can then be translated by *since, for, because*: ἀλλὰ π-

Φεοθ' ἄμφω δέ γεωτέρω ἐστὸν ἔμειο, Il. 1, 259. 520. conf. 2, 26. 9, 496. 3) It often stands in the apodosis and has both an adversative and conjunctive force. a) The adversative δέ, *on the other hand, on my part, again*, α) After a hypothetical protasis: εἰ δέ κε μη δώσωται, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, I myself on the other hand, etc. Il. 1, 137. 12, 215. β) After a comparative or relative protasis: οἴη περ φύλλων γενεῖ, τοιή δέ καὶ ἀνδρῶν, Il. 6, 146. Od. 7, 108. b) The conjunctive δέ annexes the apodosis to the protasis as if a relation not of subordination but of equality existed between them; thus, after a temporal protasis with ἐπει, ἐπειδή, ὅφει, ὅποτε, ἔως, Il. 1, 57. 16, 199. 21, 53. 4) In connection with other particles: a) καὶ δέ, also on the other hand, but also, in Hom. Il. 23, 80. Od. 16, 418. b) δέ δή, but still, but now, Il. 7, 94. c) δέ τι, but also, Il. 1, 404. Od. 1, 53. 4, 379 [also separated, as Il. 9, 519]. δέ never stands at the beginning of a sentence, but takes the second, and often the third place.

δέ, inseparable enclitic particle, which is annexed 1) To nouns, to indicate the direction whither. It stands mostly with the accus. κλισιῆρε, Θρήκηνδε, οἴκονδε. In Αἰδόδε it is connected with the gen. because the accus. is to be supplied, see Αἰδής. More rarely we find it with adj. as ὅνδε δόμονδε, to his house. 2) To pronouns, to strengthen their demonstrative force; as ὅδε, τοιόδε, etc. (The last probably originated from δή.)

δέατ' for δέατο, ep. the only form of an obsol. verb δέαμαι, Od. 6, 242. † πρόσθετοι δέακιλος δέατ' εἶναι, before he appeared ugly to me. (According to Buttm. Lex. II, 104, from aor. 2 δαῆγαι, to see, whence pass. δέαμαι for δέαμαι, to appear. Before Wolf the reading here was δόατ', and was referred to δοάζομαι, q. v.)

δέγμενος, see δέχομαι.

δέδασα, δέδάσσω, δέδάγκα, δέδαημένος, δέδωσώ, see ΔΔΣ.

δέδαίαται, see δαιώ.

δέδαημένος, see δαιζω.

δέδασται, see δαιώ 2.

δέδηη, δεδήει, see δαιώ.

δέδια, ep. δείδια, in the plur. after the analogy of verbs in μι, without union-vowel, δεδίκει, δείδιτε, δεδιαστι, imperat. δεδιντή,

etc. Perf. from the old th. διώ with pres. signif. *I fear*, instead of the later pres. διδώ, see διώ.

1) δεδίσκομαι and δειδίσκομαι, only pres. and impf. ep. form (from δείκνυμι), to greet, to welcome, τινά, δεξιερῆ χειρὶ, Od. 20, 197; δέπαϊ, to greet with the cup, i. e. to drink to, Od. 18, 121; absol. Od. 3, 41 (from δέκομαι, δέσκομαι, with reduplicat. δεδίσκομαι).

II) * δεδίσκομαι, a form of δεδίσσομαι, h. Merc. 103.

δεδίσσομαι, poet. δειδίσσομαι, q. v.

δεδμήστατο, see δαμάω.

δεδμημένος, 1) Perf. part. from δαμάω, Il. 10, 2. 2) From δέμω, to build, Il. 6, 245. δεδυκημένος, ep. part. perf. pass. from the Ion. δέχομαι for δέχομαι, watching, lying in wait, Il. 15, 730. †

δέδαρκα, see δέρκομαι.

δεδραγμένος, see δράσσω.

δέλλος, η, ογ, ep. for δῆλος, Il. 10, 466. †

δεῖ (from δέω), *it is necessary, it is fitting*; in Hom. Il. 9, 337; † elsewhere always χρῆ, see δέω.

δειδέκτο and δειδέχατο, ep. strengthened form for δέδεκτο, δειδέχατο, see δείκνυμι.

δειδήμω, ογ, gen. ορος (δείδω), *fearful, cowardly, timid*, Il. 3, 56. †

δείδια, etc., see δείδω and διώ.

δειδίσκομαι, see δεδίσκομαι II.

δειδίσσομαι, ep. and δεδίσκομαι, only h. Merc. 163; depon. mid. (δείδω), fut. δειδίσσομαι, infin. aor. 1 δειδίσσαθαι, 1) Trans. to terrify, to frighten, to frighten away, τινά, any one, Il. 4, 184; τινά ἀπὸ γερού, any one from a corpse, Il. 18, 164. 2) Intrana. to fear, to be dismayed, Il. 2, 190.

δείδοικα, see δείδω.

δείδω, only 1 sing. pres. (formed from the ep. perf. δείδια), fut. δείσομαι, aor. 1 δειδισσα, ep. δέδεισα, part. δείσις, perf. δέδοικα, ep. δείδοικα (also the ep. δέδια, δείδια, etc.), with pres. signif. 1) Intrana. to fear, to be anxious, to be alarmed, often absol.; only περὶ τινά, for any one, Il. 10, 240. h. Cer. 246; also with μή, that, following, δείδω, μή τι πάθησιν, Il. 11, 470; rarely with infin. δείσαντι ποδέξαται, Il. 7, 93. 2) Trans. to fear, to dread, τινά ορ τι, very often θεόν, Od. 14, 389. On the orthography δέδεισα, more correctly δέδεισα, see Buttm. Gram. p. 274, margin. note. Kühner p. 120.

δειδειάω (δειδελος), only aor. 1 part. δειδ-

λήσας, to await the evening, to wait till evening. σὺ δ' ἔχεο διελήσας, Od. 17, 599. † (Accord. to Clarke and Buttm. Lex. II. 194, to take an afternoon's repast, which however the ancient Gramm. (οἱ παλαιοὶ) according to Eustath. rejected. The latter explains it: ἡώς δεῖλης διατριψας ἐνταῦθα.)

δείλος, or (δεῖλη), belonging to the declining day, relating to afternoon and evening. δειλον ἥμαρ, evening, Od. 17, 606. ὁ δείλος ὃφε δύων, sc. ἡλίος, the late-setting sun of evening, Il. 21, 232.

δεικνάομαι, depon. mid. only pres. and imperf. δεικνώσσομαι (δεικνυμι), to offer the hand in greeting; and gener. to welcome, to salute, to receive, ἐπέσσοι, δέπασσοι, Od. 18, 111. Il. 15, 86.

δεικνῦμι, th. ΔΕΚΩ, aor. 1 δεῖξα, aor. mid. δεικνύμην, h. Merc. 367; perf. mid. δειδεγματι, ep. for δειδεγματι, 3 plur. δειδέχαται, 3 sing. pluperf. δειδέκτο, and 3 plur. δειδέχατο, 1) Prop. to present the hand; hence a) to show, to point out, to indicate, τι τινι, spoken of the gods: σῆμα, τέρας, to let a sign or prodigy be seen, Od. 3, 174. Il. 13, 244; ἔργα, h. 31, 19. b) to advertise, to inform, Il. 19, 332. 2) Mid. a) to point to, εἰς τι, h. Merc. 367. b) to show, τι τινι, Il. 23, 701. c) to greet, to welcome, Il. 9, 196. Od. 4, 59; perf. and pluperf. mid. with pres. signif. δεπάσσοντι (dat. instrum.) δεδίχατ' ἄλλήλους, they greeted one another with cups, i. e. they drank to one another, Il. 4, 4; χυπέλλος, Il. 9, 671. cf. 9, 224; μιθοίστι, Od. 7, 72; see Buttm. Gramm. under δεικνυμι, p. 274.

δεῖλη, ἡ (contr. from δειλή sc. ὥρα), the declining day, the latter part of the afternoon and the early part of the evening, Il. 21, 111, † as the connection with ἡώς and μέσον ἥμαρ shows. (According to Buttm. Lexil. II. p. 191, from εἴλη, heat, prop. the time in which the heat extends itself, afternoon; δεῖλη has the same relation to εἴλη, as διώκω to ἰόκω.)

δειλομαι (δεῖλη), to incline towards evening, according to Aristarch. δεῖλετο for δύσετο, Od. 7, 289. †

δειλός, ἡ, ὅν (δεῖδω), fearful, cowardly, timid, opposed to ἀλκιμός, Il. 13, 278; hence in Hom. weak, contemptible, miserable, bad, Il. 1, 293; δειλὰ δειλῶν ἔγγναται, Od. 8, 351. On this passage cf. ἔγγναται. 2) wretched, unfortunate, miserable, poor, in the address: ἀ δειλά, ἀ δειλοί, Od. 14, 361. Il. 11, 816.

δεῖμα, ατος, τό (δεῖδω), fear, terror, fright, Il. 5, 682. †

* δειμαίνω, αγῶ, to be afraid, h. in Ap. 404.

* δειμαλέος, η, ον, frightful, dreadful, ὅπλον, Batr. 289.

δείματο, see δέμω.

δείμομεν, ep. for δειμωμεν, see δέμω.

Δεῖμος, ὁ (app. δειμός), Terror, in the Il. as a personified, mythic being, servant and charioteer of Mars, like Phobos, Il. 4, 440. 11, 37. 15, 119. According to Hes. the son of Mars.

δεινός, ἡ, ὅν (δεῖδω), frightful, terrible, awful, terrific, αἰγλε, πλέωρον, chiefly neut. as adv. δεινῶν ἀντεῖν, to shout terribly, Il. 11, 10; δέρχεσθαι, Il. 3, 342. 2) In a milder signif. applied to that which by its greatness and power inspires awe and admiration: wonderful, sublime, venerable, in connection with αἰδοῖος, Il. 3, 172. 18, 394. Od. 8, 22.

δεῖος, ονς, τό, poet. for δέος, Il. 15, 4; only in gen.

δειπνέον (δεῖπνον), aor. ἐδειπνησα, pluperf. δεδειπνήσει, Od. 17, 359; to breakfast, to take the morning meal, Il. 19, 334, and often Od.; later, to take the principal meal; so even in h. Ap. 497.

δειπνηστος, ὁ (δεῖπνίων), the time of breakfast, meal-time, Od. 17, 170. (According to the Schol. the Gramm. make a distinction: δειπνηστος, meal-time; δειπνηστός, the meal itself.)

δειπνίζω (δειπνέω), aor. 1 ἐδειπνισα, only part. δειπνίσσας, to entertain, to give a meal to any one, with accus. * Od. 4, 535. 11, 411.

δειπνόν, τό, in Hom. breakfast, or, more correctly, the principal meal, which was taken by those not in service about noon; in distinction from δόρπος, Il. 8, 53. 10, 578. Od. 15, 316. An army going to battle took this meal at day-break, Il. 2, 381; gener. meal, repast, entertainment, Od. 17, 176; spoken of horses: food, Il. 2, 383. (According to Nitzsch on Od. 1, 124, it is in Hom. everywhere the principal meal; according to Voss on h. Cer. 128, it is prop. an early meal, which as a feast indeed might last till towards evening; in Hom. it seems everywhere to signify meal in general.)

* δείρας, ἀδος, ἡ (δειρή), the ridge of a mountain, a mountain-chain, h. Ap. 281.

δειρή, ή, *the neck*, of men and beasts, Il. 3, 396.

δειροτομέω (*τίμνω*), fut. ἵστω, *to cut off the neck, to behead*, Il. 21, 89. Od. 22, 349.

δείρυς, see δέρω.

Δεισήρωρ, ορος, ὁ, a Lycian, Il. 17, 217. (*Δείω*), assumed th. of δεῖδω.

δέκα, οι, αἱ, τά, indecl. *ten* (from δέκω, δείκνυμι, the ten fingers), often for an indefinite number.

δεκάξις, adv. *ten times*, Il. 9, 379. †

δεκάς, ἀδος, ἡ, *a decade, the number ten*, Il. 2, 128. Od. 16, 245.

δέκατος, η, ον (*δέκα*), *tenth*; often as a round number, Il. 1, 54.

δεκάχιλοι, αἱ, αἱ, *ten thousand* (only in Hom.), Il. 5, 860. †

δέκτης, ον, ὁ (*δέχομαι*), prop. a receiver; then *a beggar*, Od. 4, 248. †

δέκτω, see δέχομαι.

* **δέλτος**, ή, *a writing-tablet, a table*, Batr. 2, in the plur.

* **Δελφειος**, η, ον (*Δελφοι*), *Delphian, Boeotian*, h. in Ap. 496; doubtful. Herm. conjectures αὐτικὸς ἄρος Ἀγρειός for αὐτὸς Δελφειος.

δελφίν, see δελφίς.

* **Δελφίτιος**, ὁ, the *Delphian*, appell. of Apollo, either from the name of the serpent slain by him, or because he, upon a dolphin, or changed into a dolphin, led the Cretan colony which emigrated to Delphi, h. in Ap. 493, see Paus. 1, 19, 1.

δελφίς, ίνος, ὁ, more correctly δελφίν, *a dolphin* (see Buttm. Gram. § 41, note 1), Il. 21, 22. Od. 12, 96.

* **Δελφοί**, ᾱν, οἱ, *Delphi*, a famous oracle in Phocis, first found h. 27, 14; in Hom. elsewhere Ηνθύ, q. v.

δέμας, τό, *defect. (δέμω)*, *the form of the body, the stature, a body, the external shape*, comm. spoken of men with φνή, Il. 1, 115; and with εἴδος, Il. 24, 376; twice of animals, Od. 10, 240, 17, 307; and gener. *body, rump*, Batr. 106. 2) As adv. like *instar, in form, in the likeness of*. δέμας πυρός, like fire, Il. 11, 596. 13, 673. (In Hom. only in accus., e. g. μικρὸς, ἄριστος δέμας.)

δέμνιον, τό (*δέμω*), always in the plur. *a bedstead*, Od. 4, 297. 8, 277, and often; in Il. only 24, 644; and gener. *a bed, a couch*.

δέμω, aor. 1 ἔδειμα, perf. pass. δέδημαι, aor. 1 mid. ἔδειμάμι, 1) *to build, to construct*; with accus. πύργον, τεῖχος, ἔρχος

ἀλωῆς, h. Merc. 87. Θάλαμοι πλησίοις ἀλλήλων δέδημενοι, Il. 6, 245. 249. 2) Mid. *to build for oneself, οἰκον*, Od. 6, 9 (the imperf. only Od. 23, 192; pres. h. Merc. 87).

δενδύλω, only part. *to wink with the eyes*; accord. to the Schol. *to give to understand by a side look*; gener. *to give the wink, εῖτιρα*, Il. 9, 180. †

δενδρεος, τό, Ion. for δένδρον, *a tree*; in Hom. always the Ion. form (δενδρέω, δενδρέων, Il. 3, 152. Od. 19, 520, are dissyllabic).

δενδρίεις, εσσα, εν (*δένδρον*), *wooded, covered with trees*, * Od. 1, 51. h. Ap. 221. **Δεξαμένη**, ή, *daughter of Nereus and Doris*, Il. 18, 44 (on the contrary, δεξαμενή, *the fish-pool*).

Δεξιάδης, ον, ὁ, son of Dexius = *Iphinous*, Il. 7, 15.

* **δεξιάμαι**, depon. mid. (*δεξια*), *to welcome with the right hand*, h. 5, 16.

δεξή, ή (sc. χειρ, origin. fem. of δεξιός), *the right hand*, as a mark of salutation or promise, Il. 10, 542. 2) *a promise, an agreement, a contract*, Il. 2, 341. 4, 159.

δεξιός, ή, ὁν, 1) *right, on the right hand*; μάζος, the right breast, Il. 4, 481; ὕμας, Od.; ἐπὶ δεξιά, *on the right, to the right*, opposed to ἐπὶ ἀριστερά, Il. 7, 238. 2) *propitious, auspicious, lucky*, chiefly spoken of the flight of birds and of other omens in divination. To the Greek diviner, who faced the north, auspicious omens came on the right from the east, inauspicious on the left from the west, Il. 12, 239; hence ὄρης δεξιός = αἴστος, Il. 13, 821. Od. 15, 160; see ἐνδέξιος, ἐπιδέξιος. According to Buttm. Lex. I. p. 173, it never signifies in Homer *ingenious, dexterous*. (δέξιος, from δέκω, related to δέχομαι and δείκνυμι.)

δεξιόγιρ, adv. (*δεξιός*), ἐπὶ δεξιόγιρ, *on the right, at the right*, Il. 13, 308. †

δεξιτερός, ή, ον, poet. (lengthened from δέξιος), ep. dat. δεξιτερῆ, *at or on the right*. δεξιτερή χειρ, Il. 7, 108. Od. 1, 121; and δεξιτερή alone, the right hand, Il. 1, 501.

δέξο, see δέχομαι.

δέος, ον, τό, ep. δέος, of which only gen. δείος (*δείω*), *fear, alarm*, often with χλάρον, ἀκήριον. 2) *cause of fear*. οὐ τοι ἐπὶ δέος, thou hast no cause of fear, i. e. thou hast nothing here to fear (cf. Nagelsbach), Il. 1, 515; and with infin. σοὶ οὐ δίος ἔστ' ἀπολέσθαι, Il. 12, 246.

δέπας, αος, τό, plur. nom. **δέπα,** dat. plur. **δεπάσσι,** **δέπασσιν,** a goblet, a cup, generally of gold, or silver with a golden rim, Od. 15, 116. Also connected with ἀμφικίπελλος, q. v. Commonly it is a drinking cup, yet sometimes a larger cup in which the mixing was done, Il. 11, 632.

δέρχομαι, depon. iterat. imperf. δέρκεσθετο, perf. δέδορκα, aor. 2 ἔδρακον, 1) to look, to see, to look on; often ἐμὲν δέρκομέν έτι χθονί, so long as I see the light on the earth, i. e. as long as I live, Il. 1, 88; δευόν, to look terribly. The perf. with pres. signif. πῦρ ὀφθαλμοῖσι δέδορκος, flashing fire from the eyes, Od. 19, 446. 2) Trans. to see, to perceive, to behold, with accus. Il. 14, 141.

δέρμα, αος, τό (δέρω), the pelt, the skin, a hide, comm. of beasts, once of men, Il. 16, 341. 2) a prepared skin, leather, a skin-bottle, Od. 2, 291.

δέρματινος, η, ον, leathern, τροποι, * Od. 4, 782. 8, 53.

δέρον, for ἔδερον, see δέρω.

δέργον, τό (δέρω), the peritoneum or omentum, a membrane covering the bowels. δέργον ἔσω δύνειν, i. e. τις δέργον, to penetrate to the caul, spoken of the vultures of Tityus, Od. 11, 579. †

δέρω, aor. 1 ἔδειρα, to draw off the skin, to flay, with accus. βοῦν, Il. 2, 422; μῆλα, Od. 10, 533.

δέρμα, αος, τό, poet. for δεσμός (δίω), only in the plur. δέσματα, bonds, fetters, Od. 1, 204. 8, 278. 2) the band with which the hair of the higher classes of women was confined, a fillet, Il. 22, 468.

* δεσμεύω (δέσμη), to bind, to fetter, h. 6, 17.

δεσμός, ὁ (δίω), in the plur. δεσμοί, Il. and Od.; also δέσμα, τί, h. Ap. 129. h. 7, 13; fetter, bond, Il. 5, 391; of a horse: the halter, Il. 6, 507; a cable, Od. 13, 100; the door-thong, Od. 21, 241.

* δεσπόζω (related to δεσμός), fut. σω, to rule, to command, τινός, h. Cer. 366.

δεσπόνια, ἡ, a female sovereign, a mistress, also ἄλοχος, γυνὴ δέσποινα, * Od. 3, 403. 7, 347.

* δεσπόσυνος, ον, belonging to the master of a family, λίχος, h. Cer. 144.

δετή, ἡ (prop. fem. from δετός sc. λαμπάς), a bundle of pine sticks tied together, a torch, Il. 11, 554. 17, 663.

δενίσεσθαι, see δεύω.

Δευκαλίδης, ον, ὁ, ep. for Δευκαλιονίδης, son of Deucalion = Idomeneus, Il. 12, 117.

Δευκαλίων, ανος, ὁ, son of Minos and Pasiphaë, father of Idomeneus, an Argonaut and Calydonian hunter, Il. 13, 452. Ulysses names him to Penelope as his father, Od. 19, 180. 2) a Trojan, slain by Achilles, Il. 20, 478.

δεῦρο, adv. of place, here, hither, comm. with verbs of motion, Il. 1, 153. Od. 4, 384. 2) As a particle of exhortation, up! on! here! δεῦρ' ἥγε, come on! δεῦρ' ἵσι, come hither! Il. 3, 130. (With the plur. δεῦτε.) Instead of δεῦρο, Il. 3, 240, Spitzner and Dindorf have adopted δεύρω, after Herodian and the Schol. cf. Thiersch Gram. § 147, 5.

δεύταρος, η, ον, the last, superl. of δεύτερος, Il. 19, 51. Od. 1, 286.

δεύτερε, adv. here, hither, etc., like δεῦρο, always with the plur.: δεύτεροι, δεύτερη, Il. 7, 350; ἵστε, 14, 128. (From δεῦρ' ἵτε, contr. so Buttin.)

δεύτερος, η, ον, superl. δεύταρος, η, ον, the second, 1) In respect of rank and order, spoken of one inferior in combat, Il. 23, 265. 498. 2) In respect to time: δεύτερος ἡλιθε, he came as the second, i. e. later, Il. 10, 368; with gen. ἡμέτο δεύτερος, later than I, after me, outliving me, Il. 23, 248. The neut. often as adv. δεύτερο, for the second time, secondly, again, connected with αὖ and αὖτε, and plur. δεύτερα, Il. 23, 538.

1) δεύω (only pres. and imperf. act. and pass.), to moisten, to wet, with accus. γαῖα, παρείας, Il. 13, 655. Od. 8, 522; dat. δάκρυσι, with tears, Od. 7, 260. Pass. Il. 9, 570. 2) to fill, ἄγγεα, the vessels, Il. 2, 471.

II) δεύω, prop. δεF, with digamma, ep. for δέω (cf. δεῖ), of the act. only aor. 1 εδείστος and δῆσε for ἔδείστη, to want, to fail. ἔδείστη δ' οἵτιον ἄχρον ικέθαι, it failed to reach the extremity of the rudder, Od. 9, 540. (483.) δῆστον εμεῖο (without digamma), he lacked me, Il. 18, 100. More comm., 2) Mid. δεύομαι, fut. δενίσομαι, to want, to be destitute, to need, τινός, Il. 2, 128. Od. 6, 192; θιμοῖ, to be deprived of life, Il. 3, 294. ον δενίσθαι πολέμοιο, not to lack battle, i. e. to have enough to combat, Il. 13, 310. Others, as Heyne, explain it without necessity, 'to be inferior' ['no where so much need battle, i. e. aid, as namely upon the left'; so Clarke, cf.

also Barnes; the connection demands either this sense or that of Heyne and Bothe]. 3) *to be wanting* in a thing, *to be inferior*. μάχης πόλλοις ἐδεύεο, thou wert far inferior in battle, with gen. of person. ἀλλα πάντα δεύεσθαι Αργείων, in all other things thou art inferior to the Argives, Il. 23, 484.

δέχαται, see δέχομαι.

δέχθαι, see δέχομαι.

δέχομαι, depon. mid. fut. δέξομαι, aor. 1 ἐδέξαμην, perf. δέδεγμαι, pluperf. δέδεγμην or δέδεγμη, part. δέδεγμένος or δέγμενος, fut. 3 δεδέξομαι = δέξομαι, ep. sync. aor. δέγμην; from this δέδεκτο and δέκτο, imper. δέξο, infin. δέχθαι. Thiersch, § 218, 59. 60. Rost Gram. p. 291, and Dial.-61. (Here belongs as an ep. perf. δεδοκήμενος from δέχομαι, Il. 15, 730, watching, lurking.) 1) *to take, to receive, to accept*, what is presented, with accus. ἀποντα, δέπτας, and in various regards. a) Spoken of the gods: ἵρα, to receive the victims, Il. 2, 420. b) *to receive hospitably, to entertain*, τινά, Il. 18, 331. Od. 19, 316. c) *to receive as an infliction, to bear, to suffer*, μῆνον, Od. 20, 271; κῆρα, to suffer fate, Il. 18, 115. Comm. παρά τινος, to receive from one, Il. 24, 429; ostener τινός alone, Il. 7, 400; and with dat. δέχεσθαι τι τινι, to take any thing from any one, Il. 2, 186. Od. 15, 282; but χρνσὸν ἀρδρός ἐδέξατο, she received gold for her husband [i. e. she betrayed him], Od. 11, 327. 2) *to receive, τινά*. a) In a hostile sense, *to await, to expect*. In Hom. in this signif. only the perf. δέδεγμαι or δέγμαι, with pres. signif. and pluperf. as imperf. δέδεγμην or δέδεγμη, part. δέδεγμένος and δέγμενος, fut. δεδέξομαι; often with dat. instrum.: ἔχχει, δουρή, τόσοισι; τόνδε—δεδέξομαι δουρή, Il. 5, 238; spoken of a hunter standing at his station, Il. 4, 107; also of the boar: ἀνδρῶν καὶ κυνῶν κολοσιφῶν δέχαται, they await the tumult of the men and dogs, Il. 12, 147. b) Generally, *to wait, to await*, with ὅππότε, εἰσόκτε, Il. 2, 794. 10, 62; with accus. and infin. only Od. 9, 513. 12, 230. 3) Intrans. or pass. once *to follow*, like *excipere*: ὡς μοι δέχεται κακὸν ἐκ κακοῦ, thus one misfortune after another follows me, Il. 19, 290.

δευρέω (δέψω), fut. ἴσω, part. aor. 1 δευρώσας, prop. to prepare hides, *to soften*, κηρόν, Od. 12, 49. †

δέω, infin. pres. δένν, h. 6. in Dion. 12, fut. δήσω, aor. δέησα and δήστα, aor. 1 mid. δέησά-

μη, ep. iterat. δησάσκετο, Il. 24, 15, perf. pass. δίδεμαι, ep. form. δίδημι, from this δίδη, Il. 11, 105. 1) *to bind, to fetter, to fasten*; τινὰ δεσμῷ, or ἐν δεσμῷ, to bind one with fetters, Il. 10, 443. 5, 386. χαλκίῳ ἐν κεράμῳ δέδετο, he lay bound in a brazen prison, Il. 5, 387; with ἐκ τινος, παρά τινι and τι, to fasten to any thing; metaph. πῶς ἄν τέλος σε δέοιμι, how could I bind thee, i. e. hold thee to thy word, Od. 8, 352 (Nitzsch, however, takes it in lit. signif.). 2) *to restrain, to hinder*; μέρος καὶ κεῖται δῆσαι, Il. 14, 73; τινὰ κελεύθον, to hinder any one from a journey, Od. 4, 380. 469. II) *to bind on any thing for oneself* (sibi), ἵππο ποσσού πέδιλα, Il. 2, 44; περὶ and παρά τι, Il. 8, 26. 17, 290; ὥπλα ἀνὰ τῆσα, Od. 2, 430.

δέω, aor. 1 δῆσα, see δείω.

δή, adv. (prop. abbrev. from ἤδη), *already, now, just, certainly, indeed*. It is never found at the beginning of a clause, except in the ep. constructions δὴ τότε, δὴ γάρ, but as subordinate gives strength to another word. The orig. signif. is 1) temporal, 1) *already, just, now*, spoken of the immediate present in distinction from the past or the future, καὶ δή, and now, Il. 1, 161; δὴ νῦν, just now, Od. 2, 25; μὴ δή, ne jam, after verbs of fearing, Il. 14, 44. 2) *already, at last, still*, in numbering, Il. 2, 134. 24, 107; καὶ δή, and already, Il. 1, 161. 15, 251; ὡς δή, as already, Il. 17, 328; γάρ δή, for already, Il. 17, 546. 3) Especially is δή connected with adv. of time, to express that now something becomes a reality, as νῦν δή, now then, ep. δὴ νῦν, espec. in the apodosis τότε δή, then at last, or δὴ τότε, ὁφέ δή; in the protasis ὅτε δή, ὅπότε δή, when now, etc. From this last use has arisen II) The determinative signif. by which δή defines precisely the degree and measure of an idea: *just, exactly, only, now*. 1) With verbs, espec. with the imper. ἄγε δή, come then, Il. 3, 441; φράζεσθο δή, consider only, Il. 6, 306. Often with μή: μὴ δή—ἴτε, hope now not, Il. 20, 200. 2) With adj. ὀκτίμορος δή μοι ἔσσεται, Il. 18, 95; espec. with superl. κράτιστος δή, Il. 1, 266. 3) With pronouns, it either marks the prominence of the word: ἔκεινος δή, he now; or it recalls a foregoing subject, τούτερος δή Θυγάτηρ, his daughter now, Il. 6, 398. 4) With indefinite pronouna, it heightens the indefiniteness: ἄλλοι δή, others, whoever they may be [whom you

please], Il. 1, 295. 5) With particles, *a)* *just, exactly, now,* *α)* With conjunctions: *ώς δή, ίντα δή, that, that now;* *ώς δή, that however [with ὅφελον, *utinam*], Od. 1, 217.* *β)* With particles of explanation: *γὰρ δή, ep. δὴ γάρ, comm. with temporal signif.;* *ώς δή, mostly ironical, Il. 1, 110.* *γ)* *ἄλλα δή, but now.* *δ)* With interrogative particles: *πῆ δή, Il. 2, 339; ποῦ δή.* *β)* *certainly, truly, assuredly;* *ἢ δή, ἢ μάλα δή, καὶ δή, δή που, assuredly indeed;* *δὴ αὖτε, now again, which also by crasis form δηῦτε; incorrect therefore is δ' αὖτε, Il. 1, 340. 7, 448. cf. Kühner § 591. Rost § 133. p. 686.*

δηθά=δήν, abbrev. δήθ', Il. 2, 435; adv. long, a long time; δηθά μάκα, very long.

δηθένω (δηθά), to delay, to loiter, to linger, Il. 1, 27, and Od. 12, 121.

Ἀηικόν, αντος, ὁ, son of Pergasus, a Trojan, slain by Agamemnon, Il. 5, 534 (ep. from Αηικῶν for Αηικάων, from δῆτις=δαιτις and κάω=κτείνω, slaying in battle).

Ἀηιοπίτης, ον, ὁ, son of Priam, slain by Ulysses, Il. 11, 420.

*δήιος, η, ον, Ion. for δάιος (δαιτις), hostile, destructive, ἀνέρ, πόλεμος; πῦρ, consuming fire, Il. 6, 331. 2) Subst. an enemy, Il. 2, 544. (ἴ; sometimes dissyllabic, ηι with synizesis, Il. 2, 415. 544. cf. Spitzner Pros. § 6. 5. d.) * Il.*

δηιοτής, ητος, ἡ (δήιος), the tumult of war, battle, contention; often Il. generally, slaughter, massacre, Od. 12, 257.

Ἀηιόχος, ὁ, a Greek, Il. 15, 341.

δηιώσ, contr. δηών (δήιος), fut. δηώσω, aor. δηιώσα, aor. pass. ἐδηώθη, prop. to treat in a hostile manner; to desolate, to destroy, to cut down, to slaughter, to tear in pieces, with accus. and dat. instrum. ἔγχις, καλχός; ἀλλήλων ἀμφὶ στήθεσσι ἀσπίδας, to destroy the shields about each other's breasts, Il. 5, 452; ἔλαφον, to tear in pieces a stag, Il. 16, 158; περὶ τινος, to fight about any one, Il. 18, 195. (δηιώσ is often resolved like verbs in αω: δηιώσων, δηιώσεν, etc.; the contr. form is found according to the necessity of the metre, δήσων, δηώσωσιν.)

Ἀηιπνύλος, ὁ, a companion of Sthenelus, Il. 5, 325.

Ἀηιπνύρος, ὁ, a Grecian hero, slain by Helenus, Il. 13, 576.

Ἀηιρόβος, ὁ, son of Priam and Hecuba, one of the first heroes among the Trojans, Il. 12, 94. 13, 413. In Od. 4, 276, he accom-

panied Helen to the hollow horse, and according to a late tradition became her husband after the death of Paris.

δηλέομαι, depon. mid. (δαιώ), fut. δηλήσσομαι, nor. 1 ἐδηλησάμην, 1) to destroy, in opposition to ὀνιγάραι, h. Merc. 541; to harm, to injure, with accus. φίνον, Od. 22, 278; Αχαιούς ἵπερ ὄφκια, to injure the Achaians contrary to the oaths, Il. 4, 67. 72; to slay, Od. 11, 401. b) Of inanimate things: to destroy, to lay waste, καρπόν, Il. 1, 156; ὄφκια ὑπερβασίη, to violate the oaths by transgression, Il. 3, 107. 2) Intrans. to do injury, to do wrong, Il. 14, 102; ἵπερ ὄφκια, to do wrong contrary to treaty, Il. 4, 236. 271 (it is unnecessary to supply ἀχαιούς, as Il. 4, 67).

δήλημα, τό (δηλέομαι), injury, destruction, δηλήματα νησῶν, by the winds, Od. 12, 286. †

δηλήμων, ον, (δηλέομαι), gen. ονος, pernicious, injurious, destructive, Il. 24, 33. Subst. destroyer. βροτῶν δηλήμων, the destroyer of mortals, Od. 18, 85. 116.

* *δηλητήρ, ἥρος, ὁ (δηλέομαι), destroyer, Ep. 15, 8.*

* *Δηλιάς, αδος, ἡ, Delian, belonging to the island Delos, h. Ap. 157.*

Ἀηλος, ἡ, Delos, a little island of the Aegean sea, which belonged to the Cyclades, with a town of the same name, birth-place of Apollo and Diana, originally Ὁρτιγία, Od. 6, 162. h. in Ap. 16, 61 (prob. from δῆλος, visible, because Jupiter caused it suddenly to emerge, when Latona was persecuted by Juno).

δηλός, η, ον (ep. δέλεος, Il. 10, 466. †), visible, plain, manifest, Od. 20, 333. †

Ἀημήτηρ, gen. τερος and τρος, accus. μήτερ and Αημητηρα (prob. γῆ and μήτηρ, mother earth), Ceres, daughter of Saturn and Tellus, sister of Jupiter, mother of Proserpina by Jupiter, the symbol of productive fruitfulness; hence, the tutelary deity of agriculture, and through this of civil order and law, Il. 5, 500. She had a temple in Pyrasus in Thessalia, Il. 2, 696. She loved Jasion and by him bore Plutus, Od. 5, 125. Espec. h. in Cer.

δημιοεργός, ον, ep. for δημιοεργός (ἔργον), prop. prosecuting public business; taking care of the public affairs; profitable to the commonwealth. Thus Hom. Od. 17, 383, characterizes seers, physicians, architects, bards, and Od. 19, 135, heralds; metaph. ὕρθρος, labor-exciting morning, h. Merc. 98.

δημός, ον (δημος), relating to the people,

pertaining to the commonwealth, *public*, οἶκος, Od. 20, 264; πρᾶξις, a public affair, opposed to ἴδη, Od. 3, 82; αἰσιμηῆται, Od. 8, 259. δίμιον τι ἀγορεύειν, to speak any thing for the public good, Od. 2, 32; the neut. plur. δίμια πίρειν, adv. to drink at the public cost, Il. 17, 250. According to Nitzsch on Od. 1, 226, wine which stood as a common stock in the tent of the chief leader, cf. Il. 9, 71.

δημονργός, see δημονργός.

δημοβόρος, ον (θορά), devouring the people, i. e. that consumes the property of the people, βισιλένς, Il. 1, 231. †

δημογέρων, οντος, ὁ (γέρων), an elder, one who for age and worth is honored by the people, Il. 3, 149; the prince himself, Il. 11, 372. *Il.

Δημόδοχος, ὁ, the blind bard in the house of the king of the Phœaces, Alcinous in Scheria; the muse took away his sight and bestowed upon him the gift of song, Od. 8, 44 seq.

δημόθεν, adv. from the people, at the public expense, Od. 19, 197. †

Δημοκόων, οντος, ὁ, son of Priam and of a female slave from Abydos, slain by Ulysses, Il. 4, 490.

Δημολέων, οντος, ὁ, son of Antenor and Theano, slain by Achilles, Il. 20, 395.

Δημοπτόλεμος, ὁ, a suitor of Penelope, Od. 22, 242.

δημος, ὁ, 1) the people, a community, Il. 2, 517. Od. 1, 237, governed by one king or by several chiefs. In the heroic age, every community or district was independent; states, properly so called, did not exist; at the extent, smaller communities only attached themselves to a larger. Thus, among the Phœaces there were twelve princes; Alcinous was the thirteenth. As divisions of the people, Homer mentions tribes and families (φυλα and φρῆται). Further, he distinguishes 1) kings (ἄνακτες, βισιλῆτες), 2) the chief men (γέροντες), and 3) the free citizens (δῆμος), who were by no means proper subjects of the king, but only obeyed him when the public good required it. [But cf. Ph. Humbert, de civit. Hom. p. 44 seq.] Hence δῆμον ἄνιρη, a man of the people, Il. 2, 193; and as adj. δῆμος ἐὼν, perhaps for δῆμος, a man of the people, Il. 12, 213. 2) the country, the territory, which a people occupied, often with gen. ἐν δῆμῳ Ἰθάκῃ;

Αὐκίνης, Φαιήκων; metaph. Ὄνείρων, the land of dreams, Od. 24, 12. κατὰ δῆμων, in the land, Od. 4, 167 (prob. from δῆμω, culture; according to Rost from th. Δ.Ι.Μ., δαμάω, subjects).

δημος, ὁ, fat, grease (prop. of the caul), of beasts, Il. and Od.; and of men, Il. 8, 380.

Δημοῦχος, ὁ, son of Philetor, a Trojan slain by Achilles, Il. 20, 457.

* Δημοφόων, οντος, ὁ, ep. for Δημοφῶν (from φων, brightest of the people, cf. Etym. Mag.), son of Celeus and Metanira, whom Ceres educated in Eleusis, h. in Cer. 234.

δίγη (related to δῖ), long, a long time. ὅνδε δίγη, ἵνα, he lived not long, Il. 6, 131 (before the δ the vowel always becomes long).

δημαιός, ἵ, ὁν (δίγη), long-lasting, long-living, Il. 5, 407. †

δήρεα, τά (related to δήν), resolutions, purposes, designs, thoughts; ἡπια, gentle thoughts, Il. 4, 361; in a bad signif. artifices, plans, wiles, δλοφωτα, Od. 10, 299 (Hesych. assumes τὸ δίγην as sing.).

δίποτε, δίπου, in Homer only separated, see δή.

δηριόματι, depon. mid. poet. (δηριε), pres. insin. δηριάσσθαι, ep. for δηριάσθαι, imperf. 3 plur. δηριόματο, ep. for εδηριώματο (also aor. from δηριόμαι), to contend, to fight with arms, Od. 8, 78; περὶ νεκροῦ, about a dead body, Il. 17, 131; with words: ἀμφὶ τινι, Il. 12, 421.

δηριόματι, depon. aor. 1 mid. δηρισάμην, and aor. pass. εδηρινθην, only in aor. in Hom. to contend, to fight, δηρισαντο επέτεστι, Od. 8, 76. † τὰ περὶ Κερμιόνας δηρινθήτην, they fought about Cebriones, Il. 16, 756. †

δηριε, τος, ἵ, contention, fighting, combat, battle, Il. 17, 158. Od. 24, 515.

δηρός, ἵ, ὁν (δίγη) = δημαιός, long, long-lived. δηρόν χρόνον, a long time, Il. 14, 206. h. Cer. 282; the neut. δηρόν as adv. long, ἐπὶ δηρόν, for a long time, Il. 9, 415.

δήσε, ep. fut. for δηδησε from δέω, but also for δεδησε from δέω, to want, see δείνο.

δήω, ep. fut. without the tense characteristic, from Δ.Ι.Ω, there occur δήεις, δήομεν, δήετε, I shall find; with accus. οὐχετι δήετε τέκμαρη Ίλιον, you will not attain the destruction of Troy, Il. 9, 418. 685; ἀλος, Od. 6, 291. (According to others, pres. with fut. signif.)

* Δηώ, ους, ἵ, a name of Ceres, h. in Cer.

492. (The deriv. uncertain; prob. from δέω, *to find*; see Spanhem. Call. in Cer. 133.)

Δία, see Ζεύς.

Δία, ἡ, the island *Naxos*, near Crete; τὸ Δίη, Od. 11, 325. (It was called divine, because it was sacred to Bacchus.) See Αριάδνη.

διά, 1) Prepos. with gen. and dat., ground signif. *through*. 1) With gen. a) Of place: a) To indicate a motion which goes through an object and out again, διὰ ὅμους ἡλίθεν ἔγχος, *through the shoulder*. ἔθυσεν διὰ προμάχον, Il. 17, 281. For greater exactness of idea, Hom. connects διά with ἐκ and πρό, see διάκ and διαπρό. b) Of motion in place, without the connected idea of emerging: *through*, διὰ νήσους ἵνα, Od. 12, 335. b) Of the manner, prop. post-Homeric; only ἐπρεπε καὶ διὰ πάντων, before all, Il. 12, 104. 2) With accus. a) Of place, to denote extension through an object; only poet. διὰ δώματα, διὰ βῆσσας, Il. b) Of time, to indicate extension through a period: διὰ νύκτα, *through the night [by night]*, Il. 2, 57 [in some passages, as here, the two ideas of time and place are combined, see Passow]. c) Of cause, means, etc. a) The cause: *through, on account of*, διὰ ἀτασθαλίας, Od. 23, 67. b) The means: *through*, διὰ μαντοσύνης, Il. 1, 72; Ἀθήναλης διὰ βουλάς, Il. 15, 71. II) Adv. without case: *through*, espec. in the compounds διαπρό, διέκ, q. v. III) In compos. it denotes 1) A motion through any thing. 2) Completion and intenseness: *very, entirely*. 3) Separation [often like *dis-* in English]: *apart, asunder*. 4) Mutual operation: *with one another*. 5) A mingling in colors and materials: διάλευξος, mixed with white (διά prop. ^ν, but sometimes long in the beginning of a verse, Il. 3, 357. 4, 135. 11, 435).

διαβαίνω (βαίνω), aor. 2 διεβη, part. διαβάς, 1) Intrans. to place the feet apart, *to stride*, εἰς διαβάς, Il. 12, 458. 2) Trans. to go *through*, *to cross*, *to pass over*; with accus. τάφρον, to cross the ditch, Il. 10, 198; and absol. εἰς Ἡλίδα, to cross to Elis, Od. 4, 635.

διαγιγνώσκω (γιγνώσκω), aor. 2 infin. διαγνῶναι, *to distinguish*, *to discriminate*, *to inspect closely*, τινά, Il. 7, 424; δοτία, Il. 23, 240. * Il.

διαγλάφω (γλάφω), aor. 1 part. διαγλάφας, *to dig out*, *to hollow out*, εὐνάς, Od. 4, 438. † διάγω (ἄγω), aor. 2 διήγαγο, 1) *to conduct through*, *to transport*, τινά (by ship), Od. 20, 187. † 2) *to spend a period of time*, *to live*, αἰώνα, h. 19, 7.

διαδιώμαι (διώια), Ion. *to divide*, *to distribute*, διὰ παῖδα, διασάκετο, Il. 9, 333; † see διαδιάτομαι.

διαδάπτω (δάπτω), aor. 1 ἔδαψα, *to tear in pieces*, *to lacerate*, χρόα, * Il. 5, 858. 21, 398.

διαδατέομαι, ep. (δατέομαι), *to distribute*, διὰ κτῆσιν δατίσοντο, Il. 5, 158. † διαδέρκομαι, depon. (δέρκομαι), aor. 2 διέδρακον, *to look through*, *to see through*, with accus. Il. 14, 344. †

διαδηλέομαι, depon. mid. (δηλέομαι), *to injure severely*, *to lacerate*. δὲ λίγου σε κίνες διεδηλήσαντο, the dogs had nearly torn thee, Od. 14, 37. †

διάει, see διάημι.

διαεἴδομαι, ep. mid. (εἰδω), fut. διαείσομαι, 1) *to let be seen*, *to show clearly*, ἀφετήν, Il. 8, 535. 2) *to show oneself clearly*. ἀφετή διαείδεται, Il. 13, 277.

διαεπεῖν, poet. for διεπεῖν, q. v.

διάημι, ep. (ἀημι), from the form διαίω, 3 sing. imperf. διάει, *to blow through*, with accus. * Od. 5, 478. 19, 440.

διαθείων (θείω), *to fumigate with brimstone*, δῶμα, Od. 22, 494. †

διαθρύπνω (θρύπτω), aor. 2 pass. διατρύψῃ, *to break in pieces*. ξίφος διατρυφέν, Il. 3, 363. †

διαίω, aor. 1 ἐδίηρα, *to moisten*, *to wet*, with accus. Il. 21, 202. 22, 495. Pass. διαιτητο ἄξων, * Il. 13, 30.

διαιρέω (αἱρέω), aor. 2 διεῖλον, poet. διελον, *to take apart*, *to separate*, with accus. only in tmesis, Il. 20, 280. †

διακέίω (κείω), aor. 1 infin. διακίσται, prop. *to cut apart or in pieces*; metaph. *to destroy*, *to render void*, ἔπος, Il. 8, 8. †

διακλάω (κλάω), aor. 1 διέκλασσαι, poet. στ, *to break in pieces*, with accus. τόσον, Il. 5, 216. †

διακοιφανέω, formerly πολίας διακοιφανέοντο, Il. 4, 230; now, more correctly, πολίας διὰ κοιφανότα, see κοιφανία.

διακοσμέω (κοσμέω), fut. ήσω, to arrange separately, to divide, to place, τινά, Il. 2, 476; διακοσμηθῆναι ἐς δεκάδας, to be divided into decades, Il. 2, 126. διὰ τρίχα κοσμηθήτες, distributed into three parts, Il. 2, 665. 2) Mid. to arrange throughout, to adorn, with accus. μέγαρον, Od. 22, 457.

διακριδόν, adv. (διακρίνω), separately, distinctly, clearly, decidedly, ἀφιστός, Il. 12, 103. 15, 108.

διακρίνω (κρίνω), fut. ep. διακρινέω for διακρίνω, aor. διακρίνα, aor. 1 pass. διακρίθην and διακρίνθην, optat. 2 plur. διακριθῆτε, infin. ep. διακρινθήμεναι, part. διακριθεῖς, 1) to separate from one another, to put asunder, with accus. αἰτόλια, Il. 2, 475; to part, spoken espec. of combatants: μένος ἀνδρῶν, Il. 2, 387. cf. 7, 292; metaph. to distinguish, σῆμα, Od. 8, 195; hence pass. with fut. infin. mid. Od. 18, 149, to be separated, to separate, Il. 2, 815; of combatants: to separate, to withdraw from each other, i. e. to end the contest, to become reconciled, Il. 3, 98. οὐ γὰρ ἀναμοτί γε διακρινέσθαι δύο μητρῆρας καὶ κεῖνον, I do not think the suitors and he will separate without blood, Od. 18, 149. 20, 180.

διάκτορος, ὁ, a messenger, appell. of Mercury as messenger of the gods (in the Iliad this office is commonly discharged by Iris, cf. Il. 2, 786.), connected with ἀργειόντης, Il. 2, 103; with Ἐρμῆς, Od. 12, 390. 15, 319; and often alone in the hymns. (Commonly derived from διάγω: ὃς διάγει τὰς ἄγγειλας τῶν θεῶν, cf. Eustath. on Il. 2, 103. Buttm. Lex. I. p. 120, derives it from an old theme διάκω, διώκω, intrans. I run, so that it is = διάκονος. Nitsch, on the other hand, on Od. 1, 84, prefers the derivation from διάγω, and explains it: the conductor, one who conducts through.)

διαλέγομαι (λέγω), ep. aor. 1 διελεξάμην, to separate (in thought), to revolve, to ponder any thing, to reflect upon. τίη μοι ταῦτα διέλεξτο θυμός, why did my heart ponder these things, * Il. 11, 407. 17, 97.

διαμάω (ἀμάω), fut. ήσω, to move through, to cut through, with accus. χιτῶνα, * Il. 3, 359. 7, 253.

διαμελεῖσθι, adv. (μελεῖσθι), limb. from limb, piecemeal, τάμνειν, * Od. 9, 291. 18, 339.

διαμετρέω (μετρέω), to measure through, to measure off, χῶρον, Il. 3, 315. †

διαμετρητός, ἡ, ὁν (μετρέω), measured off, measured, χῶρος, Il. 3, 344. †

* **διαμήδμαι** = μῆδομαι, Ep. 4, 12, doubtful.

διαμοιράομαι, dep. mid. (μοιράω), to divide into parts, to separate. ἐπταχα πάντα διεμοιράστο, to divide all into seven pieces, Od. 14, 434; † in the following, τὴν ἵα—θῆκεν, supply μοιράστο.

διαμπερές, adv. 1) through and through, entirely through, Il. 5, 234. Od. 5, 480; with gen. Il. 12, 429. 20, 362. πλήρω τὸν πεπάλαχθει διαμπερές, cast lots throughout, Il. 7, 171. 2) Spoken of time: continually, unceasingly. αἰὲν διαμπερές, ἦματα πάντα διαμπερές, Il. 15, 70. 16, 499 (from διά, ἀνά and πέρας, with epithetic μ.).

διάνδιχα, adv. (διὰ, ἀνά, δίχα), in two ways, in two parts; μεμηρίζειν, to be of two opinions, to hesitate, to ponder anxiously, Il. 1, 198. 13, 455; with ἢ, ἤ following: οὐδεὶς διάνδιχα δῶκε, he gave to you in a divided manner, i. e. but one of two things, Il. 9, 37. Schol. διηρημένως.

διατύνω (ἀνύω), fut. ἔσω, aor. διήτυνσα, to complete entirely, to finish; ὅδον, to finish a way or journey, h. Cer. 380. κακότητα διήτυνσεν ἀγορεύων, he finished narrating his sufferings, i. e. he recounted his sufferings to the end, * Od. 17, 517. †

διαπείρω (πείρω), to pierce through, Il. 16, 405. † in tmesis.

διαπέρθω (πέρθω), fut. διαπέρσω, aor. 1 διέπερσα, aor. 2 διέπερθον, infin. διαπαθέσθαι ep. for διεπραθεῖν, aor. 2 mid. διεπραθόμην, to destroy utterly, to lay waste, to ravage, with accus. πόλιν, ἀστυν. 2) Mid. only aor. 2, to perish, Od. 15, 384.

διαπλάσαμαι, depon. mid. (πίπαμαι), aor. 2 διαπλάσην, to fly through, spoken of missiles, Il. 5, 99; absol. to fly away, Il. 15, 83. Od. 1, 320.

* **διαπλέκω** (πλένω), fut. ξε, to interweave, to entangle, to weave together, h. in Merc. 80.

διαπλήσσω (πλήσσω), to break in pieces, to split, with accus. δρῦς, Il. 23, 120. † Thus Wolf; where others read διαρέψσονται; or διεπλέσσονται.

διαπορθέω, poet. = διαπέρθω, from which part. aor. 1 διαπορθήσας, Il. 2, 691. †

διαπραθέειν, see διαπέρθω.

* **διαπρέπω** (*πρέπω*), *to be prominent, to be visible*, h. Merc. 351.

διαπρήσσω (*πρήσσω*, Ion. for *πράσσω*), *to bring to an end, to accomplish, to finish*, with accus. *κέλευθος*, Od. 2, 213; also without *κέλευθος*, they marched through the plain, Il. 2, 785; with part. *ηματα διέπρησσον πολεμῖσσων*, I spent days in fighting, Il. 9, 326. *ἀπαντα οὐτι διαπρήσαιμι λέγον ἐμὰ κῆδεα,* narrating for a year I should not finish my woes, Od. 14, 197.

διαπρό (*πρό*), *through and out, entirely through*, Wolf in the Il. **διαπρό**, in the Od. **διὰ πρό**, Il. 5, 66. Od. 22, 295; cf. Spitzner Excurs. XIV. on Il.

* **διαπρύσσων**, adv. *passing through, spoken of place: πρὸν πεδίῳ διαπρύσσων τετυχκάνες*, a hill extending far into the plain, Il. 17, 748. 2) *piercing, loud, of sound, ἥψεν*, Il. 8, 227. h. Ven. 80; prop. neut. from

* **διαπρύσσως**, or, *passing through, penetrating, piercing*, h. Ven. 19; *κεραΐστης*, h. Merc. 336 (prob. Μελ. from *περάω*).

διαπτούμω (*πτοίω*), *to frighten away, to scare*, with accus. *γυναικας*, Od. 18, 340. †

* **διαπνοπαλαμάω**, see *πνευπαλαμάω*.

διαρπάζω (*ἀρπάζω*), *to tear in pieces, to lacerate*, spoken of wolves: *μῆλα*, Il. 16, 355.

διαρράπιο (*ῥάπιω*), fut. *σω*, aor. 1 infin. **διαρράπιον**, *to break in pieces entirely, to destroy utterly*; with accus. of inanimate things: *χόλιν, οἶκον*, *to destroy*; of men, Il. 9, 78. 2) Mid. fut. **διαρράπιομαι**, with pass. signif. *τάχα δ' ἄμμες διαρράπιεσθαι δῶ*, quickly I think we shall both be destroyed, Il. 24, 355. (So the Schol. *διαφθιρήσεσθαι*; Damm and Voss take the infin. fut. in an act. signif. and supply *αὐτόν*.)

διαρρήγνυμι (*ρήγνυμι*), *to break through, to break in pieces*; with accus. only mid. **διαρρήξασθαι ἐπάλξεις**, *to break through the breastworks*, Il. 12, 308. †

* **διαρρήγημι**, adv. (*διαρρήθηναι*), *with clear words, distinctly*, h. Merc. 313.

διαρρίπτω (*ρίπτω*), *to throw through, to shoot through*, only ep. imperf. 3 sing. **διαρρίπτεσκεν δῖστον**, Od. 19, 575. †

διασενώ (*σεύω*), only 3 sing. ep. aor. 2 mid. **διάσσυντα**, with accus. *λαόν*, *to hurry through the people*, Il. 2, 450; often with gen. *τάφροιο*, *through the ditch*, Il. 10, 194; spoken of missiles, with gen. *στέφροιο*, Il. 15, 542; *ἐκ μεγάρου*, Od. 4, 37.

διασκεδάννυμι (*σκεδάννυμι*), fut. *σκεδάσσω*, aor. **διεσκέδαστα**, *to scatter, with accus. δούρατα*, Od. 5, 370; *to destroy, νῆστα*, Od. 7, 275; metaph. *ἄγλαῖας τινι*, *to dissipate one's arrogance*, Od. 17, 244.

διασκίδημι (*σκίδημι*), poet. form from *διασκεδάννυμι*, *to scatter, νέφεα*, Il. 5, 526. †

διασκοπιασθαι, depon. mid. (*σκοπίασω*), *to look down around from an elevation, to watch, to observe, with accus. ἔκαστα*, * Il. 10, 388. 17, 252.

διασηρίζω (*σηρίζω*), aor. 1 **δισηρίστα**, aor. 1 pass. **διεσχισθην**, *to split asunder, to tear in pieces*, with accus. *ἴστια*, Od. 9, 71. Pass. Il. 16, 316.

διατάμνυω, ep. for **διατέμνω**, and aor. 2 **διέταμον**, *to cut through*, Il. 17, 522. 618, in tmesis; ep. form **διατμήγω**.

διατελεντάω (*τελεντάω*), *to finish entirely, to accomplish fully, with accus. Il. 19, 90.* †

* **διατίθημι** (*τίθημι*), aor. 1 **διέθηρε**, *to place apart, to put, to place, to lay, Θεμέλια*, h. Ap. 254. 294.

διατινύσσω (*τινάσσω*), aor. 1 **διετίνεξτα**, *to shake apart, to dash in pieces, with accus. σχεδίην*, Od. 5, 363. † in tmesis.

διατμήγω (*τμήγω*), ep. for **διατέμνω**, aor. 1 **διέτημξα**, aor. 2 **διέτμαγον**, aor. 2 pass. **διέτμαγην**, 1) *to cut through, to cut in pieces; κηροῦ τροχὸν τυτθά*, Od. 12, 174; *δόρν χαλκῷ* Od. 8, 507; metaph. *ὑπόμενος λαΐτρα διέτμαγον*, swimming I cut through the deep, Od. 7, 276. cf. 5, 409. 2) Generally, *to separate, to scatter, Ἀγαιούς*, Il. 21, 3; *νῆστα*, Od. 3, 291. Pass. 1) *to be cut in pieces, to be divided, σανδεῖς διέτμαγεν* ep. for **διετμάγησσαν**, Il. 12, 462. 2) *to separate, to scatter, διέτημνω*, Il. 16, 354; *to part*, Il. 1, 531. 7, 302. cf. *ἀρθέμένων*.

διατρέχω (*τρέχω*), aor. 2 **διάθραμον**, *to run through, with accus. κέλευθα, ὕδωρ*, * Od. 3, 177. 5, 100.

διατρέω (*τρέω*), aor. 1 **διέτρεστα**, *to run away from fear, to scatter*, * Il. 11, 481. 486.

διατρίβω (*τρίζω*), aor. 1 **διέτριψα**, *to rub or bruise in pieces, with accus. φίλαν*, Il. 11, 847. 2) Spoken of time: prop. subaud. *χρόνον*, *to spend time, and as intrans. to linger, to delay, τινός, about any thing; ὁδοῖο, a journey*, Od. 2, 404; hence, 3) *to procrastinate, to check, to hinder, with accus. Od. 2, 265; χόλον*, Il. 4, 42; so *μητρός γάμον*, Od. 20, 341; with double accus. **διατρίψει ἀχαιοὺς γάμον**, *to put off the Achaeans about the marriage*, Od. 2, 204.

διάτριχα, adv. in three ways, in three parts; Wolf always writes διὰ τρίχα, only in h. Cer. 86, is διάτριχα found; cf. Spitz. on Il. 2, 655.

διατρύγος, οὐ (τρύγη), ὄχος, Od. 24, 342,† a vineyard whose grapes ripen at different times (διὰ), Eustath. or where grain is sown between the rows of vines. The first is correct.

διατρυφέν, see διατρύπτω.

διαφαίνομαι (φαίνω), only mid. to shine through, to be visible, to appear, with gen. νεκύων, between the dead, Il. 8, 491; spoken of a glowing body, to sparkle, to shine brightly, Od. 9, 379.

* **διαφέρω** (φέρω), only fut. mid. διοίσομαι, to bear apart; mid. to differ, to contend, to be at variance, h. Merc. 255.†

διαφθείρω (φθείρω), fut. διαφθέρσω, perf. 2 διεφθόρα, 1) to destroy utterly, to desolate, with accus. πόλεων, Il. 13, 625. 2) The second perf. intrans. to perish, like περιι: μανύμενε — διεφθόρας, thou art rushing to destruction, Il. 15, 128. (Schol. διέφθαρσι.)

διαφρέσω (φρέσω), a form of φέρω, to disperse, to spread abroad, κλίος, Od. 19, 333.†

διαφράζω (φράζω), only ep. aor. 2 διεπράσαν, to speak clearly, to show distinctly, τινὶ τι, Il. 18, 9. Od. 6, 47.

διαφύσσω (φύσω), aor. 1 διήψυσαι, ep. διάφυσσα, 1) Prop. to draw through, to draw, out any thing from a vessel to the bottom, with accus. οἴνον, Od. 16, 110. 2) Metaph. to pierce, to cut through, to lacerate, cf. Virg. AEn. II. 600, haurire; διήψυσε σαρκός, he tore the flesh (the boar), Od. 19, 450; so also in tmesis, διὰ τὸ ξτερά χαλκὸς ἥψιστε, the brass [weapon] cut through the entrails, Il. 13, 507.

διαχέω, ep. διαχεῖν (χίων), only aor. 1. 3 plur. διεχεναν, to pour out, to diffuse. 2) In Hom. only: to divide, to carve, to distribute, spoken of slain victims, with accus. Il. 7, 316. Od. 3, 456.

διάω, more correctly διάω, see διάημι.

* **διδάσκαλος**, ὁ, ἡ, a teacher, a female teacher, h. Merc. 556.

διδάσκω (δάσκω), aor. 1 act. ἐδίδαξα, ep. ἐδιδάσκησα, h. Cer. 144; perf. pass. δεδίδαγμα, to teach, to instruct. a) With accus. of the thing: πάντα, Il. 9, 442. b) With accus. of the pers. τινά, Il. 11, 832. c) With double accus. τινά τι, to teach one any thing, Il. 23, 307. Od. 8, 481; for accus. the infin. δμῶας

ἔργα ἔργάζεσθαι, to teach the maids to perform work, Od. 1, 384. 22, 422; hence, pass. to be instructed, to learn, τὶ πρὸς τινός, to learn any thing from any one, Il. 11, 831; and part. with gen. διδασκόμενος πολέμοιο, Il. 16, 811.

διδῆμι, ep. form from διώ, to bind; from which, διδή, 3 imperf. for ἐδίδη, Il. 11, 105.† διδοῖ, διδοῖσθαι, see διδοῦμι.

διδυμάων, ονος, ὁ (διδυμος), a twin-brother, only in dual and plur. connected with παῖς, and alone, Il. 5, 548.

διδύμος, η, ου, double, twofold, αὐλοί, Od. 19, 227. 2) twins, in plur. Il. 23, 641. (prob. from δις).

διδωμι, fut. δώσω, aor. 1 ἔδωκα, and δῶκα, only in indicat. sing. aor. 2 act. (ἔδω), only in plur. indicat. ἔδομεν, etc. and in the subj. optat. imperat. perf. pass. δέδομαι. Homer has: 1) Also forms from διδώω, pres. διδοῖς and διδώσθα, Il. 19, 270; (incorrectly διδοῖσθα), διδοῖ, imperf. διδον for ἐδίδον, and fut. διδώσουμεν, Od. 13, 358; infin. διδώσειν, Od. 24, 314. 2) Forms with lengthened stem-vowel: pres. imperat. διδωθι, Od. 3, 380; infin. διδοῖναι for διδόναι (not aor. 2, Il. 24, 425). 3) The iterat. forms of aor. 2, δόσκω, δόσκε, Od. 19, 76. 1) to give, to present, to bestow, τινὶ τι, Il. 1, 123; in reference to the gods, to offer, to devote, Θεοῖσι ἐκπούμβας, Il. 7, 450; spoken of the gods, to grant, to accord, εὐχός, νίκην, κῦδος, often of evils: to decree, to inflict, ἄλγεα, κῆδεα, Il. 1, 96. Od. 7, 242. b) With accus. of the pere. τινά τινι, to give over, to deliver, νέκυν, πυρί, κυστή, Il. 17, 127; τινὰ ὀδυργησιν, ἀχέσσαι, Il. 5, 397; especially of parents, who give their daughters in marriage to a man: Θιγατέρα ἀνδρὶ, Il. 6, 192. 11, 226. c) An infin. is often added, which serves as a further limitation of the sentence: δῶκε τείχεα Ἐρευθαλίων φορῆναι, he gave arms to Ereuthalion to bear, Il. 7, 149; and with the infin. pass. πόλεμόνδε φέρεσθαι, Il. 11, 798. cf. Il. 23, 183. 2) With accus. and infin. to give, to grant, to let, to permit, αἰτὸν ποργεῖα δός πεσέειν, let him fall prone; Il. 6, 307. 3) Pass. only once: οὐ τοι διδοταί πολεμῆι ἔργα, the works of war are not accorded to thee, Il. 5, 428.

δίε, see διώ.

διεέργω, ep. for διείργω (έργω), to separate, to keep apart, with accus. τοὺς διεέργον ἐπάλξεις, Il. 12, 424.†

διέδραμον, see διατρίχω.

διεῖπον (*εἶπον*), a. defect. aor. 2, of which occur only imper. διείπε, infin. διαειπέμεν, ep. for διειπεῖν, prop. to speak through, to finish speaking; then, to speak clearly, distinctly, with dat. of the person, Il. 10, 425. διαειπέμεν ἀλλήλουσιν, to converse fully with each other, Od. 4, 215.

διέρρομαι, poet. and Ion. (*ἔρομαι*), only pres. to question strictly, to interrogate strictly, *τι*, Il. 1, 550; and *τινά τι*, any one about any thing, Il. 15, 93. Od. 4, 292.

διέκ (*διά, ἐκ*), entirely through; Wolf in the Il. correctly, διέκ, Il. 15, 124; but in Od. δι' ἐκ, Od. 17, 61. 10, 388. cf. Spitzner Excurs. XVIII.

διελαύνω (*ἐλαύνω*), aor. 1 διήλασα, 1) Trans. to drive through, *τί τινος*; ἕπποις τάρροιο, Il. 10, 564; to thrust through, ἔγχος λατιάγης, a spear through the loins, Il. 16, 318; δόρυ ἀσπίδος, Il. 13, 161. 2) Intrans. to pass through, to hurry through, with accus. οἴη, h. Merc. 96.

διελθέμεν, see διέρχομαι.

διέμαι, mid. (*ΔΙΙΙΜΙ*), like τιθεμαι, in Hom. there occur of the pres. 3 plur. διένται, subj. δηγται, δλανται, optat. διοιτο (cf. τιθοιτο), infin. διεσθαι, 1) Intrans. to become terrified, to fly, spoken of horses: διένται πεδίοιο, they fly through the plain, Il. 23, 475; of lions: σταθμοῦ διέσθαι, to let himself be driven from the enclosure, Il. 12, 304. 2) Ostener trans. to terrify, to chase away, to drive, with accus. Il. 7, 197; δηγται, Il. 12, 276; ξείνοι ἀπὸ μεγάροιο, Od. 20, 343; ἕπποις προτὶ ἄστυ, to drive the steeds to the city, Il. 15, 681; spoken of a dog: κνώδαλον, ὅ, τις δλοιται, Od. 17, 317. (Rem. διέμαι together with the above cited forms belongs to the act. ΔΙΙΙΜΙ, which has the trans. signif. to chase, to terrify, of which the 3 plur. imperf. ἐνδέσθαι still occurs. The mid. means either to let oneself be driven, or it has the signif. of the act. with a weak reflexive sense; δλω on the contrary is always intrans. and signifies to fear, cons. Kühner Gram. § 188, 4.)

διεξειμι (*ἐξειμι*), to pass through any thing. τῇ ἔμπλε διεξέμεναι πεδίονδε, there he was about to pass out into the plain, Il. 6, 393. †

διεξερέομαι (*ἐρέομαι*, ep. form, from εἰρομαι), to question closely, to scrutinize, *τινά τι*, Il. 10, 432. †

διεπέφραδε, see διαφράζω.

διέπραθορ, see διαπέφθω.

διέπτατο, see διαπέταμαι.

διέπω (*ἐπω*), imperf. διεῖπον and διέποτ, 1) to manage, to direct, to administer, *τι*, e. g. πόλεμον, to prosecute the war, Il. 1, 166. Od. 12, 16. 2) to arrange, to put in order, to command, στρατόν, Il. 2, 207; ἀτέρας σκηναριών, to drive away the men with a staff, Il. 24, 247.

διερέσσω (*ἐρέσσω*), aor. διήρεσα, poet. σσ, to row through, χερσι, with the hands, * Od. 12, 444. 14, 351.

διερός, ἡ, ὁ, only twice in the Od. and a word of doubtful signif. The ancients explained it, wet, moist; metaph. fresh, lively, living. (Eustath. after Aristarch. ζῶς, σπονδαῖος, and derived it from διαίνω); hence, διερός βρότος, a vigorous (living) mortal, Od. 6, 201. (Others read here διερός from διή, unhappy.) διερῷ ποδὶ φευγέμεν, to fly with swift foot, Od. 9, 43. Nitzsch on Od. 6, 201, takes as the prop. signif. liquid, flowing, liquidus; metaph. active, movable. He construes the sentence thus: οὗτος ἀτῆρ, ὃς ἔντηται φέρων δημοτήια, οὐκ ἔστι διερός βρ. οὐδὲ γένηται, and paraphrases it, 'neither now nor ever is he to move active and well who penetrates with hostile force into the land of the Phœaceans.' Voss, 'he moves not yet, the mortal, nor can he ever live,' etc. Lehrs de Aristarch. stud. p. 59, derives διερός from διέμαι (cf. στιγμός), and explains it, Od. 9, 43, by fugax; but Od. 6, 201, act. fugator. 'Non est iste vir fugator homo, i. e. non is est, quem fugere opus sit.'

διέρχομαι (*ἔρχομαι*). fut. διελεύσομαι, aor. 2 διηλθον, infin. ep. διελθέμεν, to go through, to pass through, to traverse, with accus. πᾶν, the flock, Il. 3, 198; ἄστυ, Il. 6, 392; with gen. μεγάροιο, Od. 6, 304. 2) to pass through, to pierce, spoken of missiles, with gen. χροός, to pierce through the skin, Il. 20, 100; absol. Il. 23, 876. 3) Metaph. to go over, to reflect upon, μετὰ φρεσὶ τι, h. Ven. 277.

διέσσυντο, see διασεύω.

διέργαγεν, see διατμήγω.

διέχω (*ἐχω*), aor. 2 διεσχον, only intrans. to go through, to penetrate, to pierce, to pass through a body and come forth on the opposite side, spoken of an arrow: διὰ δ' ἔπτατο ὄστος, ἀντικρὺ δὲ διέσχε, the arrow flew through and came forth on the other side,

Il. 5, 100; so also Il. 11, 253. 20, 416. In like manner δι' ὕμου ἔγχος ἔσχεν, Il. 13, 520.

διῆμαι, ep. depon. mid., fut. διέσθομαι, Od. 16, 239 (from διέω), *to seek out, to search for, τινὰ*, Il. 4, 88; or with εἰπον. 2) *to seek to procure, to be at pains, to strive*; absol. ἔκστος μνάσθιον ἐδύνοισιν διέζημενος, let each one woo, striving with presents, Od. 16, 391; γόστον τινὶ, to seek to accomplish one's return, Od. 23, 253; and with accus. alone, Od. 11, 100. (An Ion. word, with η retained.)

διέωξ, νγος, ὁ, ἡ (ζυγόν), *harnessed in a span, or two abreast, ἵπποι*, * Il. 5, 195. 10, 473.

διέω, only imperf. διέ, *to doubt, to be doubtful, to be uncertain*, with οὐ, Il. 16, 713. †

διηρεόιοι, αἱ, αἱ, ep. for διακόσιοι, *two hundred, II.*

διηρεκής, ἔς (διανέκω, i. q. διαφέρω), *continuous, uninterrupted, continuus*, the adj. spoken only of place: *far-extending, long, great, φάθοι*, Il. 12, 297; νῶτος, Il. 7, 321; φύσαι διηρεκέες, Il. 12, 134; ἀτραπῖτοι, *far-extending ways*, Od. 13, 195; ὠλξ, the continuous or long furrow, Od. 18, 375. The adv. διηρεκέως with ἀγορεύειν, to recount at large, in the natural order, Od. 7, 241. 12, 56.

διήρεσα, see διερέσσω.

διήραι, see διέμαι.

διήρι (ἴημι), *to send through, to throw through, to discharge*, with gen. only in tmesis. διὰ δὸς ἡγε σιδήρου, * Od. 21, 328.

διέκνεομαι, depon. mid. (ἴκκεναι), fut. διέσομαι, aor. διέκόμην, *to go through; only metaph. to narrate at length, πάντα*, * Il. 9, 61. 19, 186.

Διῆπετής, ἔς (Διός, πίπτω), fallen from Jupiter, i. e. from the air, *descending from heaven*, an appell. of rivers, because they are swollen by rain, Il. 17, 263; and of Διγυντός (Nile), Od. 4, 477. Later also οἰωνοί, h. in Ven. 4 (the second : long).

διέστημι (ἴστημι), only intrans. aor. 2 διέστην, dual διαστήτην, and pres. mid. διέσταμαι, 1) *to open, to divide itself, to separate*, Il. 12, 86; Θάλασσα, the sea divided, Il. 13, 29. 2) Metaph. *to differ, to quarrel*. δὲ οὐ διαστήτην ἐπεσαντι, they fell out in a quarrel, * Il. 1, 6.

[**Διύφιλος** = Δῆ φίλος, thus Freytag and others, Il. 1, 74. cf. Jahr. J. und K., p. 258.]

δικάζω (δίκη), fut. δικάσσω, aor. 1 ἐδικάσα, ep. σσ, 1) Act spoken of a judge: *to judge, to pronounce sentence, to decide between two*

parties, with dat. τινὶ; **Τρωαὶ τε καὶ Λευκοῖσι δικαζέτω**, let him decide the controversy between the Trojans and Greeks, Il. 8, 431. τοῖσιν (σκήτηροις) ἔπειτ' ἥσσον, ἀμοιβῆδις δὲ δίκαζον, with these they (γέροντες) arose and in turn delivered their sentence, Il. 18, 506. ἐς μέσον ἀμφοτέροισι δικάσσουτε, decide (ye princes), between the two, according to equity. Thus speaks Menelaus, Il. 23, 574, when Antilochus, at the games of Patroclus, received the second prize, which was prop. due to Eumelus. Menelaus now also lays claim to it, because Antilochus had artfully impeded his chariot, v. 579. εἰ δ' ἄγε, ἔγὼν αὐτὸς δικάσω, come on, said he at last, I myself will deliver a judgment; he then proposes that Antilochus should swear that he did not intentionally impede his chariot, Od. 11, 547; spoken of gods; **χρυπτάδια**, to take secret resolutions, Il. 1, 542. 2) Mid. of the parties: *to go to law, to bring a matter before a court*, Od. 11, 545. 12, 440.

δίκαιος, η, or (δίκη), *just, righteous, practising justice*, one who fulfils what right demands towards gods and men; thus Chiron, Il. 11, 832; the Abii, Il. 13, 6, 19, 181; on the other hand, the suitors are οὐδὲ δίκαιοι, Od. 2, 282, as also the Cyclops, Od. 8, 575 (because they violated the universally sacred rites of hospitality). Compar. δικαιότερος, and superl. δικαιότατος.

δίκαιός, adv. *justly, in a becoming manner, μνάσθαι*, Od. 14, 90. †

δικαιόπολος, ὁ (πολέω), *a judge, one who dispenses justice*, Il. 1, 238; with ἀνίρη, Od. 11, 196.

* **δικαρένος**, or (καρφον), *two-headed*, Batr. 300.

* **δικάρως**, ωρος, ὁ (κίρας), *two-horned*, epith. of Pan, h. 19, 2.

δίκη, η, 1) Originally, *usage, custom, right*, that which is introduced by custom. οὐτὶ ἔστι δίκη βασιλήων, Od. 4, 691; θεῶν, Od. 19, 43. αὐτὴ δίκη ἔστι βροτῶν, this is the lot of mortals, Od. 11, 218; δμώων, Od. 14, 59. 2) *right, justice, a cause or suit*. δίκης ἐπιδεικέειν, to lack justice, Il. 19, 180. δίκην ἐξελάνειν, to expel, to pervert justice, Il. 16, 388; ιερῶν, Od. 14, 94. σίκειν δίκην, to speak justice, to pronounce (spoken of a judge), Il. 18, 508. b) In the plur. δίκαι, *the administration of justice*, Il. 16, 542. Od. 11, 570. 3) *cause, suit*; διδόναι καὶ λαμβάνειν, to give

and receive right, i. e. to submit a cause and receive a decision, h. Merc. 312.

δίκλις, *ἴδος*, *ἡ* (*καλύρω*), bent double, *double, folding*, epith. of doors, *πύλαι*, *θύραι*, Il. 12, 455. Od. 2, 345.

δίκτυον, *τό*, *a fishing-net*, Od. 22, 386. †
δινέω and **δινέω** (*δίνη*), (*δινεώ* only pres. and imperf. iterat. *δινεύεσθεν*), from *δινέω* also aor. 1 pass. *δινηθείς*, 1) Act. to turn in a circle or vortex, *to whirl, to move around, σόλον*, Il. 23, 840; *ζεύγεα*, to drive around, Il. 18, 543; *μόχλον*, to twirl the stake, Od. 9, 388. 2) Intrans. *to turn oneself in a circle*, spoken of dancers, Il. 18, 494; metaph. *to wander about, to move around, κατὰ μίσθουν*, Il. 4, 541; *παρὰ θύρα*, Il. 24, 12; *κατὰ ολκού*, Od. 19, 67; in like manner in pass. *ὅσσε δινεύθηται*, the eyes rolled around, Il. 17, 680; *to walk about*, Od. 9, 153. *ἐπὶ ἀστεα δινηθῆναι*, Od. 16, 63.

δίνη, *ἡ*, *a vortex, a whirlpool, in a river*, * Il. 21, 11. 132.

δινίεις, *εσσα*, *εν* (*δίνη*), *whirling, full of whirlpools*, epith. of a river, Il. 2, 877. Od. 11, 242.

δινωτός, *ἡ, ὁ* (*δινώ*), prop. turned in a circle; in Hom. *turned round, formed round, λέξα*, Il. 3, 391; *κλινή*, Od. 19, 56. *ἀστις φωιται βοῶν καὶ νύφοντι χαλκῷ δινωτή*, a curved or arched shield made of bull's hide and glittering brass, Il. 13, 407.

Διογενίς, *έος*, *ὁ*, *ἡ* (*γένος*), *sprung from Jupiter, god-born*, a common epith. of heroes and kings, because they receive their dignity from Jupiter, the king of kings, cf. Il. 1, 337. Od. 2, 352.

Διόθετ, adv. (*Διός*), *from Jupiter, according to the will of Jupiter*, Il. 15, 489. 24, 194.

διοίστενω (*δίστενω*), fut. *σω, to shoot an arrow through, τινός*, any thing, Od. 19, 578. 21, 76. 97. 2) Absol. *to shoot an arrow*, Od. 12, 102.

διοίσομαι, see **διαφέρω**.

δίοτο, see **δίειναι**.

* **διοιχέω** (*οἰχέω*), *to go through, to walk about*, h. 8, 10.

Διοκλῆς, *ῆος*, *ὁ*, 1) son of Orsilochus, grandson of Alpheus, father of Crethon and Orsilochus, king of Pherae in Messenia, Il. 5, 542. Telemachus spent the night with him, Od. 3, 488; prob. a vassal of Agamemnon, cf. Il. 9, 151. 2) one of the princes of Eleusis, whom Ceres taught the ceremonies of the

sacred service, h. Cer. 473 (but v. 153 *Διόκλον*).

διόλλυμι (*οὐλλυμι*), perf. II. *διόλωλα*, trans. to destroy utterly. 2) Mid. and perf. II. intrans. *to perish utterly, οὐδὲ ἔτι καίως οἶκος ἐμὸς διόλωλε*, and no longer with decency is my house perishing, i. e. formerly ye did it with moderation, but now without any regard to decency, Od. 2, 64. †

Διομήδη, *ἡ*, daughter of Phorbus, slave of Achilles, Il. 9, 665.

Διομίδης, *εος*, *ὁ*, accus. *η*, and *εα*, son of Tydeus and Deipyle, husband of *Ægialea*, king of Argos, Il. 5, 412. He took part in the second expedition against Thebes, Il. 4, 406; and went to Troy with 80 ships, Il. 2, 568. He was among the bravest in the army and performed many exploits which Homer celebrates in the fifth book (*Διομίδους ἀριστεία*). He exchanged armor with the Lycian Glauclus, an hereditary guest, Il. 6, 230. According to Homer, he returned happily to Argos, Od. 3, 180; according to later tradition, he directed his course, after his return, to lower Italy, where he built the town Arpi.

Διον, *τό*, a town in Eubœa, on the promontory Cenæon, Il. 2, 538.

Διώνισος, ep. **Διώνιτος**, *ὁ*, son of Jupiter and Semele, god of wine and joy, Il. 14, 325; h. 6, 56. Homer was acquainted with the insult offered him in Thrace. Him, the drunken divinity, the Thracian Lycurgus would not tolerate, so that he fled to Thetis into the sea, Il. 6, 132, seq. According to Od. 11, 325, the poet was also acquainted with his love for Ariadne. (The word according to Voss, signifies the god of Nysa, or, according to Herm., Torculus, from *διά* and an old verb, from which *ὄνυξ* is derived.)

διοπτεύω (*όπτεύω*), *to observe closely, to look about*, Il. 10, 451. †

διοπτήρ, *ῆρος*, *ὁ*, *a spy, a scout*, Il. 10, 562. †

διορύσω (*όρύσσω*), part. aor. 1 **διορύξας**, *to dig through*; *τάφον*, to open a ditch or furrow, Od. 21, 120. †

δῖος, *δῖα*, *δῖον*, (from *Διός* for *δῖος*), prop. sprung from Jupiter, prob. Il. 9, 538; then generally, *divine, exalted, great, glorious, excellent*. 1) As epith. of the gods, only in fem. *δῖα Θέα*, glorious goddess, Il. 10, 290; often *δῖα Θεῶν*, most exalted of goddesses, *δῖα Χαρυβδίς*, Od. 12, 104. 2) Of distinguished men, not heroes merely, but others:

noble, excellent, δῖος, ὑφορβός, Od. 14, 49; of entire people: *δῖοι Ἀχαιοί, δῖοι ἔταιροι* (*Σηηπήδόνος*), Il. 5, 692.3) Of noble animals: of horses: *ἴππος*, Il. 8, 185. 4) Of inanimate things, as the earth, sea, cities (cf. *ἴερός*), since they are under the divine influence or derive their origin from gods, Od. 5, 261. Il. 16, 365.

Διός, ὁ, son of Priam, Il. 24, 251.

* *Διόσκουροι, οἱ*, sons of Jupiter, chiefly *Castor* and *Pollux*, only divided, *Διός κούροι*, h. 16, and 33, 1. 9.

Διοτρεψῆς, ἐς (τρεψω), *nourished by Jupiter*, epith. of kings, see *Διογενής*, and of Scamandrus, Il. 21, 223; *ἄνθρωποι*, Od. 5, 378.

δίπλαξ, ἀκός, ἡ, laid double, laid two-fold, in double layers, δημός, Il. 23, 243. 2) As subst. *ἡ, a double mantle*, a mantle that can be wrapt around double, cf. Od. 13, 224. Il. 10, 134; others say, a garment of double texture, the ground being white, the figures purple, or generally, of double texture, Il. 3, 126. 22, 441; in full *ἡ δίπλαξ χιτών*, Od. 19, 241.

δίπλος, ἡ, οὐ, contr. only in fem. δίπλη, double, two-fold, θώρηξ, Il. 4, 133; *χλαῖρα*, a double mantle, Il. 10, 134. Od. 19, 226.

δίπτυχος, οὐ (πτύσσω), *double-folded, laid double, λαπή, a double garment*, Od. 13, 224. Also neut. plur. *δίπτυχα πολεῖν*, to lay double i. e. to lay the flesh or thigh pieces of the victims upon a layer of fat, and upon this to place still another, Il. 1, 461. Od. 3, 458.

Δίς, ὁ, obs. nom. of the oblique cases *Διός, Δῖτι, Δίτια*, of *Ζεύς*, q. v.

δίς, adv. twice, double, Od. 9, 491.†

δισθανής, ἐς (θανεῖν), *twice dead*, Od. 12, 22.†

δισκέω (δίσκος), *to cast the discus*. *δίσκων δίσκοις ἀλλήλουσιν*, among one another, Od. 8, 188.†

δίσκος, ὁ (δίκεῖν), *the discus, the quoit*, a round flat stone, with a hole and thong in the middle with which to hurl it. It was as early as Homer's time a common sport, to cast this, Il. 2, 774. Od. 4, 626; he who cast it furthest receiving the prize, espec. Od. 8, 186; *δίσκους οὐρα*, Il. 23, 431. It is distinct from the *σόλος*, q. v.

δίσκοντα, τὰ (οὐρα), *the distance to which the discus was cast*. *ἔς δίσκοντα μέλεπτο*, he was left a quoit's cast behind, Il. 23, 523.† cf. *οὐρα*.

* *διπτός, ἡ, ὄν (ep. διπτός)*, *two-fold, double*, Batr. 61.

διφάω, to seek out, to trace; τίθεα, to seek oysters, spoken of a diver, Il. 16, 747.†

δίφρος, ὁ (for *διφόρος*), 1) Prop. the *chariot seat*, for two persons, the *double seat* in the war chariot for the charioteer and the warrior, Il. 5, 160. 23, 132. It was round, partly open for mounting, and hung upon straps, Il. 5, 727; sometimes in the Il. it signifies the *war-chariot itself*; *a journeying carriage with two seats*, Od. 3, 324. 2) Generally, *a seat, a chair*, and as it seems, a low one, Il. 3, 424. Od. 4, 717.

δίχα, adv. 1) divided into two parts: double. δίχα πάντας ἥρθμεον, in two bands, Od. 10, 203. 2) Metaph. of two sorts, in two ways, different, Il. 18, 510; *θυμὸν ἔχειν*, to have different sentiments, Il. 20, 32; *βάνειν*, Od. 3, 127.

διχθά, adv. poet. for δίχα, two-fold, etc. τοὶ διχθὰ δεδαταται, Od. 1, 23. *διχθὰ κραδίη μέμονε*, my heart is divided, Il. 16, 435.

διχθάδιος, ἡ, οὐ, two-fold, double, Κῆρες, Il. 9, 411; neut. as adv. Il. 14, 21.

* *διχόμηνος, οὐ (μήν)*, *in the middle of the month*, at the time of the full moon, h. 32, 11.

δίψα, ἡ, thirst, Il. 11, 642.

* *διψαλέος, ἡ, οὐ*, poet. (*δίψα*), *thirsty*, Batr. 9.

διψάω (δίψα), *to thirst, to be thirsty*, Od. 11, 584.†

δίω, ep. ground form of *δείδω*. From this occur: imperf. *δεῖτον*, ep. *δίτον*, 3 sing. *δίε*, perf. *δέδια* and *δεῖδια*, with pres. signif. pl. *δέδιμεν*, *δέδιτε, δεῖδιστι*, imper. *δέδιθτε*, infin. *δέδιμεν*, part. *δεῖδινος*, 3 plur. pluperf. *δέδιδιστα*, and from this an imperf. *δεῖδιε*, Il. 18, 34. [24, 358.]

1) Intrans. *to fear, to be fearful, περὶ γὰρ οὐς νησοὺς Ἀχαιῶν*, he feared greatly for the ships of the Achaeans, Il. 9, 433. 11, 557; *ποιμένι λαῶν*, in like manner in the perf. *δεῖδια = δεῖδικα*, see *δεῖδω*. 2) *to flee, to run, περὶ αὖτι, once, Il. 22, 251*. The middle forms *δεῖδεται, δεῖηται*, etc. belong to *δεῖδει*, q. v.

διστέω (ἀστέω), aor. *διᾶστα, to push apart, to tear asunder*, Il. 21, 244.†

διώκω (δίω), only pres. and imper. I) Active, *to cause to run; hence, 1) to drive away, to drive forward, to expel*, with accus. *διώκειν δ' οὐτιν' ἔγωγε, I drive no one forth*, Od. 18, 409; *ἄρμα καὶ ἵππους*, Il. 8, 439; sometimes absol. to drive, Il. 23, 344. 424; spoken of a

ship driven by winds or oars, Od. 5, 332; hence pass. ἡ δὲ τῆν ἄλυθε, δίμφα διακούστη, the ship approached rapidly propelled, Od. 13, 162. 2) *to pursue, to follow*, in opposition to φεύγω; τινα, Il. 5, 672; absol. Il. 5, 223. 8, 107; metaph. *to strive after, to seek to obtain, hasten*, Il. 17, 175. 3) Intrans. *to run swiftly, to hasten*, h. Merc. 350. cf. Il. 5, 213. 23, 344. II) Mid. *to drive before me, τινά πεδίοι, through the plain*, Il. 21, 602; *δόμοιο*, Od. 18, 8.

Διώνη, ή, mother of Venus by Jupiter, Il. 5, 370. h. Ap. 93. Accord. to Hes. Th. 353, daughter of Oceanus and Tethys; or, Apd. 1, 3, daughter of Uranus (Cælus).

Διώνισος, ὁ, ep. for Διόνυσος.

Διώρης, εος, ὁ, 1) son of Amarynceus, leader of the Epeii, slain before Troy by Peirus, Il. 2, 622. 4, 518. 2) father of Automedon companion in arms of Achilles, Il. 17, 429.

δημηθείς, δημηθήτω, see δαμάω.

δημησις, τος, ἡ (δαμάω), the act of subduing, taming, curbing. ὑπὸν ἔχειν δημησιν τε μένος τε, to hold the curbing and the force of steeds [i. e. to be able to restrain or to urge on against the enemy], Il. 17, 476.

δημητείρα, ἡ, a female subduer, conqueror, victor, epith. of Night, Il. 14, 259; † prop. from

* *δημήτηρ, ἥρος, ὁ, a subduer, conqueror, victor*, h. 21, 5.

Δημήτωρ, ορος, ὁ, a fictitious character, feigned by Ulysses, son of Jason king of Cyprus, Od. 17, 443.

δμωή, ἡ, prop. one subdued; hence, *a slave* (female), spoken primarily of those free-born and reduced to slavery by war (distinct from δουλή), Il. 18, 28. cf. Il. 9, 658. b) Generally, *a female slave, a maid servant*, only plur. also δμωὰ γυναικες, Il. 6, 323. They were employed at all kinds of house-work. They were obliged to clean the house, grind the corn, bake, weave, etc.

δμως, ως, ὁ (δαμάω), prop. one conquered; hence, *a slave*, primarily by capture in war (see δούλος), Od. 1, 398. b) Generally, *a slave, a servant, a bond-man*, often in the plur. δμωες ἄνδρες. The male slaves were obliged to do the heavier house-work, to split wood, to look to the cattle, to take care of the flocks, and to till the ground. In the Iliad only 19, 333; † often in Od. Ac-

cord. to Nitzsch on Od. 4, 10, δμως, a eve in general, whether born such, purchased, or taken in war.

δυοπαλίζω (δυνέω), fut.-ξω, to strike hither and thither, to hurl, with accus. νήρ ἄνδρος ἐνοπάλιζεν. Il. 4, 472; φάκεα, to cast the rags around, Od. 14, 512.

δυοφερός, ἡ, ὁν (δυνόφος=νέος), dusky, dark, black, νύξ, Od. 13, 289; ἰωρ, Il. 9, 15. 16, 4.

δοάσσατο, defect. aor. 1 miç of which the 3 sing. subj. occurs δοάσσεται (for δοάσσηται), to appear, to seem. ἀδόδε οἱ φρονίσσοι δοάσσατο κέρδιον εἶναι, that it appeared to him, on reflection, to be letter, Il. 13, 458. Od. 5, 474. ὡς ἦ τοι πλήνη γε δοάσσεται ἄκρον ἵπποθαι κύκλου, that the nave of the wheel may seem to graze the surface (the exterior part of the goal), Il. 23, 339. (A shortened form fr. δούσσω; it is, accordng to Buttman Lex. Il. p. 104, more corredly derived from δίσταται, i.e seems, (q. v.)

δούη, ἡ, doubt, uncertainty. ἐ δοῦη (εἶναι), to be in doubt, Il. 9, 230. †

δούσ, ἡ, ὁν, doubled, only dual. δοώ and plur. δούοι, αι, α=δόν, two, both, Il. 5, 7. 28. The neut. plur. δούα as adv. in two ways, of two kinds, Od. 2, 46. The dual δοώ is indecl., Il. 24, 648.

δοκεύω (δέκματι), to endeavor to seize, with accus. spoken of a dog following a wild animal: ισχία γάλυντούς τε, to strive to lay hold of his hips and loins, Il. 8, 340; hence to watch, to lie in wait for, τινά, Il. 13, 545. 16, 313; gener. to observe. Πρίωνα, of the Great Bear, Il. 18, 488. Od. 5, 274; δεδοκημένος, see δέχομαι.

δοκέω, aor. 1 ἐδόκησα ep. for ἐδοξα, h. Merc. 208. 1) Trans. to be of opinion, to think, to believe, δοκέω νικήσειν Ἐκτορα, I believe I shall conquer Hector, Il. 7, 192. 2) Intrans. to appear, to seem; with dat. of the pers. πέπλος οἱ δοκεῖ χαριστατος; εἴναι, Il. 6, 90; ὡς μοι δοκεῖ εἴναι ἄριστα, as it seems to me to be best, Il. 9, 103; more rarely with infin. fut. Il. 6, 338; δοκησε σφίσι θυμός ὡς ἔμεναι, their feelings seemed to be such, Od. 10, 415.

δοκός, ἡ, a beam, especially of the roof, Il. 17, 744. Od. 19, 38.

δόλιος, η, ον (δόλος), cunning, deceitful, sly, artful, spoken only of things, ἔπει, τέχνη; πύκλος, the crafty circle which the hunters

draw round a wild animal, * Od. 4, 792.
Adv. *ἀλός*, *craftily*, Batr. 93.

Δολίς, ὁ, a slave of Laertes in Ithaca, father of Melanthius and Melantho, Od. 4, 735.

δολίχατος, ον (ἀνότος), *having a long tube, long-bladed*; *αιγανέη*, a hunting-spear, a long tubento which the iron head of the spear was introduced, or simply *long-handled*, Od. 9, 16. †

δολιχηγχίστε (ἴγχος), *armed with a long spear*, Il. 21. 155. †

δολιγύρεμος ον (έρετμός), *having long oars, long-oared* νῆσ, Od. 4, 499; spoken of people: *oar-sailed, maritime, φαίηκες*, * Od. 8, 191.

δολιχίδειφος, ον, ep. *δονιχίδειφος*.

δολίχη, ἡ, ὁν, *long, spoken of space: ἔγχεια, δορυ*. 2) Of time: *long, lasting, νόσος, νύξ*; of space and time together: *πλάος*, Od. 3, 169. Nut. as adv. *δολιχόν*, Il. 10, 52.

* *Δολιχός*, ὁ (accord. to Voss l. c. to be written *Δόλιχος*), pr. n. of a prince in Eleusis, h. in Cer. 15. †

δολιχόσκιος, ον (*σκιά*), *long-shadowing, casting a long shadow*, epith. of a spear, Il. and Od.

δολόσις, *εστα, ετη*, poet. (*δόλος*), *crafty, cunning, insidious, artful, Κίρκη*, Od. 9, 32.; metaph. spoken of bonds, *δίσματα*, Od. 8, 281.

δολομήτης, ον, ὁ = *δολόμητις*, only in voc. *δολομῆτα*, Il. 1, 540. †

δολόμητις, ι (μῆτις), *full of artful plots, perfidious, artful*, epith. of Aegisthus and Clytemnestra, * Od. 1, 300. 11, 422.

Δόλοπες, οι, see *Δόλοψ*.

Δολοπίων, ιορος, ὁ, father of Hysenor, a Trojan, priest of Scamander, Il. 5, 77. (fr. *δόλοψ*.)

δόλος, ὁ (*δίλεαρ*), 1) Prop. *a bait, to take fish*, Od. 12, 252; hence, *any trap or stratagem, to take or deceive any one, spoken of the Trojan horse, Od. 8, 494; and of the net-work in which Vulcan confined Mars, Od. 8, 276. δόλος εὐλενος*, a mouse-trap, Batr. 116. 2) In general: *cunning, deceit, an artful plot, a stratagem*, often in the plur. *δόλοι, tricks, wiles*, Il. 6, 187.

* *δολοφραδῆς*, εις (*φράζω*), *of crafty mind, cunning*, h. Merc. 282.

δολοφρονέας, οντα, ον (*φρονίω*), *devising deception, plotting fraud, only part* Il. and Od.

δολοφροσύνη, ἡ, *thinking of treachery, deception, fraud, plur. artifices*, Il. 19, 97. 112. h. Merc. 361.

Δόλοψ, οπος, ὁ, 1) a *Dolopian*. The Dolopes were a powerful tribe in Thessalia, on the river Enipeus, Il. 9, 484; later on Pindus. II) As masc. prop. nom. 1) son of Lampus, grandson of Laomedon, a Trojan slain by Menelaus, Il. 15, 525 seq. (*δόλοψ, a spy*). 2) son of Clytius, a Greek, Il. 11, 302.

Δόλος, αρος, ὁ, son of Eumedes, a Trojan, who attempted to penetrate, as a spy, the camp of the Greeks, but was taken and slain by Diomedes and Ulysses, Il. 10, 314 seq. (from *δόλος, cunning*).

δόμονδε, adv. *to one's home, homeward*; also ὅνδε *δόμονδε*, Il. 16, 445; † often Od.

δόμος, ὁ, (*δέμω*), prop. what is built, *a building*; hence, 1) *a house, dwelling*, spoken of the temples of the gods, Il. 6, 242 [*Ἐρεχθῖος πυκνῶν δόμον*, the firm house of Erechtheus—the temple of Minerva, Od. 7, 81, cf. Nitzsch ad loc.]; of the dwellings of men; also the compass of all the buildings, Il. 6, 242; in this case comm. plur.; also of brute, as pens of sheep, and nests of bees, Il. 12, 301. 169. 2) *a chamber, an apartment*, especially that of the men, Od. 1, 255. 22, 291.

δονακεῖς, ἡς, ὁ (*δόναξ*), *a reed-bed, a place full of rushes*, Il. 18, 576. †

δόναξ, ακος, ὁ (*δονεώ*), 1) *a reed, δόνακες, reed-stalks*, Od. 14, 474. h. Merc. 47. 2) that which is made of reed, *an arrow*, Il. 11, 584.

δονέω, aor. 1 *ἔδόνησα*, fut. mid. *δονήσεται*, *to put in motion, to agitate, to drive hither and thither*, with accus. spoken of the wind which agitates the trees, Il. 17, 55; and drives the clouds, Il. 12, 157; of the gad-fly: *οἰστρος βόας ἔδόνησεν*, it drove about the cattle, Od. 22, 300. Mid. fut. with pass. signif. h. Ap. 270.

δόξα, ἡ (*δοκίω*), *opinion, notion, expectation*. ἀπὸ δόξης, contrary to expectation, Il. 10, 324. Od. 11, 344.

δόρος, ὁ (*δίρω*), *a leathern bottle*, * Od. 2, 354. 380.

δορπέω (*δόρπον*), fut. *δορπήσω, to sup, to take the evening meal*, Od. 15, 302.

δόρπον, τό, *the evening meal, supper, ὄμη ἡλικια καταδύντι*, Il. 19, 207. 24, 2; and gener-

ally, *a meal*; in plur. δόρπα, Il. 8, 503. Od. 4, 213.

δόρν, τό, gen. ep. δούρατος and δουρός, dat. δούρατη, δουρή, accus. δόρν, dual δοῦρε, plur. δούρατα, δοῦρα, gen. δούρων, dat. δούρησι and δούρεσσι (Hom. never uses the common form δόρατος), 1) *wood, the trunk of a tree*, Od. 6, 167. 2) Comm. *a beam, timber*; δόρν *νῆσον* and δοῦρα *νεῶν*, *ship-timber*, Il. 2, 135. 3) every thing made of wood, *a spear-handle*. δόρν *μάλινον*, an ashen spear-handle, cf. ἔγχος, comm. *a spear, lance, javelin*; the Hom. heroes bore in battle and generally elsewhere two spears, Il. 11, 43. Od. 1, 256; and hence poet. *war, battle, δουρὶ πόλιν πέρδαι, to ravage a city by war*, Il. 16, 708.

Δόρυκλος, ὁ, son of Priam, slain by the Telamonian Ajax, Il. 11, 489.

* δορυσθενής, ἐς (σθένος), *powerful with the spear*, h. Mart. 3.

δόσις, ιος, ḥ (δίδωμι), *a present, a gift*, Il. 10, 213. Od. 6, 208.

* δότειρα, ḥ, *a giver* (female), *a donor*, Ep. 7, 1; fem. from

δοτήρ, ἥρος, ὁ, poet. (δίδωμι), *a giver, a donor, στροφοι*, Il. 19, 44. † h. 7, 9.

δούλειος, η, ον (δούλος), *slavish, servile*, Od. 24, 252. †

δούλη, ḥ, *a female slave, a maid-servant*, prop. one born in slavery, fem. of δούλος, Il. 3, 409. Od. 4, 12.

δούλιος, η, ον (δούλος), *slavish, servile*, only δούλιον ἡμαρ, the day of slavery, Il. 6, 463.

Δουλίχιον, τό, an island in the Ionian sea, south-east from Ithaca, which according to Homer belonged to the Echinades, and was inhabited by Epeans; from it the warrior Meges went to Troy; according to Strabo, the island Doliche; according to a tradition of the modern Greeks, a sunken island Cucaba, Il. 2, 625; Δουλίχιόνδε, adv. to Dulichium, Od. 14, 397. Δουλιχεύς, ḥος, ὁ, an inhabitant of Dulichium.

δουλιχόδειρος, ον, ep. for δολιχόδειρος (δειρή), *having a long-neck, long-necked*, epith. of the swan, Il. 2, 460. 15, 692.

δουλοσίνη, ḥ, *slavery, servitude, bondage*, Od. 22, 423. †

δουπέω, poet. (δούπος), aor. 1 ἐδούπησα and ἐδούπησα, perf. 2. δέδοντα, 1) *to make a noise, to make a heavy sound*, especially

spoken of falling in battle, often δούπησε πεσών, he gave a hollow sound in falling. 2) *absol. to sound, to fall*, Il. 13, 426. 23, 679.

δούπος, ὁ, *noise, a dull or heavy sound*. δούπος ἀκόντων, the clash of spears: ποδῶν, the sound of feet, Od. 16, 10; spoken of the noise of the sea, Od. 5, 401; of the rushing of mountain torrents, Il. 4, 455.

δουράτεος, η, ον (δόρν), *wooden, made of wood*, ἵππος, Od. 8, 493. 512. h. Merc. 521.

δουρητεκής, ἐς (ἐνεγκεῖν), *only neut. as adv. as far as a spear is cast, a spear's cast off*, Il. 10, 357. †

δουρικλειτός, ὁν (κλειτός) = δουρικλειτός, Il. 2, 645. Od. 17, 71; and often.

δουρικτητός, ἡ, ὁν (κτάομαι), *captured with the spear, taken in war*, Il. 9, 343. † δουρός, δουρή, see δόρν.

δουροδόχη, ḥ (δέχομαι), *a place for keeping spears, a spear-magazine*, Od. 1, 128. †

δόχμιος, η, ον (δοχμῆ), *transverse, across, oblique*, neut. plur. as adv. πάραντά τε δόχμα τὸν θόρ, sidewise and obliquely through, Il. 23, 116. †

δοχμός, ḥ, ὁν, *oblique, sidewise*; δοχμῷ ἀσσοντε, Il. 12, 148. †

* δοχμώω, *to bend, to incline to the side*, in the pass. h. Merc. 146.

δράγμα, ατος, τό (δράσσω), *what one can grasp with the hand, a handful, a bundle of corn*, as much as the reaper grasps in cutting. δράγματα τάφρα πίπτε, handful after handful falls, Il. 11, 69; or as much as the harvester embraces to bind, *a sheaf*, Il. 18, 552.

δραγμένω (δράγμα), *to collect the ears of grain in sheafs, to bind in bundles*, Il. 18, 555. †

δραίνω (δράω), *to wish to do any thing*, Il. 10, 96. †

* δράκαινα, ḥ, *a female dragon*, fem. of δράκων, h. in Ap. 300.

* Δράκανον, τό, *a town and promontory on the island Icaria*, h. 26, 1.

Δράκιος, ὁ, *a leader of the Epeii*, Il. 13, 692.

δράκων, οντος, ὁ, *a dragon, a large serpent*, Il. 2, 309; in Homer as with us dragons belong among fabulous animals, cf. Il. 11, 39. Od. 4, 457 (prob. from δέρκομαι).

* δράξ, ακός, ὁ (δράσσω), *a handful*, Batr. 240.

δράσσω, depon. mid. δράσσομαι, perf. δί-

δραγματι, *to grasp, to seize, to collect*, with gen. only part. δεδραγμένος κόνιος, grasping the dust with the hand, * Il. 13, 393. 16, 486. (The act. only in later writers.)

δρατός, ἡ, οὐ, metathesis for δαρτός (δέρω), *slayed, skinned, scumata*, Il. 23, 169. †

δράω, pres. subj. δράωσι, optat. δρώσιμι, *to be active; espec. to serve, to wait upon*, * Od. 15, 317. 324.

ΔΡΑΩ, obsol. theme of διδράσκω.

ΔΡΕΜΩ, obsol. theme; see τρέχω.

δρεπάνη, ἡ (δρένω), *a sickle*, Il. 18, 551. †

δρέπανον, τό—δρεπάνη, Od. 18, 368. †

δρέπω, *to break off, to pluck, with accus. ἄνθεα*, h. Cer. 425; comm. Od. 12, 357. h. Cer. 429.

* δρησμοσύνη, ἡ, *service, worship, iερῶν*, h. Cer. 476.

Δρῆσος, ὁ, a Trojan, slain by Euryalus, Il. 8, 20.

δρηστήρ, ἥρος, ὁ, Ion. for δραστῆρ (δράω), *a servant*; fem. δρηστείρα, ἡ, *a female servant*, * Od. 10, 349. 16, 249.

δρητοσύνη, ἡ, *activity, assiduity in serving*, Od. 15, 321. †

δριμύς, εἴα, ὑ, *sharp, biting, pungent*, prop. spoken of taste, then metaph. βίλος, the piercing arrow (spoken of the pangs of parturition), Il. 11, 270; fierce, violent, κύλος, Il. 18, 322; δριμεῖα μάχη, the fierce battle, Il. 15, 696; μένος, Od. 24, 319.

δρίός, in the plur. τὰ δρία, Hes. *underwood, thicket, forest*. δρέος ὑλῆς, Od. 14, 353. † (The gender in the sing. is uncertain, since besides the nom. sing. in Hom. and the plur. in Hes. no cases occur.)

δρόμος, ὁ (ΔΡΕΜΩ, δέδρομα), 1) the act of running, *a race*, Il. 18, 281. 23, 758. 2) *a race-course, a race-ground*, Od. 4, 605; and generally, *level surface*, Batr. 96.

Δρυάς, αὔτος, ὁ (δρῦς), *a Dryad, a wood-nymph*, who lived and died with the tree in which she was.

Δρυάς, αὔτος, ὁ, 1) one of the Laphithae, a friend of Pirothous, Il. 1, 263. 2) father of king Lycurgus, Il. 6, 130.

δρύνιος, η, οὐ, *of oak, of oaken wood*, Od. 21, 43. †

δρυμός, ὁ, plur. τὰ δρυμά, *an oak wood, and generally, a wood, a forest*, only in plur. Il. 11, 118. Od. 10, 150. 197.

δρύνοχος, ὁ (ἔχω), plur. δρύνοχοι, according to Eustath. and the Schol. *the oaken propo-*

standing in two rows, on which the ship rested, whilst being built, that it might not be injured by the wet sand. Damm and Passow incorrectly define it to be, *the oaken ribs* fastened in the keel of a ship to which the remaining wood-work is attached, Od. 19, 574. † Ulysses compares the axes placed in a row to them.

Δρύνορ, πος, ὁ, 1) son of Priam, slain by Achilles, Il. 20, 455. 2) son of Apollo, father of Dryope, h. in Pan, 34.

δρύπτω, aor. 1 ἐδρύψα, aor. mid. ἐδρυψάμην, 1) *to scratch, to tear off, to lacerate*; βραχύλοντα ἀπὸ μυώντων, to tear the arm from the muscles, Il. 16, 324. 2) Mid. *to tear oneself, παρείας*, Od. 2, 153.

δύνς, δρυός, ἡ, *an oak*, it was sacred to Jupiter, Od. 14, 328. As an adage: οὐ πας τὴν ἔστιν ἀπὸ δρυός οὐδέ ἀπὸ πέτρης ὀφίζειν, it behoves not now to parley from an oak or a rock, i. e. to talk familiarly about indifferent things, Il. 22, 126; οὐκ ἀπὸ δρυός οὐδέ ἀπὸ πέτρης ἔστι, thou art neither from the oak nor from the rock, i. e. thou art not of doubtful descent, Od. 19, 163.

δρυτόμος, οὐ, poet. for δρυοτόμος (τέμνει), *falling oaks, cutting oaks*, * Il. 11, 86. 16, 633.

δρώσιμι, δρώσιται, see δράω.

δῦ, ep. for ἐδύ, see δύω.

δύνω (δύη), *to render unhappy, to plunge into wretchedness, ἀνθράπονται*, Od. 20, 195. † (δυόσιται, ep. for δυώσι).

δύη, ἡ, *wretchedness, misery, misfortune*. δύνης ἐπὶ πῆμα γενέσθαι, to sink in the depths of misery, * Od. 14, 338. (Prop. from δύω, immersion).

* δυῆπαθος, ων (πάσχω), *suffering misery, miserable*, h. Merc. 468.

Δύμας, αὔτος, ὁ, 1) father of Asius and Hecuba in Phrygia, Il. 16, 718. a) a Phæacian, Od. 6, 22.

δύμεναι, see δύω.

Δύμη, ἡ, *Dyma*, a town in Achaia, on the sea, at an earlier period, Στράτεος, Il.; now Caminitza, h. in Ap. 425.

(δύμι), obsol. form from δύω.

δύναμαι, depon. mid. fut. δυτήσομαι, aor. 1 ἐδυτήσαμην and ἐδυτάσθη, *to be able, to have power, to be in a condition to do any thing, absol. and often with infin. b) With accus. Ζεὺς δύναται ἀπαντά, Jupiter has all power, can do all things*, Od. 4, 237. c) μέγα

δύνασθαι, *to be very powerful*, Od. 1, 275. (*v* is long in the particip. by the arsis, Od. 1, 275.)

Δύναμένη, ἡ (the mighty), a Nereid, Il. 18, 43.

δύναμις, *ιος*, ἡ, *power, ability, might, force; espec. bodily power. ὅση δύναμις πάρεστι, as far as my power extends*, Il. 8, 294; *πάρδύναμιν*, beyond my power, Il. 13, 787.

δύο, a form of δύω, only in the [indicat.] pres. and imperf. mid. δύομαι, Il. 8, 43; see δύω.

δύο or δύω [*with dual and plur.*], *two*, in Hom. indecl. τὼν δύο μοιρῶν, Il. 10, 253. δύω κανόνεσσ' ἀφανῆς, Il. 13, 407. δύω δ' ἄνδρες ἐνίκεον, Il. 18, 498. σὺν δύο, two together, Il. 10, 224.

δυνατάδεκα and **δυώδεκα**, poet. for δώδεκα, indecl. twelve, Il. and Od.

δυς, an inseparable particle denoting *aversion, difficulty, weariness, misfortune, etc.* like the English *in-*, *un-*, *mis-*, etc.; to words having a good signif. it gives an opposite sense, and in words of a bad signif. it strengthens the sense.

δυσαής, ἐς, poet. (ἀημι), *blowing adversely, blowing violently, blustering*, epith. of the wind and chiefly of Zephyr. Il. 23, 200; gen. δυσαήσων for δυσαέων, Od. 13, 99.

δυσάμμορος, ον (ἄμμορος), *very unfortunate*, * Il. 22, 428. 485.

δυσαριστοτέκνα (ἀριστος, τίκτω), one who had borne to her misfortune a most brave son, *an unhappy mother of a hero*, so Thetis calls herself, Il. 18, 54.

* **δυσβώλος**, ον (βώλος), *having a bad soil, unfruitful*, Ep. 7.

δύσεο, δύσετο, see δύω.

δύσζηλος, ον (ζῆλος), *irascible, choleric*, Od. 7, 307. 2) *dangerously rivalling, τινι*, Ep. 8, 2.

δυγγλεγής, ἐς (λεγω), *making a hard bed, epith. of war and of death*, Il. 20, 154. Od. 22, 325 (others say from ἀλέγω, regarding no one).

δυγγής, ἐς (ηχίω), *sounding dreadfully, terribly*, epith. of war, prop. spoken of the clash of arms, Il. 2, 686. 2) *having an evil sound, in whose very name lies an evil foreboding, frightful, abominable*, epith. of death, * Il. 16, 442. 18, 464; τινι, h. Ap. 64.

δυσθυλπής, ἐς (θάλπω), *hard to warm* [or badly warming], *χειμών*, Il. 17, 549. †

δυσθυμαίνω (θυμός), *to be vexed, to be angry*, h. Cer. 363.

δυσκέλαδος, or (κέλαδος), *sounding dreadfully, resounding, φόβος*, Il. 16, 357. †

δυσκηδής, ἐς (κηδος), *anxious, melancholy, sad, νύτις*, Od. 5, 466. †

δυσκλείης, ἐς (κλέος), *without fame, inglorious*, poet. accus. δυσκλέα for δυσκλεῖα, Il. 2, 115. 9, 22.

δύσκον, see δύω.

δυσμενέων, οντα, ον (μένος), *ill disposed, in part. masc. sing. and plur. * Od.*

δυσμενής, ἐς (μένος), *adverse, hostile, evil-disposed*, Il. 3, 51, and often; and subst. *an enemy*, Il. 10, 193.

δυσμητηρ, ερος, ἡ (μήτηρ), *an evil mother, a bad mother*, Od. 23, 97. †

δυσμορος, ον (μόρος), *having an evil lot, unfortunate, wretched*, Il. and Od.

Δύσπαρις, ιος, ὁ, *unfortunate Paris, odious Paris*, * Il. 3, 39. 13, 769.

δυσπέμφελος, ον (πέμπω), *dangerous to cross, boisterous, stormy, πόντος*, Il. 16, 748. †

δυσπονής, ἐς (πόνος), *laborious, toilsome, wearisome*, Od. 5, 493. †

δύστηρος, ον (στέρω), *groaning heavily, sighing deeply, wretched, miserable*; subst. δυστήρων παιδές, the children of wretched parents, Il. 6, 127.

* **δυστλήμων**, ον (τλήμων), *much-suffering, wretched*, h. Ap. 532.

δυσχειμέρος, ον (χείμα), *having a severe winter, wintry, stormy*, epith. of Dodona, Il. 2, 750. 16, 234.

δυσώνυμος, ον (ὄνυμα, Ζεολ. for ὄνομα), *having a bad name*; hence, *odious, hated, abominable*, as *μοιρα*, Il. 12, 116; ηώς, Od. 19, 571.

δυσωρέομαι, depon. mid. (fr ὥρος for οὐρός), fut. ἡσομαι, *to have an anxious night-watch, to watch without rest*, spoken of dogs which watch the sheep: περὶ μῆλα, Il. 10, 183. † Spitzner, instead of the mid. δυσωρήσονται (for which Thiersch § 346, 10, requires δυσωρήσωνται) has restored from Apoll. Lex. the act. δυσωρήσωται, which also analogy (cf. ἀσφέω) recommends.

δύω, aor. 2 ἔδν, sing. 3 δῦ for ἔδν, ep. iterat. δύσκον, subj. δύω, infin. δύραι, ep. δύμεναι, part. δύς, perf. δύδναι, mid. pres. δύομαι, fut. δύσομαι, aor. 1 ἔδυσάηται, with the ep. forms ἔδύσεο, ἔδύσετο, imper. δύστο (characteristic of aor. 1, and termination of

aor. 2). The part. δυσόμενος Od. 1, 24, is future, as in the epic poets the fut. is used to indicate that also which commonly takes place; it is not pres. or aor. see Buttm. Ausl. Gr. § 96. Anm. 10 [it is rather a mixed aor. form, cf. Rost Gr. p. 408. 6th Revis. Ed. Robinson's Buttm. § 114.] Of the pres. only the part. δύεται occurs, Il. 21, 232. The form δύω = δύομαι. All these forms have the intrans. signif. *to go in*, hence, 1) Spoken of the relations of place: a) Of places and regions: *to go into, to enter, to penetrate into, to plunge into*, with accus. πόλιν, to go into the city; τεῖχος, Il. 15, 345. δύεται σπέος, Od. 13, 366; πόντον, to plunge into the sea. Il. 15, 19; γαῖαν, to go under the earth, Il. 6, 19; δόμον Ἀΐδος εἴσω, Il. 3, 322; νύφεα δύναι (spoken of the stars), Il. 11, 63; often πόλεμον, μάχην, ὅμιλον, to go into the war, the battle, the crowd; δύεσθαι θεῶν ἀγῶνα, to enter an assembly of the gods, Il. 18, 376; with prep. βέλος εἰς ἔγκεφαλον δῦ, the arrow penetrated into the brain, Il. 8, 85; & πόντον; uncommon: δύσκειν εἰς ἄλκατα, he pressed upon Ajax (to shelter himself under his shield), Il. 8, 271. b) Metaph. of human conditions: κάματος γῆτα δέδυκεν, fatigue entered the limbs, Il. 5, 811. ὁδύρας δύνον μίνος Ἄρειδαο, Il. 11, 268. δύμην Ἄρης, Mars, i. e. martial fury, entered him, Il. 17, 210; also with double accus. Od. 20, 286. 2) Spoken of clothes and arms, with accus. apparently trans. *to put on, to clothe oneself in*; δύεται and δύεσθαι, δύεται, δύσασθαι τεύχεα, ἐντα, χυνέτη, to put on a helmet, Il. 5, 845; χιτώνα, to put on a tunic, Il. 18, 416. 23, 61. b) Also with added dat. τεύχεα ὠροῦν, to put the arms about one's shoulders, Il. 16, 64. ἔγτεα χροῦ, Il. 9, 596; and with prepos. ἐν: ὑπλοισιν ἐν εδύτην, Il. 10, 254; ἐν τεύχεσσι δύοντο, Od. 24, 496; also εἰς τεύχεα, Od. 22, 201; metaph. δύεσθαι ἀλκήν, to gird oneself with strength, Il. 9, 231. 3) Absol. *to penetrate, to sink into, δύεται ἀλοιφή*, Il. 17, 392; πᾶν δ' εἴσω ξέρος, Il. 16, 340. Espec. spoken of the sun and stars: *to set, to go down*, often ἡλίους δ' ἥρε δύεται δύετο δ' ἡλίος, and Βοώντης ὁψὲ δύων, and δυσσμένους Τπερέλονος, Hyperion beginning to set, Od. 1, 24. (δύω is short in the pres. and imperf. act. and mid. in the remaining tenses long, as also in δύω; hence δύω is long only in subj. aor. 2, as Il. 6, 340. 7, 193, etc.)

δύω, see δύο.

δυώδεκα, poet. for δώδεκα, q. v.

δυωδεκάβοιος, οὐ, poet. (βοῦς), worth twelve oxen, Il. 23, 703. †

δυωδέκατος, η, οὐ, ep. for δωδέκατος, the twelfth, ιώς, Il. 1, 493.

δυωκαιεικοσίπετρος, οὐ (μέτρον), containing two and twenty measures, τρίτον, Il. 23, 264. †

δυωκαιεικοσίπηχνς, οὐ (πῆχνς), two and twenty cubits long, ξυστόν, Il. 15, 678. †

δώ, τό, abbrev. ep. form for δώμα, a house, used only in the nom. and accus. Il. 1, 426. Od. 1, 176 [prob. the primitive word, Buttm. Gram. § 57. note 3].

δωδέκα, indecl. twelve, poet. also δυωκαιεικα and δυώδεκα, Il. and Od. The number 12, like 9, used often in Homer as a round number.

δωδέκατος, η, οὐ, the twelfth, poet. δυωδέκατος and δυωδέκατος, Il. 24, 781.

Δωδωραῖος, αἴη, αἰον, Dodonian, an appellation of Jupiter, from the celebrated oracle at Dodona. Achilles called upon him as god of the Pelasgians, to whom also the Myrmidons belonged, Il. 16, 233.

Δωδαίη, ή, according to Schol. Ven. a town in Molossia, in Epirus, on mount Tomarus. At an earlier day it belonged to Thesprotia; and according to Hom. Il. 2, 750, the Perrhaebi came from its vicinity. Herod. also was acquainted with it, 7, 185. It was the oldest and most noted oracle of Greece. Tradition says that Deucalion first built here a temple to Jupiter, to which subsequently, according to Herod. 2, 55, a pigeon flew from the oracle at Thebes in Egypt, which spoke with a human voice and commanded to establish here an oracle of Jupiter. Strabo, more correctly, denies its Egyptian origin, and calls it an establishment of the Pelasgians, cf. Ηελαγυνέ, Il. 16, 233. The temple was situated on mount Tomarus. The priests (*Σέλλοι*) communicated oracles sometimes from the rustling of the sacred oak (cf. Od. 14, 327), sometimes from the sound of a brazen caldron moved by the wind. It was, according to Pouqueville, near the place now called Proskynisia. (According to Strabo, there was a second Dodona in Perrhaebia, near Scotussa.) The name is said to have been derived from the sound of the caldron Δώδω.

δώγ and δωήσι, ep. for δῶ, see δίδωμι.

δῶμα, ατος, τό (δέμω), 1) a house, a dwelling, often in plur. δωματα; spoken of men and gods, δῶμ' Αἴδου, Il. 15, 251. 2) a single apartment of a house, a room, an apartment, espec. that of the men, i. q. μέγαρον, often in the Od.

δωρέομαι, depon. mid. (δῶρον), aor. ἐδωρησάμην, to bestow, to present, with accus. ιππονος, Il. 10, 557. †

δωρητός, ἡ, ὁ (δωρίσματι), presented with gifts, that may be propitiated with presents, Il. 9, 526. †

Δωριεῖς, εος, ὁ, plur. Δωριέες, the Dorians, one of the main branches of the Hellenes, deriving their name from Dorus, son of Helen. They resided at first about the Olympus, but removed subsequently to the district Doris, and after the Trojan war to Peloponnesus and Asia Minor. Hom. Od. 19, 77, speaks of Dorians in Crete, and calls them τριχάκις, the trebly divided, according to the Schol. because they dwelt in Eubœa, Crete, and Peloponnesus, or, more correctly, because they inhabited three cities.

Δώριον, τό, Doriun, a place in western Messenia or Elis, where the bard Thamyris in a contest with the muses lost his sight, Il. 2, 594. According to Strab. VIII. p. 350, it is unknown; some think it a district or a mountain; others suppose it to be Oluris in

Messenia [Pausan. 4, 33. 7, says its ruins were near a fountain called Achaia, in Messenia]; and according to Gell it was in the vicinity of the modern Sidero Castro.

Δωρίς, ίδος, ἡ, daughter of Nereus and Doris, Il. 18, 45.

δῶρον, τό, a gift, a present, a) δῶρα θάυλοι, either presents which are made to them, votive offerings, Il. 3, 54. 8, 203; or which are received from them, Il. 20, 268. δῶρα Ληφθοδίτης, the gifts of Venus, i. e. beauty, and the pleasures of love, Il. 3, 54. "Τηνον δῶρον, the gift of sleep, Il. 7, 482. b) In reference to men, Il. 17, 225. Od. 1, 311; espec. gifts of hospitality, which friends mutually gave, Od. 4, 569. 600.

* Δώσις, ἡ (the giver), a name of Ceres, h. Cer. 122, ed. Herm.; Δηώ, Wolf.

δωτήρ, ἥρος, ὁ, a giver; δωτῆρες έάων, Od. 8, 325. †

δωτήτη, ἡ, a gift, a present = δῶρον, Il. and Od.

* Δώτιον πεδίον, τό, the Dotian plain, a plain surrounded by mountains between Magnesia, Phthiotis and the Pelasgian plain near Ossa, h. 15, 5.

Δωτώ, οῦς, ἡ, a Nereid, Il. 18, 43.

δώτωρ, ορος, ὁ, a giver, a bestower. Mercury is called δώτωρ έάων, Od. 9, 335. h. 16, 12.

δώσωτι, see δίδωμι.

E.

E, the fifth letter of the Greek alphabet, and therefore the sign of the fifth rhapsody.

ἔᾶ, 1) Ep. for ἵν, see εἰμι. 2) For εῖα, see εἶω.

ἔᾶ, see εἶω.

ἔγγη, see ἔγρυψ.

ἔδα, see ἄνδρα.

ἔλη, see εἶλο.

I) ἔανος, ἡ, ὁ, ep. 1) As adj. with ᾱ, prop. that may easily be put on, flexible, soft (fine, V.); πέπλος, a light, soft robe, Il. 5, 734. 8, 385. ἔανος λιτή, Il. 18, 352; and καστερέρος, thin-beaten, flexible tin, Il. 18, 613.

II) ἔανος, as subst. always with ᾱ (prob. from ἔω, ἔννυμι, as στέφανος from στέφω), once ειανός, Il. 16, 9; a robe, a garment, of

goddesses and distinguished women: νετάρετος έανός, Il. 3, 389. 14, 178. 21, 507. (This word, which occurs only in the Il., is double timed. As an adj. it has ᾱ, and Butt. would derive it from εἶω, so that originally it signifies yielding, pliant. As subst. it has always ᾱ and is masc., cf. Il. 21, 507. (Later έανόν.) The significations fine, thin, shining, splendid, are derived by mere conjecture from the Hom. passages.

ἔαξα, see ἔγρυψ.

ἔαρ, έαρος, τό, poet. gen. εἴαρος, h. Cer. 174; and ἥρος, h. Cer. 455; spring, Il. 6, 148. έαρ νέον ιστάμενον, the newly beginning spring, Od. 19, 519.

έαρινός, ἡ, ὁ, poet. εἴαρινός, q. v.

ἔπασιν, ep. for εἰσι, 3 plur. pres. from ἵμαι. ἔάρθη (ed. Wolf), or, more correctly, ἔάρθη (ed. Spitzner after Aristarch. and Tyrann.), ep. 3 sing. aor. 1 pass. only twice, ἐπὶ δ' ἀσπὶς ἔάρθη καὶ κόρυς, Il. 13, 543; and ἐπ' αὐτῷ δ' ἀσπὶς, i. e. x., prob. from ἄπτω for ἔάρθη, with the syllab. augm. ‘the shield and the helmet fell upon it’ (*clipeus adjungebatur*, i. e. *sequebatur*, Heinr.), cf. ἔφῆται from ἔφάπτω. Thue Köppen, Heinr., Rost; the explanation which Passow and Bothe give, after Heyne, ‘the shield was fastened, hung fast,’ contravenes the second passage, for ἐπ' αὐτῷ relates to ἔχος. Buttm. Lex. II. p. 140, would, with the old Grammarians, without probability, derive it from ἔπομαι, as an aor. 1 pass. Voss translates, ‘and the shield and helmet followed after it,’ conf. Thiersch § 157. 6. Buttm. § 114.

ἔσω, ep. εἰώ, fut. ἔσσω, aor. 1 εἴσα, ep. εἴσα, 1) to let, i. e. to permit, to allow, abso. Il. 17, 449; with infin. and accus. τοὺς δέ δ' οὐ φθινύθειν, let those perish, Il. 2, 346. τὰ προτείχα τάσσομεν, we will suffer that to have happened [see προτείχω], Il. 18, 112. οὐκ ἔστι, not to suffer, i. e. to hinder, to forbid, Od. 19, 25. 2) to let go, to let depart, to leave, to give up, with accus. χόλον, Il. 9, 260; ἵππους, to lead steeds, Il. 4, 226; τινά, to let any one go, Il. 4, 42 [also, to leave any one, Il. 5, 148]; and often. 3) to intermit, to forbear, to cease, with infin. κλέψαι, Il. 24, 71; also with accus. Od. 14, 444 (α is short in the pres. and imperf., before σ long; Hom. uses in the pres. and imperf. partly the contract. forms ἔσῃ, ἔσται, ἔσμι, and partly the ep. forms ἔσαι, ἔσται and ἔσται, monosyllabic, Il. 5, 256).

ἔσσων, gen. plur. from εἴσι, q. v.

ἔβδοματος, η, or, poet. for ἔβδομος, Il. 7, 248.

ἔβδομος, η, or (ἐπτά), the seventh, Il. and Od.

ἔβλητο, ep. see βάλλω.

ἔγγειασι, see ἔγγειομαι.

ἔγγειομαι (*yēnōmai*), in the pres. obsoL, only aor. 1 ἐνεγεννάμην, to engender within, with accus. εὐλάτης ἔγγειναται, 3 plur. subj. aor. 1, Il. 19, 26. †

ἔγγειομαι (*yēnōmai*), ep. perf. only 3 plur. ἔγγειασιν, to be born in, perf. to be in, to live in; with dat. τοῖς ἔγγειασιν Ἰλλοῖς, who dwell in Troy, Il. 4, 41, 6, 493.

ἔγγυαλιζω (*yūalō*), fut. ἔγγυαλιξ, aor. 1

ἔγγυαλιξ, prop. to give into the hand, hence to give up, to communicate, to bestow, τί τινι; σκῆπτρόν τινι, Il. 9, 99; τιμήν, κῦδος, κύρδος; τινά τινι, to give any one to one, Od. 16, 66.

ἔγγυάσι (ἔγγυή), fut. ἤσω, to give up any thing as a pledge, hence to become security, mid. to be bail, to be surely. δειλαὶ τοι δειλῶν γε καὶ ἔγγυαί ἔγγυασθαι, Od. 8, 351. † Among the various explanations of this passage (in the Schol.), the connection seems best suited by the following construction: ἔγγυαί των δειλῶν (i. e. ὑπὲρ τῶν δειλῶν Eustath.) καὶ δειλαὶ εἰσ' ἔγγυασθαι, i. e. sureties for the miserable give miserable security. Or, with Passow, ‘for the worthless it is of no avail to become surety.’ With this agrees Baumgarten-Crusius in Jahrbüch. für Philol. IX. 4. p. 436: ‘Such sureties,’ says he, ‘are generally as bad as the persons for whom they are undertaken.’ Nitsch refers δειλῶν to Vulcan, and explains: δειλὴν ἔγγυη ἔγγυάται ὁ πρὸς δειλῶν ἔγγυώμενος, he who becomes security for a worthless person gives a worthless security.

ἔγγυη, ἡ (γυνοί), surely by delivering a pledge; and gener. security, surely, τινός, for any one, Od. 8, 351. †

ἔγγυθεν, adv. (ἔγγύς), 1) Of place: from near, near, e. g. ἔρχεσθαι, ὥστασθαι; with dat. ὁ γάρ οἱ ἔγγυθεν ἦν, he was near him, Il. 17, 554. 2) Of time: near, soon, Il. 18, 133.

ἔγγύθ, adv. (ἔγγύς), 1) Of place: near, sometimes with gen. Πριόμοτο, Il. 6, 317. 2) Of time: near, soon, Il. 10, 251; with dat. Il. 22, 300.

ἔγγύθ, adv. 1) Of place: near, near by, either without cases or with gen.; also with infin. following, Il. 11, 340. 2) Of time: near, soon, Il. 22, 453. Od. 10, 86.

ἔγδουπτος, see δουπτέω.

ἔγειρω, aor. 1 ἤγειρα, mid. aor. sync. ἤγρομην, ep. ἤγρομην, infin. ἤγρεσθαι, and with pres. accent ἤγρεσθαι, Od. 13, 124; perf. 2 ἤγριγορα; here belong the forms ἤγριγορθε, ἤγρηγορθαι, ἤγρηγορθασι, I. Act. 1) to wake, to awaken, τινά δὲ ὕπνον, Il. 5, 413; and alone, Il. 10, 146. 2) to arouse, to excite, to animate, to encourage, τινά, Il. 5, 208, 15, 242; often Ἀρη, to excite Mars, i. e. the battle, Il.; and πόλεμον, φίλοτιν, πόνον, μάχην, also θύμον, μίνος, to excite the spirit. II) Mid. together with the sync. aor. 2 and

perf. 2, *to be awake, to watch*, Il. 2, 41; ἀμφὶ πυρῖν, Il. 7, 434. The perf. 2, *I am awake* (imper. ἐγρήγορθε for ἐγρηγόρετε, infin. ἐγρηγόρθαι (ἐγρήγορθαι), Il. 10, 67 (as if from ἐγρηγόραι), and 3 plur. perf. ἐγρηγόρθασι, Il. 10, 419; which extraordinary form either comes through ἐγρέθω abbrev. ἐγέρθω, and from this ἐγρήγορθαι); see Buttm. Gram. p. 277. Rost Dial. 75. D. Anm. 1.

ἐγκατα, τά, the interior, *the entrails*; only plur. Il. 11, 176. Od.; dat. plur. ἐγκατοι, Il. 11, 438.

ἐγκαταπίγγυμι (πίγγυμι), aor. 1 ἐγκατάπιγ-
ξα, to infix, to fasten in; ἔλος κούλεοι, to
thrust the sword into the scabbard, Od. 11,
98. †

ἐγκαταπίθημι (πίθημι), only mid. aor. 2,
3 sing. ἐγκάτθετο, and imperat. ἐγκάτθεο, to
lay down upon for oneself, to place in, to con-
ceal; ἵμάντα κόλπῳ, to hide the girdle in the
besom, as an amulet (not ‘to put on around’),
Il. 14, 219. 223; thus Voss and the Schol.;
metaph. τὴν ἄτην θυμῷ, to weigh the punish-
ment in one’s heart, Od. 23, 223. Extraordi-
nary is τελαμῶνα ἐῇ ἐγκάτθετο τέχνη, Od. 11,
614; prop. he laid the sword-belt upon his
art, i. e. he applied to it his art. According
to Eustath. a periphrasis for ἐπεγγόσατο, be-
cause it was not prepared easily and quickly,
but with toil. Others explain it ἐπενόσσει, he
invented, he devised it, etc. This expla-
nation is preferred by Nitzsch. The reading
of the Schol. Harl. is easier: ὃς καίνῳ τελα-
μῶνι ἐνην ἐγκάτθετο τέχνη, he laid down [laid
out] his art upon it. So Schneider in Lex.

ἐγκειμαι (κείμαι), fut. ἐγκεισομαι, to lie in,
with dat. ἴματοις, to lie in garments, spoken
of one dead, Il. 22, 513. †

*Ἐγκέλαδος, ὁ (the roaring), one of the
hundred-handed giants who stormed heaven,
Batr. 285.

ἐγκέστρημι (κεράννυμι), aor. 1 ἐγκέστρασσα,
to mix in, to mingle, to dilute, οἶνος, Il. 8, 189.
Od. 20, 223.

ἐγκέφαλος, ὁ (κεφαλή), prop. adj., which is
in the head; subst. the brain (subaud. μυάλος,
marrow), Il. and Od. χόλος δ' εἰς ἐγκέφαλον
δῦ, Il. 85.

ἐγκιθαρίζω (κιθαρίζω), to play to any one
on the guitar or harp, h. Ap. 201. Merc. 17.

*ἐγκλιδόν, adv. (πλήν), bending, inclining,
h. 23.

ἐγκλίνως (πλήν), perf. pass. ἐγκλίψαμαι, to
bend, to incline to. 2) to lean upon, hence
metaph. πόνος ὑμινοις ἐγκλίπεται, the labor rests
upon you, Il. 6, 77. †

ἐγκοκέω (κοκέω), to be diligent, quick, espe-
cially in service, only part. στόφεσσαν λέχος
τυχονέουσα, they quickly prepared the bed,
Il. 24, 648. Od. 7, 340.

ἐγκοσμέω (κοσμέω), to arrange in, τι ταν;
τάνχα τητι, to arrange the tackling and furni-
ture in a ship, Od. 15, 218. †

ἐγκρύπτω (κρύπτω), aor. 1 ἐγκρύψαμαι, to
hide in, to conceal; δαλὸν σποδιῆ, Od. 5,
488. † (Buttm. for the sake of position would
read here ἐγκρύψῃ for ἐγκρύψει, cf. Ausf. Gr.
§ 7, p. 38.), h. Merc. 416.

ἐγκυνίας, see κυνίας.

ἐγκυρέω, Ion. and. poet. (κυρίεω), aor. 1 ἐγ-
κυρσα, to fall into, to fall upon any thing,
with dat. φάλαγξ, upon the phalanxes, Il. 13,
145. †

*ἐγρέμαχος, ον (μάχη), exciting battle;
sem. ἐγρεμαχη, epith. of Minerva, h. Cer.
424.

ἐγρέο, see ἐγέρω.

ἐγρηγόρθαι, ἐγρηγόρθασι, ἐγρήγορθε, ep.
perf. forms; see ἐγέρω.

ἐγρηγορόω, ep. for ἐγρηγορέω, from ἐγρη-
γορώω, watching, waking, a newly formed
pres. from the perf. ἐγρηγορα, Od. 20, 6. † .

ἐγρηγορτι, adv. (ἐγρηγορα), awake, Il. 10,
182. †

ἐγρήσσω (from ἐγέρω, ἐγέρω), to watch, to
be awake, only pres. Il. 11, 551. Od. 20, 33.

ἐγρομαι, a pres. form assumed without
reason for the infin. ἐγρέσθαι, Od. 13, 124,
which the Gramm. and Wolf accent ἐγρ-
σθαι, see ἐγέρω.

ἐγχειή, ἡ, ep. for ἐγχος, a spear, a lance, Il.
3, 345. [The signif. ‘battle with spears,’ is
unnecessary, cf. Jahrb. J. und K., p. 259.]

ἐγχειή, ep. for ἐγχειή, see ἐγχέω.

ἐγχελυς, νος, ἡ, an eel, plur. ἐγχέλυες, ep.
for ἐγχέλεις, Il. 21, 203. 353.

ἐγχειμωρος, ον, skilled in the use of the
spear, epith. of brave warriors, Il. 2, 692. Od.
3, 188. (The ancients themselves did not
know the derivation. They explain it: οἱ περὶ τὰ δάφατα μεμαργμένοι, and derive it
from μάρος, μάρα, whose fate it is to bear
the spear; others from μάλος, battle, chang-
ing λ into ρ; others from μάρος, raging with
the spear. If we compare ιόμαροι and ιλα-

κόμεροι, we may infer that the word indicates skill.)

ἐγχέσπαλος, or (πάλλω), wielding the spear, epith. of warriors, * Il. 2, 131.

ἐγχέω (χίω), 3 sing. subj. ἐγχέη ep. for ἐγχέη, aor. 1 act. ἐνέχενται, 3 plur. ἐνέχενται, mid. ἐνέχενται, 1) to pour in, with accus. ὑδωρ, oliv., Il. 18, 347. οἶνον δεπάσσει, to pour wine into the goblets, Od. 9, 10. b) to pour in, spoken of things dry: ἀλεύτα δοφοῖσι, Od. 2, 354. 2) Mid. to pour in for oneself (εἰδοί), ὑδωρ, Od. 19, 387; often in tmesis.

ἔγχος, εος, τό, a spear, a javelin. The spear consisted of a long wooden shaft (δόρυ), which was pointed with brass (αἰχμή), Il. 6, 319. Commonly it was six feet and more long; that of Hector was eleven cubits (τριδεκάπεντην). The shaft was commonly made of ash, cf. μελιτή. The lower end of the shaft (στεφανή) was also pointed with brass, that when the bearer wished to rest, it might easily penetrate the earth, Il. 10, 152. 22, 224. The spear was used both in thrusting and hurling. Hence warriors went into battle with two, that they might have a second when the first had been fruitlessly hurled or been broken, Il. 3, 18. 12, 298. Cf. Körpe Kriegswes. der Griechen, p. 115.

ἔγχειμπτω (χρήμπτω), aor. 1 act. ἐγχρημψα, aor. 1 pass. only part ἐγχρημψθείς, 1) to force on, to push on, to drive on; once intrans. to press on. τῷ σὺν μάλι ἐγχρημψας ἔλασαν σχεδὸν ἄφρα καὶ ἵππους, pressing on to this (the goal) drive the chariot and horses near, Il. 23, 334. Comm. pass., 1) αἰχμὴ ὁστέῳ ἐγχρημψθείσα, the point driven to the bone, Il. 5, 662. ἀστιδ' ἐγχρημψθείς, dashed down with the shield, Il. 7, 272. 2) Absol. to crowd in, to push close on. ναῦλεμες ἐγχρημπτούσι, Il. 17, 413; with dat. πύλησιν, to the gates, * Il. 17, 405.

ἔγώ, and ep. before a vowel ἔγώ, gen. ep. ἐμέο, ἐμεῖο, ἐμεῖ, μεῦ, ἐμέθεν, I, gen. of me; also strengthened ἔγωγε; μ' for μοι in μ' οἴη, Od. 4, 367; cf. Gram. and on the plur. see ἕμεῖς.

ἔδαίη, see ΔΑΣ.

ἔδανός, ἡ, ἔν, pleasing, agreeable, delicious, an epith. of oil in Il. 14, 172. † h. Ven. 63. (The ancients derived it from ἔδύς, ἔδεμα.)

ἔδαιος, τό (ἔδος), a seat, basis, bottom, upon which any thing rests, νῆσος, Od. 5, 249. †

ἔδαισα, ep. for ἔδεισα, see δεῖδα.

ἔδειδητο, see δέιδω.

ἔδειδηται, ἔδειδηται, see δεῖδω, δίω.

ἔδεκτο, see δέχομαι.

* ἔδεσμα, ατος, τό (ἔδω), food, victuals, Batr. 31.

ἔδηδοται, ἔδηδως, see ἔδω.

ἔδητος, νος, ἡ (ἔδω), food, victuals, often with πόσις, Il. 9, 92. Od. 1, 150. 3, 67.

ἔδεμαται, ep. for ἔδέμεται, from ἔδω.

ἔδητος, τό, only in the plur. τὰ ἔδητα, Ion. ἔδητα, bridal presents, in different senses:

1) presents which the suitor gives the bride: the common use. b) presents which the suitor gives to the father of the bride, and with which he in a manner purchases her, Il. 16, 178. Od. 8, 318. 2) the dowry or outfit which the father gives the bride; according to Nitzsch, a part of the bridal presents, Od. 1, 277. 2, 196 (in the Il. always ἔδητα, in the Od. also ἔδητα).

ἔδηταλιζεται, see δηταλίζω.

ἔδητω, ep. ἔδητος (ἔδητα), to promise for presents, only in mid. aor. 1 ἐδητωσάμητο, to betroth a daughter, Θύγατρα, spoken of a father who marries his daughter, Od. 2, 53. †

ἔδητης, ερ. ἔδητης, οὐ, ὁ (ἔδητα), the one who affiances, the bride's father, a father-in-law, Il. 13, 382; † only in the ep. form.

ἔδομαι, see ἔδει, δεῖται.

ἔδος, εος, τό (ἔδομαι), 1) the act of sitting. οὐχ ἔδος ἔστι, it is no time to sit, Il. 11, 648. 23, 205. 2) a seat, Il. 1, 534. 581. 3) a residence, an abode, spoken of Olympus: ἀθάνατον ἔδος, the abode of the immortals, Il. 8, 456; and metaph. the place on which any thing rests, γροῦσι, basis. ἔδος Θέρης, and periphrastically, ἔδος Οὐλύμπου, Il. 24, 144; situation, Od. 13, 344.

ἔδραθος, ep. for ἔδαρθος, see δαρθάνω.

ἔδρη, ἡ, Ion. and ep. for ἔδρα (ἔδος), 1) a seat, Il. 19, 77. 2) the place where one sits, the seat of honor. τίεν τινὰ ἔδρη, to honor one with a chief seat, Il. 8, 162. cf. 12, 311.

ἔδρισται, depon. mid. (ἔδρα), infin. ἔδρισται ep. for ἔδρισθαι, imperf. ἔδριστο ep. resol. for ἔδριστο, to seat oneself, to sit down, Il. 10, 198. Od. 3, 35.

ἔδην and ᔍδην, see δέιδω.

ἔδει (ep. for ἔδητω), ep. infin. ἔδεμαι, fut. ἔδομαι, Il. 4, 237; perf. act. ἔδηδα, part. ἔδη-

δός, perf. pass. ἐδόδομαι (as aor. ἔραγον), iterat. imperf. ἤδεσκε, 1) *to eat*, with accus. Αημίτεφος ἀπέτιν, Il. 13, 322; with gen. Od. 9, 102; also spoken of brutes: *to eat, to devour.* 2) *to waste, to consume*, οἰκον, κτήματα, Od. metaph.: καμάτῳ καὶ ἄλγεσι θυμόν, the heart with labor and care, Od. 9, 75. cf. Il. 24, 129. (For ἦδω in the pres. ἐδῶια, ἕσθω also occurs.)

ἐδωδή, ἡ (ἔδω), *food, nourishment, food for horses*, Il. 8, 504. Od. 3, 70.

ἕδι, poet. for ἔδι, *himself, herself, itself*, see ὅν.

ἐεδνα, τά, ἐεδνός, ἐεδνωτής, ep. for ἔδνα, ἔδνός, ἐδνωτής, q. v.

ἐεικοσάβριος, ον, ep. for εἴκος. (<βοῦς), worth twenty oxen. τιμὴν ἐεικοσάβριον ἀγεύειν, to bring a recompense of twenty oxen, Od. 22, 57. Neut. plur. *Od. 1, 431.

ἐεικοστός, and before a vowel ἐεικοστ, ep. for εἴκοστ.

ἐεικόσορος, ον, ep. for εἴκοσος. *having twenty ranks of rows*, Od. 9, 322, † a rare form for εἴκοσήρης like τριήρης.

ἐεικοστός, ἡ, ὁν, ep. for εἴκοστός, *the twentieth.*

ἐειλεον, ep. for εἴλεον, see εἴλω.

ἐεισάμενος, ἐεισάμην, see ΕΙΔΩ.

ἐεισάσθην, Il. 15, 544, see εἴμι.

ἐείλδομαι, ἐείλδωρ, see ἐλδομαι, ἐλδωρ.

ἐείλμεθα, ἐείλμένος, see εἴλω.

ἐείλπομαι, see ἐλπομαι.

ἐείλσαι, see εἴλω.

ἐεργάθω, see ἐργάθω.

ἐεργρυμι, ep. form of ἐέργω, *to shut up, putta συφεδῶντι* ἐέργυν, Od. 10, 238; † see ἐέργω.

ἐείργω, see ἐργω.

ἐερμένος, see εἴρω.

ἐείρση, ἐείρσειν, ep. for ἐρση, ἐρσήει.

ἐείρτο, see εἴρω.

ἐείρχατο, see ἐργω.

ἐείσσατο, see ἐννιμι.

ἐείσσατο, see εἴσα.

ἐείστο, see ἐννιμι.

ἐείσμαται, depon. mid. (ΕΙΔΩ, ΕΩ), only pres. and imperf. without augm. to seal oneself, to sit, comm. with ἐν τινι, rarely ἐς τι, Od. 4, 51; with ἐπι τινι and τι; metaph. κῆρες ἐπι χθονὶ—ἐείσθητη, the fates (in the balance) settled to the earth, Il. 8, 74. (There is no act. ἐέσαι, from which it is common to derive the tenses εἴσα, εείσάμην, εείσομαι, see εἴσα.)

ἔηκε, ep. for ἤκε, see ἔημι.

ἔηρ, ep. for ἤρ, see εἴμι.

ἔηνδαγε, see ἔνδανω.

ἔηος, gen. masc. as if from ἴτις, see ἔις.

ἔης, gen. ep. for ἤς, but ἔης from ἴός.

ἔησθα, see εἴμι.

ἔησι, see εἴμι.

ἔθ³, abbrev. for ἔτι.

ἔθιμα, ἡ, prop. *the hair of the head*, h. 7, 4, in the Il. only plur.; spoken of the mane of horses, Il. 8, 42; or of the horse-hair crest, * Il. 16, 795 (related to ἔθιμος).

ἔθιμος (θέρα), *to attend, to take care of, to cultivate, ἀλωπη*, Il. 21, 347. †

ἔθελοντήρ, ἡρος, ὁ, ep. for ἔθελοντης (ἔθελω), *one who acts voluntarily, a volunteer*, Od. 2, 292. †

ἔθέλω, fut. ἔθελήσω, imperf. ἔθελον and ἔθελον, iterative ἔθελοντον, 1) *to will* (see βούλομαι), *to wish, often with infin. or accus. with infin.*; the imperat. with negat. serves the purpose of the Lat. *noti*, Il. 2, 247; also *absol. chiefly in the part. where it can be translated willingly, gladly*, Il. 10, 556. 2) Sometimes with negat. and is equivalent to *to be able, to be wont, with infin.* Il. 13, 106. 21, 366. Od. 3, 120 (ἔθέλω always in Homer, never θέλω).

ἔθετ, ep. for ού, q. v.

ἔθηγμέθα, see θηίμαι.

ἔθνος, εος, τό (ἔθω), *any multitude living or dwelling together, a troop, a multitude, a nation, έταιρων, Άχαλον*; spoken of animals: *a swarm, a flock, a herd, of bees, geese, pigs*, Il. 2, 469. 459.

ἔθορον, see θρώσκαι.

* ἔθος, ονς, τό, Att. for ἔθος, *habit, custom*, Batr. 34.

ἔθρεψα, see τρέψω.

ἔθω, from which we have the ep. part. ἔθω, *accustomed*, Il. 9, 540. 16, 260; comm. perf. 2 είωθα, Ion. ξωθα, part. είωθως, *to be wont, to be accustomed, with infin.* The part. perf. is used *absol.* for *customed, customary*. μᾶλλον οὐφ' ἴτιόχῃ είωθότι ἄρμα οἴστον, they will draw the chariot better under the accustomed charioteer, Il. 5, 231.

εἰ, conj. ep. and Dor., also αἰ, 1) *if, in the protasis of a conditional sentence. According to the relation of the condition to the conviction of the speaker, it stands 1) With the indicat. in all tenses when the condition is represented as something certain or without*

doubt, with pres., Il. 1, 178; preter., Il. 1, 290; fut., Il. 1, 294. The apodosis is either in the indicat. of all tenses (also imperat. Il. 1, 173), or in the optat. with ἄν, Il. 1, 293. 6, 129. 2) With the subjunct. when the condition is represented as a mere supposition to be decided, *in case that, allow that*, comm. εἰ οὐ, αἴ οὐ and εἰ—ἄν, in prose τάρ. With the subjunct. εἰ also stands in the ep. language alone, espec. εἰπε, εἰ γέ οὖν, καὶ εἰ, Od. 12, 96. 14, 373. Il. 12, 223. The apodosis is either in the indicat. with one of the primary tenses (or imperat.), or in the subjunct. aor. and pres., Il. 1, 137; or in the optat. with ἄν, Il. 4, 97. 3) With the optat. when the condition is represented as a mere supposition without regard to reality, a simple conjecture. Τρῶες μέγα καὶ κεχαρολατο, εἰ τάδε πάστια πυθολατο, the Trojans would rejoice, if they should learn all this, Il. 1, 257. The apodosis stands in the optat. with ἄν, and sometimes also in the indicat., Il. 10, 223. 4) With the indicat. the historical tenses, when the reality of the condition is denied or rejected. The apodosis then stands, a) Comm. in the indicat. hist. tenses with ἄν, so that the reality of the conclusion is also denied. καὶ νῦν καὶ τοι πλίσονται· Οὐδενότις, εἰ μὴ ἄρτος οὐδὲ νόσος· Εἰτών, and Ulysses would have slain still more, if Hector had not immediately perceived it, Il. 5, 679. Od. 4, 363. b) Or in the optat. with ἄν, the apodosis being merely indicated as possible, Il. 2, 80. 5, 311. II) *if but, would that*, a particle of wishing, prop. a hypothetic protasis without apodosis, with optat. Il. 16, 559. 24, 74; comm. εἰθε, εἰ γάρ, αἴ γάρ, q. v. III) *whether*, in indirect questions, after verbs of considering, seeking, asking, knowing, saying, etc., with indicat. Il. 1, 83. 5, 183. If the discourse relates to events expected and yet to be ascertained, εἰ οὐ or ην is employed with the subjunct., Il. 15, 32. Also εἰ, *whether*, is found with other verbs, in which case σκοπεῖν or πειρᾶνθαι must be supplied. The subjunct. or optat. may follow, Il. 11, 797. 10, 56; cf. Kühner II. § 815–822. 837. Thiersch § 327–333. Rost § 121 seq. IV) εἰ generally begins the sentence, so that other particles follow, as εἰ γάρ, εἰ δέ, εἰ καὶ, εἰ μή, etc., which see under their own articles. It follows in καὶ εἰ, even if; οὐδέ εἰ, not if; ὡς εἰ, as if; see ὡςει.

εἰάμενή or ειαμενή, η, a low moist place about rivers and swamps, *a low ground, meadow, pasture*,* Il. 4, 483. 15, 631. It is commonly derived from ημεῖ, *sedere*, hence ειαμενή (*siāra*) for ημένη. Spitzner writes ειαμενή, because both the deriv. and the best Gramm. require the spiritus asper.

εἰ—ἄν, stands in Hom. for the ep. εἰ οὐ, αἴ οὐ, when it is separated by particles, as εἰ δέ ἄν, εἰπερ ἄν, Il. 3, 288. Of the contr. τάρ and ην, only the last is found in Hom., cf. εἰ I. 2.

εἰανός, ep. for ταρός, Il. 16, 9. †

εἰαρ, ρος, τό, poet. for εἰαρ, q. v.

εἰαριός, η, ὄν, ep. for ταριός (*ταρ*), relating to spring, vernal. ὥρη ειαριή, spring-time. ἄνθεα ειαριά, vernal flowers, Il. 2, 89. Od. 18, 367.

εἰασσα, ειασκον, see τάω.

εἰαται, ειατο, ep. for ηται, ητο, see ημαι.

εἰατο, ep. for ητο, see εἰμι, I am.

εἰβω, ep. for λειβω, to drop, always εἰβω δάκρυον, to shed tears, * Od. 4, 153.

εἰ γάρ, 1) for *if*, in hypothet. sentences, Il. 13, 276. 17, 156. Od. 18, 366. 2) *O that, if but*, a particle of wishing, with optat., Il. 8, 538. 17, 561; more comm. αἴ γάρ, q. v.

εἰγέ, conj. 1) *if at least, if indeed, si quidem*, spoken of things which one may reasonably suppose; comm. it is separated by other words. εἰ δίνεται γέ, Il. 1, 393. 18, 427. It is found only once united: εἴγε μὲν εἰδεῖς, Od. 5, 206.

εἰ γοῦν, even if, although, Il. 5, 258. † Thiersch § 329. 1, rejects γοῦν as unhomeric, and reads εἰ γέ οὖν, which Spitzner adopts, see γέ.

εἰ δέ ἄγε, come on then! up then! in connection with νῦν, δή, μήν, with imperat. and with δεῦρο, Il. 17, 685; also with subj. or fut., Od. 9, 37; also with plur. following, Il. 6, 376; and itself in the plur. εἰ δέ, ἄγετ—πειρηθῆμεν, Il. 17, 381. There is a partial ellipsis of the protasis: εἰ δέ βούλει, ἄγε.

ειδάλιμος, η, or (ειδος), handsome, beautiful in form, Od. 24, 279. †

εἰδαρ, ατος, τό, ep. for εἰδαρ (*εἰδω*), food, food for horses, Il. 5, 369; bait for fish, Od. 12, 252.

εἰ δέ, 1) *but if, and if*, in complete sentences, see εἰ. 2) εἰ δέ is sometimes used elliptically as an antithesis, in which case

the verb must be supplied from the connection. *εἰ δὲ καὶ αὐτοὶ* (sc. φυέσονται), φευγόρτων, but if they will fly, let them fly, Il. 9, 46. cf. 262. Il. 21, 487.

εἰδέω, 1) For *εἰδῶ*, subj. of *οἶδα*. 2) An assumed theme for some forms of *εἰδω* and *οἶδα*, see *ΕΙΔΩΣ*.

εἰδητέμεν, ep. for *εἰδήσειν*, see *ΕΙΔΩΣ*.

εἰ δή, with indic. [sometimes prob. with subj. as II. 1, 293.], 1) *if now, si quidem jam*; *δή* indicates the termination of a development in time, Il. 1, 62. 12, 79. 16, 66. 2) *if now truly, if really*, spoken of a matter not doubted, Il. 13, 111. 18, 120. 24, 57. Od. 22, 359. 3) *whether truly*, in questions, Od. 1, 207. 17, 484.

Εἰδοθέη, ἡ, ep. for *Εἰδοθία*, daughter of Proteus, who instructed Menelaus on the island of Pharos, how he could seize her father and compel him to prophesy, Od. 4, 365 seq. (from *εἴδος* and *θέη*, a divine form; in Eurip. *Θεονόη*.)

εἰδόματι, εἰδὼν, see *ΕΙΔΩΣ*.

εἴδος, εος, τό (*ΕΙΔΩΣ*), *the appearance, the form, mien, spoken often of the human form in connection with φύη, δέμας*, Il. 2, 58. 24, 376; *of a dog*, Od. 17, 308.

ΕΙΔΩΣ, ΙΔΩΣ, *to see, to know*, in the pres. act. obsoL The tenses in use are,

A) The aor. act. *εἰδόν* ep. *ἰδών*, infin. *ἰδεῖν* ep. *ἰδεῖν*, part. *ἰδών*, subj. *ἰδω*, and ep. *ἰδώματι*, optat. *ἰδώματι*, and the aor. mid. *ἰδόμητην* and ep. *ἰδόμητην*, imperf. *ἰδοῦ*, infin. *ἰδέσθαι*, subj. *ἰδώματι*, they signify *to see, to perceive, to behold, to observe*, and belong as aor. to *ὅράω* and *ὅρασθαι*, q. v. Remarkable is: *οὐκ οἴθε* *χάριν αὐτῆς* (sc. ἀλόχου), he enjoyed not her loveliness, spoken of a warrior slain shortly after his marriage, Il. 11, 243. Thus Eustath. explains it: *οὐκ ἔχαρη ἐπὶ τῇ συμβιώσει αὐτῆς οὐδὲ* *ἐπὶ τῇ τεκνοποίησει*. Others, ‘he saw not her grace;’ and Köppen understands by *χάρις*, thanks, gratitude, in reference to *πολλὰ δὲ* *ἔδεικε*. Here belong the ep. and Ion. mid. and pass. *εἰδόματι*, aor. 1 *εἰσάμητη*, and *εἰσάμητην*, part. *εἰσάμενος* and *εἰσαμένος*, 1) *to be seen*; hence, *to appear, to seem*, Il. 8, 558; *εἰδεται ἡμαρ*, 13, 98; *τό τοι κήρ εἰδεται εἰναι*, that seems death to thee, Il. 1, 228. 2, 215. 2) *to be like, to resemble*, with dat. *εἰσεστο φθογγὴν Πολλῆη*, he resembled Polites in voice, Il. 2, 791. 20, 81.

B) Perf. *οἶδα*, 2 *οἶσθα*, and *οἶδας*, Od. 1,

337; † plur. *ἰδμεν*, *ἴστε*, *ἴσασι*, subj. *εἰδῶ*, ep. *ἰδέω*, Il. 14, 235; plur. *εἰδομεν* for *εἰδόμεν*, *εἰδετε* ep. for *εἰδήστε*, *εἰδῶσι*, optat. *εἰδέσητε*, imperat. *ἴσθτε*, infin. *ἰδμεναι* and *ἰδμεν*, ep. for *εἰδέναι*, part. *εἰδός*, *νῖσα*, *ός*; from this always the fem. *ἰδνήσιν πραπιδεσσιν*, plurper. *ἥδει* ep. for *ἥδεις*, 2, ep. *ἥειδης*, *ἥειδης*, *ἥδησθα* for *ἥδεις*, 3. *ἥειδη*, *ἥειδει*, Od. 9, 206; *ἥδειν*, *ἥδεις*, *ἥδη*, ep. for *ἥδεις*, 3. plur. *ἴσται* for *ἥσται*, Il. 18, 405; fut. *εἰσομαι*, more rarely poet. *εἰδήσει*, infin. *εἰδησέμεν*, Od. 6, 257. 7, 327; all with the signif. *to know*, (prop. to have perceived), *to understand, to recognize, to become acquainted with*, often connected with *εὖ, σώρα*, also with *φρεσι*, *ἐν φρεσι*, *κατὰ φρένα*, *κατὰ θυμόν*, in mind; primarily with accus. or infin. *οἴδε νοῆσαι, χάριν τῳ εἰδέναι*, to experience gratitude to any one, Il. 14, 235. The dependent clause follows with the part. or with *ἄς, ὅτι, ὅπως*, more rarely the relative *ὅ*, for *ὅτι*, Il. 18, 197; in cases of doubt with *εἰ*, whether, or with *ἢ, ἢ*, Il. 10, 342; also with only one *ἢ*, Od. 4, 109. 2) *to understand, to be conversant with, πολεμῆται ἔργα*, Il. 11, 719; also *μήδεια*, in like manner *ἥπια δύρεα*, to cherish gentle thoughts or sentiments, Il. 4, 361; hence generally, *to be disposed, ar, ἄρτια, αἴστια*, etc. 3) The part. often as adj.: *γυναικες ἀμύμονα ἔργα εἰδύναι*, women skilled in excellent works, Il. 9, 270, cf. Il. 3, 202. As adj. comm. the part. with gen. *εὐεἰδῶς τόξων*, well skilled in the bow, Il. 2, 718; in like manner *μάχης, πολέμον*, etc. The gen. however is also found with the finite verb, Il. 12, 229. 15, 412. The fut. *εἰδητέμεν* signifies also, *to become acquainted with*, Od. 6, 257.

εἰδώλον, τό (*εἴδος*), *a form, an image*. 2) *a shadowy form, an illusive image*, which has the exact form designed to be represented, Il. 5, 449; especially, the shades of the dead, Il. 23, 72. Od. 1, 476.

εἰλεύ, see *εἰμι*.

εἰθαρ, adv. poet. (*εὐθύς*), *immediately, forthwith*, *Il. 5, 337.

εἰθε, adv. *if but, oh that*, with optat. Od. 2, 33; more comm. *εἰθε*, q. v.

εἰ καί, 1) *if even, with indic. and optat. si etiam*; in most cases *καί* refers to a word standing near, Il. 16, 623. Od. 6, 310. 7, 194. 2) *although*, where it may be compared with the Lat. *etiamsi, etsi*, in so far as it refers to the whole concessive clause, Il. 23, 832. Od. 11, 356. 18, 376. 3) *whether also, in indirect*

questions, Il. 2, 367. From this is to be distinguished *καὶ εἰ*, q. v. cf. Spitzner Excurs. XXIII. on Il. p. 7.

εἴ κε, εἴ κεν, if, ep. = εἴ τιν, see εἰ I, 2. and αἴ τι.

εἴκελος, η, or (εἴκω), like, similar, τινι, Hom. oftener ἵκελος.

εἴκοσάκις, adv. twenty times, Il. 9, 379. † εἴκοσι, indecl. ep. δέκοσι, before a vowel δέκοσιν, twenty. In Hom. εἴκοσι never except in composition takes ν, but ι before a vowel is elided, εἴκοσ', Od. 2, 212.

[*εἴκοσιμετρος, containing twenty measures, so Villoison and Clarke, Il. 23, 264.]*

εἴκοσιπήριος, ον (νήριος), without dispute twenty fold; ἄποινα, a twenty-fold ransom, Il. 22, 349. [Thus Eustath. but better the Schol. in Bekker, as also Hesych.: εἴκοσιν (ἄλλοις) ἐφέρονται, a ransom competing with twenty (others), or equal to them.]

εἴκοστός, ή, ὅν, ep. εἴκοσιός, the twentieth. εἴκοτο, εἴκτον, εἴκτην, see έικα.

εἴκινα, see έικα.

ΕΙΚΩ, as pres. obsol.: from which only the 3 sing. imperf. occurs: σφίσω εἴξει, it seemed good to them, Il. 19, 520; † on the contrary, the perf. έικα, often, q. v.

εἴξω, fut. εἴξω, aor. εἴξα, ep. iterat. 3 sing. εἴξασθε, 1) to yield, to retreat, also with ὀπίσσων, backwards; τινι, from any one; with gen. of place: εἴκειν πολέμου, to retreat from the battle, Il. 5, 348; and with both: χάρηντος Ἀγγίοις, to retreat out of the battle from the Greeks, Il. 4, 509; also from civility, Il. 24, 100. Od. 2, 14; hence b) Metaph. to yield, to be inferior, τινι τι, to any one in any thing, Il. 22, 459; also with dat. εἴκειν πόδεσσα, to be inferior in running, Od. 14, 221. c) Also of the body: to yield, ὥπῃ εἴξει μάλιστα, where it could not withstand (the lance), i. e. might be wounded, Il. 22, 321. 2) to yield, to give way to, to follow, with dat. ὑβρει, arrogance, αἰδοῖ, ὄχροι: φέθυμος εἴξας, following his inclination, Il. 9, 598. 3) Apparently trans. εἴξαι ἡρὰ πάπω, prop. to yield to the horse in respect to the reins, i. e. to give him loose reins, Il. 20, 337. cf. 1. b.

εἰλαπινάζω (εἰλαπίνη), to feast, to be present at a feast, only pres. Il. and Od. from which

εἰλαπιναστής, οῦ, ὁ, a guest, one who feasts, Il. 17, 577. †

εἰλαπίνη, η, a splendid feast, a banquet, a

sacrificial feast, Od. 11, 415. 1, 226 (prob. from πλεύειν κατ' εἴλας).

εἴλαρ, αρος, τό (εἴλα), prop. covering, then a protection, a defence, spoken of a wall: ηρῶν τε καὶ αὐτῶν, a protection for the ships and for ourselves, Il. 7, 338; of a rudder: κύματος εἴλαρ, against the waves, Od. 5, 257.

εἴλατινος, η, or, ep. for εἴλατινος, off fir, of fir-wood; Il. and Od.

εἴλε, see αἴρειν.

*Εἰλείθυαι, αι, the goddesses who preside over child-birth, according to Il. 11, 270, daughters of Juno goddess of marriage, who send indeed bitter pangs, but also help women in labor, and aid the birth; plur. Il. 19, 119; but sing. Il. 19, 103. 16, 187. The discourse is clearly of one, Od. 19, 188, who had a temple at Amnisus in Crete. According to Hes. Th. 922, there is but one, daughter of Jupiter and Juno, Apd. 1, 3. 1. In later writers she is the same with Diana (from Εἰλύθω, she who comes, *Venilia* Herm.).*

Εἰλέσιον, τό, a place in Boeotia, near Tanagra, Il. 2, 499. (According to Strabo, Εἰλέσιον, from ἔλος, swamp.)

εἴλεω, see εἴλα.

εἴληλονθα, εἴληλονθμεν, see ἔρχομαι.

εἴλιπονς, οδος, ο, ḥ (εἴλω), dragging the feet, walking with difficulty [cross-gaited]; epith. of cattle, from their unsteady gait, especially with the hinder feet, only dat. and accus. plur. (Buttm. Lex. Il. 155, would translate it, 'stampfüssig,' having feet suited for threshing.)

εἴλισσω, ep. for έιλον.

εἴλον and εἴλόμην, see αἴρειν.

εἴλυμα, τό (εἴλινα), a veil, covering, clothing, Od. 6, 179. †

εἴλυφάζω, to whirl, to roll, with accus. φλόγα, Il. 20, 492. †

εἴλυφάω = εἴλυφάζω, part. pres. εἴλυφόω for εἴλυφάν, whirling, rolling, Il. 11, 156. †

εἴλινα, ep. for εἴλα, perf. pass. εἴλυμα, 3 plur. εἴλυμαται for εἴλυμαται, part. pass. εἴλυμηρος, to wind about, to envelope, to veil, to wrap up, to cover, with accus. τινὰ ψαμάθοισι, any one with sand, Il. 21, 319; † or prop. the compound κατείλινα. Of the passe only the perf. αἴματι καὶ κονίρινι εἴλυτο, he was covered with blood and dust, Il. 16, 640. Chiefly part. εἴλυμηρος ὄμοις νεφέλη, the shoulders enveloped in cloud, Il. 5, 186; χαλιξ,

Il. 18, 522; σάκος, Od. 14, 479. (*v* always long, except in εἰλύστει)

εἴλω in the pass., εἴλει in the act. ep. for εἴλει (th. ΦΕΛΩ), aor. 1 infin. ἔλσαι and δέλσαι, part. ἔλσος, perf. pass. ἔλμαι, part. ἔλμένος, aor. 2 pass. δέλην (like ἔσταλην from στίλλω), 3 plur. ἄλειν for ἄλησαι, infin. ἄλγειναι and ἄλγεναι, part. ἄλεις, εἴσαι, ἐν, all purely epic forma. I) Act. 1) *to press, to thrust, to drive to straits*, espec. an enemy in war; with an accus. and the prep. κατά, ἐπί, or simply the dat. absol., Il. 8, 215; κατά πρύμνας ἔλσαι, Il. 1, 409; Τρῶας κατά ἄστυ, Il. 21, 225; and with the mere dat. Θαλάσσην ἔλσαι Ἀχαιούς, to drive the Achaeans to the sea, Il. 18, 294; also θῆρας ὁμοῦ εἰλεύστα κατὰ λευμῶνα, driving the wild beasts over the meadow, Od. 11, 573; hence metaph. of a storm: τινά, to drive any one along, Od. 19, 200; in the Od. also to *strike*: ἐξει ὁι νῦν αἱρεστρῷ Ζεὺς ἔλσας ἐκέσσετ, when Jupiter striking with lightning dashed in pieces his ship, Od. 5, 131. 2) *to drive together, to shut up*, Ἀχαιούς Τρῶες ἐπὶ πρύμνησι, Il. 18, 447; ἐν μέσονα, Il. 11, 413; ἐν σπήλαι, to shot up in a cave, Od. 12, 210; ἐν στύλαι, Od. 22, 460. Pass. *to be pressed, to be driven, κατὰ ἄστυ εἰλέμεθα*, Il. 24, 662. cf. 18, 287; hence, of Mars: Διός βουλῆσιν δέλμενος, pressed by the counsels of Jupiter, Il. 13, 524; hence also, b) *to hold back, to check, τινά*, Il. 2, 294. II) Mid. and aor. pass. *to be crowded together, to be shut in, to crowd together, ἀμφὶ Διομῆδει*, Il. 5, 782; spoken espec. of those beleaguered: ἀνδρῶν εἰλομένων, when men are besieged, Il. 5, 203; espec. in the aor. pass. οὐ δῆ σις ἄστυ ἄλει, they crowded together into the city, Il. 22, 12; Ἀργείοντος ἐκλεύσαται ἀλήμεναι ἐνθάδε, to assemble, Il. 5, 823; ἐς ἄστυ, Il. 16, 714; ἐπὶ πρύμνησιν, Il. 18, 76, 286. Hence ἀλέν υἱῷρ, collected water, Il. 23, 420. b) *to bend oneself together, to gather oneself (bodily) up*. τῇ υπὸ πᾶς τύλη, under this (the shield) he drew himself entirely up, i. e. he concealed himself, Il. 3, 408. 20, 278. ἡστο ἀλεῖς, he sat bent together, Il. 16, 403; also of a lion gathering himself to spring on the prey, Il. 20, 168; so also a warrior: Ἀχιλῆς ἀλεῖς μένει, he awaited Achilles on the alert, Il. 21, 571. cf. Il. 22, 308. Od. 24, 538.

εἵμα, ατος, τό (ἔννυμ), a garment, clothing, dress in general, spoken of all kinds of

clothes; hence often plur. εἵματα, the entire dress, Od. 2, 3, 6, 214.

εἵμαι, see ἔννυμ.

εἵμασται, εἵμαστο, see μείρομαι.

εἰ μέρ, with εἰ δέ, often serves to mark an antithetic relation between two conditions. Sometimes the apodosis is wanting, e. g. εἰ μὲν δώσονται γέρας (sc. καλῶς ξει, well and good), εἰ δέ κε μὴ δώσωται, Il. 1, 135.

εἰμέν, ep. and Ion. for ἔσμεν, see εἰμι.

εἰμένος, see ἔννυμ.

εἰ μή, 1) *if not, unless, nisi*, in conditional clauses, where the whole clause is intended to be denied, see μή, Il. 2, 156. 261. 2) *except, without a verb, comm. after ἄλλος*, Od. 12, 326. 17, 383.

εἴμι (th. ἔω), Hom. forms: pres. 2 sing. εἴσοι and εἰς, 1 plur. εἴμεν, 3 plur. εἴσοι, subj. ἔω and εἴω (εἴης, εἴη, not in ed. Wolf), optat. εἴηρ, also εἴοις, εἴοι, infin. εἴεναι, εἴμεναι, part. εἴων (ὄντας, ὄντες, Od.), imperf. 1 sing. εἴα, ἡα, ἔηρ, ἔον, ἔσκοι, 2 ἔησθα, ἡσθα, 3 ἔηρ, ἔηρ, ἔηρ, ἔσκα, 2 dual ἔηστηρ, 3 plur. εἴσων (εἴστο, Od. 20, 106, where others read εἴστο), fut. εἴσομαι, ep. εἴσομαι, 3 sing. εἴσεΐται, etc. On the inclination, see Thiersch Gram. § 62. Rost § 12. Kühner § 82. and 362, 2. [Buttm. § 14, 2]. 1) As a verb of existence (in which case no inclination takes place), 1) *to be, to exist, to have being*. τὰ ἔόντα τὰ ἔτεσσόμενα, the present and the future, Il. 1, 70; chiefly in the signif. *to live*. οὐ δήν ἦν, he did not long live, Il. 6, 131. ἔτι εἴσι, they are still alive, Od. 15, 433. Hence the gods are often denominated αἰτεῖς τόντας, the ever-living, and οἱ ἔσσομενοι, posterity; with an adv. Κονφητεσσι κακῶς ἦν, it fared badly, Il. 9, 551. διαγνῶνται χαλεπῶς ἦν, it was hard to distinguish, Il. 7, 424. 2) *ἔστι* with a following infin., *it is possible, it is permitted, one can*; often with negat. πάρ δύναμις οὐκ ἔστι πολεμίειν, beyond his strength one cannot fight, Il. 13, 787. οὐπος ἔστιν καταβήμεναι, it is not possible to descend, Il. 12, 65. cf. 357. The person is in the dat.; still also with accus. and infin., Il. 14, 63. Od. 2, 310. 3) *ἔστι* with the dat. of the pers., it is to me, i. e. *I have, I possess*. εἴσιν μοι παιδεῖς, I have sons, Il. 10, 170. II) As copula: 1) *to be*, comm. connected with substant. and adj.; also with adverbs, ἀκέων, ἀπήν, ἔγγυς, etc. 2) With gen. it indicates *possession, property, descent*. εἴματος εἰς ἀγαθοῖα, thou art of good blood,

Od. 4, 611; *material*: οἵμοις ἔσται μίλανος κναροῖ, the stripes were of dark steel, Il. 11, 24. 3) With dat. τοῖς κατηγρεῖν καὶ δημιός ἔσταιται, Il. 17, 557; also in the constr. ἔμοι δὲ κεν ἀσμένῳ εἴη, it would be grateful to me, Il. 14, 108. 4) Freq. with prepos. ἐκ πάτρος ἀγαθοῦ, to spring from a noble father, Il. 14, 113. 5) εἴναι is frequently omitted, e. g. Il. 3, 391. 10, 437. 113. On εἴη in Il. 15, 82, see εἴμι, at the close.

εἴμι (th. ἴω), pres. subj. ἴω, ἤσθια and ἴης, 3 ἥσται, ἴη, 1 plur. ἵσται, ep. for ἵσται, 3 ἴσται, optat. 1 sing. εἴη, Il. 15, 82; 3 ιοι, εἴη and ἴει, Il. 19, 209; infin. ἴμεναι, ἴμεναι, Il. 20, 365; cf. Thiersch § 229; ἴμει, ἴέναι, part. ἴών, imperf. ep. ἥσται, ἥσται, 2 ἥτεις and ἲσ, 3 ἥτερ, ἥτε, ἥτε, ἥτε, 3 ἥτη, 1 plur. ἥσται, Od. 3, ἥσται and ἥσται, ἴσται. Finally, an ep. fut. mid. εἴσομαι, and aor. 1 εἰσάμην, to which may be added the pres. ἴμει. The pres. is even in Hom. used as a fut., Il. 10, 55, though it is found in him as a pres. also. 1) *to go, to come, to travel, to journey*; frequently, according to the connection, a) *to go away, to return*; often limited by adverbs: ἀστον, αὐτίς, ἐπι, ἐξ, ἀνά, μετά, ἵέναι, ἀρτία and ἀρτίος τινος, to go against any one, Il. 5, 256; ἐπι τινα, to go to any one, Il. 10, 55. b) With accus. ὁδὸν ἵέναι, to go a journey, Od. 10, 103; with gen. of place, ἵων πεδίοιο, going through the plain, Il. 5, 597. c) With part. fut. it expresses an action which one is about to perform. εἰσι μαχησόμενος, he went to fight, Il. 17, 147; also with infin., Il. 15, 544. 2) Metaph. a) *to fly*, spoken of birds and insects, Il. 17, 756. 2, 87. b) Of inanimate things: *to go, to travel*; ἐπι της ἵέναι, in a ship, Od.; spoken of an axe and spear: πάλευς εἰσι διὰ δουφός, the axe goes through the wood, Il. 3, 61. Spoken of food, Il. 19, 209; of clouds, smoke, tempest, Il. 4, 278. 21, 522; and of time: ἔτος εἰσι, the year will come to an end, Od. 2, 89; so Eustath., Voss; Nitzsch, on the contrary, ‘the fourth year is coming,’ in which case, in v. 106, τρίτερες is to be changed into δέτεται, and in v. 107, τέττατον into δὴ τρίτον. II) Mid. in the same signif. ἐς περιστήν, to ascend to a place of observation, Il. 14, 8. διατρόδε εἴσαται καὶ τῆς, it went entirely through this also (*μέτρην*), Il. 4, 138. 13, 191 (Iota is short, but in ἵσται sometimes long for metre’s sake), see ἴμει. —N. B. Il. 15, 80 seq. ὡς δ’ ὅτι ἀντίη γόνος

ἀνέρος, δέτεται πολλῆν γαῖαν ἀηλουνθά—
τοήσῃς ἔνθετο εἴηνται, cf. ἄτοσαι. Some of the ancients take εἴηνται, or, by another reading, ἔτηνται, as 1 sing. imperf. of εἴη (I was); others read ἔτει or ἔτενται as 3 sing. imperf. of εἴη (ibam); still others εἴη as 3 sing. optat. from εἴμι or εἴηται; Voss leaves it undecided from which verb he takes it. Hermann, in the Abh. *de leg. quibusd. subtiliorib. serm. Hom.* (Op. II. 57), prefers the reading ἔτηνται (*hic fui et illic*), which certainly suits ἀηλουνθά well. Still, as ἔτηνται occurs nowhere else as 1 pers., and as ἔνθεται ἔνθεται commonly indicates motion, it may with the greatest probability be regarded with Spitzner as optat. of εἴηται, εἴηται (cf. Il. 24, 130. Od. 14, 496), *I would go here and there*. The last critic, since the first pers. does not accord well with the epic diction, thinks the reading εἴη more agreeable to the Hom. forms of speech, cf. Spitzner on the passage.

εἰν, poet. for εἰ, in.

εἰνάστες, adv. (ἔννεα, ἔτος), *nine years long*, from adj. εἰναστῆς, of nine years, Il., and Od. 3, 118.

εἰνάκις, adv. poet. for ἔννακις, *nine times*, Od. 14, 230. †

εἰνάλιος, η, or, ep. for ἔναλιος, *in the sea, of the sea*; κῆτος, a monster of the sea, Od. 4, 443; κορώνη, the sea-crow, * Od. 5, 67.

εἰνάνυχες, adv. (ἔννεα νύξ), *nine nights long*, Il. 9, 470. †

εἰνάτερες, αἱ, *wives of brothers, sisters-in-law*, * Il. 6, 378. 22, 473. (Sing. obsolete.)

εἰνάτος, η, or, ep. for ἔννατος, q. v.

εἰνέκα, ep. for ἔννέκα, q. v.

εἰνί, ep. for εἴν.

εἰνάδιος, η, or, ep. for ἔνάδιος (όδός), *on the way*, Il. 16, 260. †

εἰνοσίφυλλος, ον (ἔνοσις, φύλλον), *leaf-shaking, rustling*, epith. of mountains, Il. 2, 632. Od. 9, 22.

εἰνάσκε, see εἴκω.

εἴο, ep. gen. for οὗ, *his*.

εἰναντίαι, see ἔνταται.

εἴπα, i. q. εἴπον, q. v.

εἰπέμεναι, εἰπέμει, see εἴπον.

εἴπερ, 1) *if indeed, although*, in hypothetical sentences, when the two members are harmonious. The indic. subj. and optat. follow (see εἰ), εἰ τελέει περ, Il. 8, 415. 16, 118. 24, 667. Od. 1, 188. εἴπερ γάρ καὶ ἔντελταις Ὀλύμπιος—εἰς ἕδεσσαν στυφεῖται, Il. 1, 580.

In this passage, the apodosis is wanting, according to the interpretation of Wolf and Spitzner, viz. 'he is able.' Voss on the other hand Anm. p. 25, places the comma after 'Ολύμπιος ἀστεροπηγής, and takes the words δεῖ ἐδίων στυρεῖξαι, (optat.) as apodosis, for 'if the Olymp. thunderer should will, he could hurl us,' etc. 2) even if, although, when the members are antith. Il. 1, 81. 4, 38, 261. 8, 153.

εἰποθερ, more correctly *εἰποθερ*, if from anywhere, whether from anywhere, Od. 1. 115. Il. 9. 380.

εἰ ποθι, if anywhere, * Od. 12, 96.

εἰποτορ, ep. *εἰποτορ*, iterat. *εἰπεινον*, subj. *εἰπω*, 2 sing. *εἰπεινθα*, optat. *εἰποιμι*, infin. *εἰπών*, part. *εἰπών*. The imperat. *εἰπέ*, *εἰπατε*, Od. 3, 407; also the poet. form *ἔπειτε*, to say, to speak, τι τινι, any thing to any one: also, *εἰπών τινα*, to address any one, Il. 12, 210. 17, 237; *εὖ εἰπεῖν τινα*, to speak well of one, Od. 1, 302; (from *ἔπω*, prop. to recount; in use, it is the aor. of *φημι*.)

εἰποτορ, more correctly *εἰποτε*, 1) if ever, if at any time, with indicat. Il. 1, 39, 394; with subj. Il. 1, 340. 2) whether ever, if ever, in indirect questions with optat. Il. 2, 97. 3) The Homer. formula *εἰποτορ* *ἔην γε* is variously explained. Most critics take it as an expression of a sad remembrance of what formerly existed; *δακρού αὐτος ἔμος ἔσκει, εἰποτορ* *ἔην γε*, Il. 3, 180. Thiersch § 329. 3 'he was also my brother-in-law, if indeed he ever was' [if it be credible]. Wolf likewise remarks in Vorles. zu Il. II. p. 202: "It expresses tender sensibility connected with dejection and regret: 'once he was.'" So Eustath. understands it; he says, 'it is as if she would say, οὐντι, ἀλλὰ ποτέ ήν,' cf. Herm. ad Viger. p. 946: "Cuius formula, quae per difficultatem explicatur est, hic videtur sensus esse; si unquam fuit, quod nunc est non amplius, i. e. si recte dici potest fuisse, quod ita sui factum est dissimili, ut fuisse unquam vix credus. Est enim, haec loquacitudo dolentium, non esse quid amplius; ut vim ejus Germanice sic exprimas," 'leider nicht mehr,' alas no longer. Schütz in Hoogeveen Doct. part. in Epit. red. p. 630, incorrectly considers it as optat. 'ah would he were so still.' Besides Il. 3, 180, this formula stands in Il. 11, 761. 24, 426. Od. 15, 268. 19, 315.

εἰ πον, if perhaps, if by any means, Od. 4, 193.

εἰ πως, if perchance, if in any way, Il. 13, 807.

Εἰραφιώτης, ον, ὁ, voc. *Εἰραφιώτα*, appellat. of Bacchus, Hom. h. 26, 2. (The derivation is uncertain; perhaps from εἰραφία, sowed into the thigh. Schwenk in Zeitschr. für Alterthumsw. No. 151, 1835, derives it from εἴρω and φίω = φύω, and translates, spring-born.)

εἴργω = *έέργω*, see *ἔργω*.

εἰρέφος, ὁ (*εἴρω*, to bind), *captivity*, *servitude*, or *a female slave*, cf. Nitzsch, Od. 8, 529. †

* *Εἰρεσίαι*, αἱ, a town in Hestiatotis (Thessalia), h. in Apoll. 32. Others read, *Πηρεσίαι*; Ilgen understands by *Εἰρεσίαι*, the island and *Irrhesia* of Pliny.

εἰρεσίη, ἡ (*ἔρεσσω*), the act of rowing, * Od. 10, 78. 11, 640.

Εἰρεσιώνη, ἡ (*εἴρης*), 1) An olive branch wound with wool and hung with fruits, a kind of harvest garland, which on the festivals *Πυανάκια* and *Θαρρυλία* was carried around by boys with singing and then hung upon the house-door. 2) the song on such an occasion; and then gener. a song, to solicit charity, Ep. 15.

Εἰρέσια, ἡ, Ion. for *Ἐρέσια*; an important town in the island of Eubœa, near Paleo Castro, Il. 2, 537.

εἴρην, ἡ, an assembly, a place of assembling, plur. Il. 18, 531. † (According to Schol. = ἄγορα, from *ἔρειν*) or from *εἴρω*, sero, keeping locked, (the sacred gates, V.)

εἴρημα, see *εἴρω*.

εἴρητη, ἡ, peace, Od. 24, 486. ἐπ' *εἴρητης*, in peace, Il. 2, 797. Od. 24, 486. (prob. from *εἴρω*, sero.)

εἴριον, τό, ep. for *ἔριον*, q. v.

εἴρηκόμος, ον (*κομέω*), working wool, carding wool, Il. 3, 387. †

εἴρημα, Ion. and ep. depon. mid., infin. *εἴρεσθαι*, imperf. *εἴρημη*, fut. *εἴρησομαι*, 1) to ask, τινά, any one or after any one, Il. 1, 553. 6, 239; τι, after any thing, Il. 10, 416; and τινά τι, any one about any thing, Od. 7, 237; also ἀμφὶ τι, Od. 11, 570. 2) to say, cf. *εἴρω*. (Ep. forms *ἔρω*, *ἔρέμαται*, *ἔρομαι*, q. v.)

εἴρηκός, ον (*πόνος*), *woolly, covered with wool*, epith. of sheep, Il. 5, 337. Od. 9, 443.

εἴρος, τό, ep. for *ἔρως*, *wool*, * Od. 4, 135. 9, 226.

εἴρηται, see *εἴρημα*.

εἰρύομαι and σιρύω, ep. for ἐρύομαι, and ἐρύω, q. v.

εἴρω, poet. (theme *FEP*, *sero*), only part. perf. ἐρυμένος, plurperf. ἔρετο, to arrange in a row, to fasten together, to bind; ὄρμος ἡλέκτροισιν ἐρυμένος, a necklace joined or strung with amber, Od. 18, 296. h. Ap. 104; and ἔρετο, Od. 15, 460.

εἴρω, fut. ἐρέω, ep. for ἐρῶ, perf. pass. εἰρόμααι, 3 plurperf. pass. εἰρητο, fut. 3 εἰρήσομαι, (aor. 1 pass. φήθεις, from the theme *PEL*.) The pres. is ep. and occurs only in the 1 sing. Od. 2, 162. The common form of the fut. h. Cer. 406. 1) to speak, to say, to tell, τι, Il. 4, 363; οὐ μέν τοι μέλεος εἰρήσεται αἷρος, not empty praise shall be spoken to thee, Il. 23, 795; τινὶ τι, any thing to any one, Il. 1, 297. 2) to speak to, to communicate, to announce, ἔπος, Il. 1, 419; φώτας ἐρέονσα, about to announce the light, Il. 2, 49. II) Mid. to say, like the act. Il. 1, 513. Od. 11, 542; common. to ask, prop. 'I cause to be told me,' conf. εἴρομαι. (These forms from εἴρω belong in use to φημι, q. v. The ep. fut. ἐρέω, I will say, must not be confounded with the pres. ἐρέω, I ask.)

εἰροτάω, Ion. and ep. for ἐρωτάω, only pres. to ask, to interrogate, τινά τι, one about any thing, * Od 4, 347. 17, 138.

εἰς, Ion. and ep. ἐς, 1) Prep. with accus., ground signif. into, to whither? (cf. ἐπί), to indicate a motion into the interior of an object, or to an object, 1) Spoken of space: a) Of a local object, into, to; οἰχεσθαι ἐς Θήβην, Il. 1, 366; εἰς ἄλα; especially of persons, with the implied idea of residence, εἰς Ἀγαμέμονον, Il. 7, 312; ἐς Μενέλαον, Od. 3, 317; with verbs of seeing: εἰς ὅπα ἰδεσθαι, to look into the face. b) Of quantity: εἰς δεκάδας ἀριθμεσθαι, to be counted into decades, Il. 2, 124. 2) Of time: a) In assigning a limit, till, until: ἐγέλλιον καταδύντα; in like manner ἐς τὴν ετι, till how long, Il. 5, 465. b) In indicating continuance of time, for: ἐς ἑναυτὸν, for a year, a year long, Od. 4, 86; ἐς θέρος, in the summer, Od. 14, 384. 3) Of cause, manner, etc.: a) The aim, εἰτεῖν εἰς ἀγαθόν, for good, Il. 9, 102. b) Way and manner, ἐς πλευρὰν βουλεύειν, harmoniously, Il. 2, 379. c) A reference, εἰς φύσιν, Batr. 52. Remark 1) εἰς is often found with verbs signifying rest, instead of the prep. ἐπί with the dat. It is a construc. prægn. by which the verb at the

same time embraces an idea of motion: ἐφάρη λις εἰς ὁδόν, Il. 15, 276; ἐς Θρόνους ξύρτο, Od. 4, 51. Rem. 2) εἰς stands apparently with the gen. by an ellipse: εἰς Ἀΐδαο subaud. δόμον; εἰς Λιγύπτων (ὑδωρ), Od. 4, 581. II) Adv.; in this signif. it occurs but rarely. τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην, Il. 8, 115. III) In compos. it has the general signif. into, to.

εἰσ, μία, ἐν, gen. ἐνός, μιᾶς, ἐνός, one; with superl. Il. 12, 243, also with art. ἡ μία, Il. 20, 272; an ep. form of εἰς is ἵος, q. v.

εἰσα (theme "ΕΣ"), an ep. defect. impers. εἰσος, part. εἰσας, εἰσαστα, aor. 1 mid. εἰσάμην and εἴσσαστο, 1) to seat, to cause to sit, ἐν κλισμοῖσι, ἐς Θρόνον, ἐπὶ Θρόνον, 2) to place, to lay, to bring into a place, δῆμον ἐν Σχερίῃ, Od. 6, 8; σκοτόν, to place a watcher, Il. 23, 359; λόχον, to lay an ambuscade, Il. 4, 392. Od. 4, 531; τινα ἐπὶ νηός, h. 7, 10; and so mid. εἴσσαστο, Od. 14, 295; (what is wanting is supplied by ἴδειν, see Buttm. Gram. § 108.)

εἰσαγείρω, poet. εἰσαγείρω (ἀγείρω), 1) to collect into, with accus. ἐρέτας ἐς τῆν, Il. 1, 142. 2) Mid. to assemble (themselves) in, Od. 14, 248. b) Metaph. with accus. θυμόν, to recover spirit, Il. 15, 240. 21, 417.

εἰσάγω, poet. εἰσάγω (ἄγω), aor. 2 εἰσάγηγον, to lead into, to introduce, with accus. Λαοδίκην εἰσάγοντα, leading in Laodice, Il. 6, 252. (The Schol. takes εἰσάγοντα intrans. and Voss. renders 'going to Laodice,' with double accus. ἐταῦτον Κρήτην, to conduct his companions to Crete, Od. 3, 191; conf. Od. 4, 43; metaph. ποταμῶν μέρος, Il. 12, 18.

εἰσαθρέω poet. εἰσαθρέω (ἀθρέω), to behold, to discern in the midst, τινά, Il. 3, 450. †

εἰσακούω, poet. εἰσακούω (ἀκούω), aor. εἰσακούσα, without augm. to hearken to, to understand, absol. Il. 8, 97. † φάνητ, h. in Cer. 248.

εἰσάλλομαι, depon. mid. (ἀλλομαι), aor. 1 εἰσάλλοτο, and aor. 2 εἰσάλλοτο, to spring upon, to leap upon, with accus. τείχος, πύλας, to storm a wall, the gates, * Il. 12, 438. 466.

εἰσάμην, ep. 1) Aor. 1 mid. of εἰδω. 2) Aor. 1 mid. of εἰμι.

εἰσαναβούω (βαίνω), aor. 2 εἰσαναβῆντ, infin. εἰσαναβῆναι, to mount up, to ascend, to go up to, with accus. Ἰλιον, λέχος, and εἰς ἕπερφῆ, Od. 19, 602.

εἰσανάγω (ἄγω), to lead into; τινὰ εἰρ-

ρον, any one into slavery, Od. 8, 529; cf. εἰρεφρος.

εἰσαρεῖδορ, def. aor. (*EΙΔΩ*), to look up to any thing, with accus. οὐρανόν, * Il. 16, 232. 24, 307.

εἰσάντα (εἴμι), to ascend upon, to mount, with accus. spoken of the sun, οὐρανόν, Il. 7, 423. †

εἰσάντα, ep. εἰσαντα (ἀντα), opposite, over against. εἰσαντα ἰδεῖν, to look into the face, Il. 17, 334; εἰσαντα only Od. 5, 217.

εἰσαφιλάνω, poet. form of εἰσαφικνέομαι, Il. 14, 230. Od. 22, 99.

εἰσαφικνέομαι, depon. mid. (ἰκνίομαι), only aor. εἰσαφικόμην, to go to a place, to arrive at, with accus. Ίλιον, Il.; also τινά, Od. 13, 404.

εἰσβαίνω, poet. εἰσβαίνω (βαίνω), aor. 1 ἐνέβησα, aor. 2 εἰσέβην, 1) Trans. to introduce, to bring in, ἐκπόμψην, Il. 1, 310. † 2) Intrans. to enter, to go on board, espec. of a ship, Od. 9, 103. 179.

εἰδέρχομαι, depon. (δίφρομαι), aor. εἰδέρχαν, to look at, to perceive, to behold, with accus., Il. and Od. only aor.

εἰδόνω, poet. εἰδόνω (δύνω), only mid. εἰδόνομαι, to go into, to enter. ἀκοντιστὸν ἐδύνσας, thou wilt enter the battle fought with spears, Il. 23, 622. †

εἰσεῖδον (*EΙΔΩ*), ep. εἰσίδορ, defect. aor. of εἰσοράω, to look upon, to behold.

εἰσειμι (εἴμι), to go in, to come to, μετ' ἀσθέας, Od. 18, 184; with accus. οὐκ Ἀχιλῆς ὁ φθαλμοὺς εἰσειμι, I will not come before the eyes of Achilles, Il. 24, 463.

εἰσελαύνω, ep. εἰσελάω (ελαύνω), aor. 1 εἰσελασσα, to drive into, ἔππους, Il. 15, 385; absol. εἰσελάω, the herdsman driving in, Od. 10, 83. 2) Intrans. to steer into, prop. sub-aud. νυῦν, Od. 13, 113.

εἰσεργώ (εργώ), to draw into; with accus. νῆα σπέος, to draw the ship into a grotto, Od. 12, 317. †

εἰσέρχομαι, poet. εἰέρχομαι (ἔρχομαι), fut. εἰσελύσομαι, aor. 2 εἰσήλθον, poet. εἰσήλθον, to go into, to come into, to enter, with accus. Μυκήνας, πόλις, also οἰκόνθε, Il. 6, 365; metaph. μέρος ἄνδρας εἰσέρχεται, strength enters the men, Il. 17, 157. Od. 15, 407.

εἰσθα, ep. for εἰς, see εἰμι.

εἰσθρόσκω (θρόσκω), aor. 2 εσθρόσων, ep. for εἰσθορόν, to leap into, only absol., * Il. 12, 462. 21, 18.

εἰσιέμεναι, see εἰσίημι.

εἰσίζομαι, poet. εἰσίζομαι (ζομαι), to seat oneself in; λόχον, to place oneself in an ambuscade, Il. 13, 285. †

εἰσίημι (ἴημι), to send in, mid. to betake oneself to. αὐτὸν ἐσιέμεναι, part. pres. betaking oneself to a resting-place, Od. 22, 470. † Others take it as infin. pres. or as part. pres. mid. of εἴμι [cf. Jahrb. Jahn und K. p. 260, where the latter view is defended].

εἰσίθμη, ἡ (εἰξειμι), entrance, Od. 6, 264.

εἰσκαλέω, poet. εἰσκαλέω, to call in, mid. to call to oneself; only in tmesis, ἐς δ' ἄλοχον ἐκαλέσσατο, Il. 24, 193. †

εἰσκαταβαίνω, ep. εἰσκαταβαίνω (βαίνω), to descend into any thing, with accus. ὅρχατο, Od. 24, 222. †

εἴσκω, ep. lengthened from ἕσκω (ἕσσος), 1) to make similar, to render like. αὐτὸν ἦσκεν δέκτη, he made himself like a beggar, Od. 4, 247. 13, 313. 2) to esteem like, to compare to, τινά τιν, Il. 3, 197. Τυδίδη αὐτὸν πάντα εἴσκω, I consider him in all respects like Tydides, Il. 5, 181. τάδε νυκτὶ εἴσκετε, Od. 26, 362; to compare, τινά τιν, Il. 3, 197. Od. 6, 152. 8, 159. 3) to regard as; to judge, to suppose, absol. Od. 4, 148, and with accus. and infin. Od. 11, 363. ἡ ἥρα δέ τι εἴσκουεν οἵτοι εἴναι, τρεῖς ἵνος ἀντὶ περάσθαι, we judge it now sufficient that three have been slain instead of one, Il. 13, 446. 21, 332.

εἰσμαίομαι (μαίομαι), aor. 1 ἐσεμασάμην, ep. σα, to affect, to distress, only metaph. μαλά με ἐσεμάσσατο θυμόν, he greatly distressed my heart, * Il. 17, 564. 20, 425.

εἰσροΐω (ροΐω), aor. 1 εἰσενόσα, to remark, to perceive, τινά, Il. and Od.; ἔχνια, h. Merc. 218.

εἰσόδος, ἡ (όδός), entrance, access, Od. 10, 90. †

εἰσοιχνέω (οἰχνίω), to go into, with accus. νῆσσον, * Od. 6, 157. 9, 120.

εἰσόκε, before a vowel εἰσόκε (εἰς ὁ οἱ), 1) till, until, comm. with the subjunc. which expresses an expected end, Il. 2, 332. 446. b) With indicat. fut. Il. 21, 134. Od. 8, 318. Il. 3, 409 (in this passage better subjunc. aor. with shortened mood vowel). c) With optat. Il. 15, 70. Od. 22, 444. 2) as long as, with subjunc. Il. 9, 609. 10, 89.

εἰσομαι, 1) Ep. fut. mid. of οἴδα, see *EΙΔΩ*. 2) Ep. fut. mid. of εἰμι.

* εἰσοπίσω, adv. (*όπισω*), *for the future, in future*, h. Ven. 104.

εἰσοράω (*όράω*), part. εἰσορόω, ep. for εἰσορῶν, fut. εἰσόψομαι, aor. 2 εἰσένθω, mid. infin. pres. εἰσοράσθαι, ep. for εἰσοράσθαι, *to look upon, to behold, to regard, with accus.*

1) With the idea of veneration. εἰσοράντινα ἡς Θεῶν, *to look upon any one as a god, i. e. to venerate*, Il. 12, 312; or ἵνα θεῶν, Od. 15, 520. 2) Mid. like the act. Od. 3, 246.

εἴσος, εἴση, εἴσοντι, ep. lengthened from ισος, used however only in the fem., *like, equalis*, in the following constructions: 1) δάις τίση, *an evenly divided feast, a common feast, spoken espec. of sacrificial feasts in which each one receives an equal portion*, Il. 1, 468, and often. 2) νῆες εἴσαι, *the even-floating ships, i. e. built alike strong on both sides, so as to preserve their equipoise in sailing*, Il. 1, 306. 3) ἀσπὶς πάντος εἴσον, *the everywhere equal shield, i. e. extending alike from the centre to all sides, hence entirely round*, Il. 3, 347. 4) φρένες ἄνδον εἴσαι, *an equable mind, a mind remaining the same in all circumstances*, Od. 11, 337. 14, 178. [5] ἕπτοι εἴσαι (*σταφύλῃ ἐπὶ γέντον*), Il. 2, 765.]

εἰσόψαμαι, fut. of εἰσοράω.

εἰσπέτομαι (*πέτομαι*), aor. εἰσπεπάμην, *to fly into, with accus. πέτην*, Il. 21, 494. †

εἰσφέρω (*φέρω*), 1) *to bring in, to carry in, with accus. ἐνθῆται*, Od. 7, 6. 2) Mid. to bear away with oneself, to sweep away, spoken of a river; with accus. πενίας, Il. 11, 495.

εἰσφρέω, a form of εἰσφέρω, * Od. 6, 91. 19, 32.

εἰσχέω (*χέω*), *to pour in*. 2) Mid. to pour oneself in, to rush into; only aor. sync. mid. ισχύντο κατὰ πύλας, they rushed into the gates, * Il. 12, 470. 21, 610.

εἰσώ, ep. εἰσω, Il. 24, 155. 184. 199. Od. 7, 50; adv. (from εἰς), 1) *to, into, inwards, εἰπεῖν*, Od. εἰσω ἀσπιλό· ἔαξε, he broke in the shield, Il. 7, 270; often with accus., which comm. follows and depends upon the verb: Πλον εἰσω, Οὐρανόν εἰσω, etc. Only Il. 24, 155. 184. 199, εἰσω precedes. b) With gen. only Od. 8, 290. 2) *within, inside*, perhaps Od. 7, 13.

εἰσωπός, ὁ (*ὤψ*), *in the sight of, having in view*; with gen. εἰσωποί λύροτον νέων, they were in sight of the ships, Il. 15, 653. †

εἴσται, see ἔντριψαι.

εἴτε—εἴτε, conj. whether—or, be it this—or that, in indirect double interrogation; a) With indic. Il. 1, 65. Od. 3, 90. b) With subj. Il. 12, 239; εἴτε is also followed by ἢ κατ., Il. 2, 349.

εἴτε for εἴτη, see εἴμι.

εἴω, ep. for έιώ, Il. 4, 55; but εἴω, see εἴμι.

εἴωθα, see ἔθω.

εἴων, see τάω.

εἴως, ep. for έις, q. v.

ἐκ, before a vowel έξ, prepos. with gen. General signif. is *from, out of, in contradistinction from* ἐπ. 1) Of place: in denoting removal from the interior or immediate vicinity of a place, *out, out of, away from*, espec. with verbs of motion, έισαι, ἔρχεσθαι, etc. έκ νηῶν, from the ships, Il. 8, 213. b) In denoting distance with verbs of rest, *without*, only ep. ἐκ βέλεων, without the reach of weapons, Il. 11, 163. With verbs of standing, sitting, hanging, etc., ἐκ stands to indicate the idea of consequent motion or distance contained in the verb. ἐκ δίρρων γενεύζεσθαι, down from the chariot, Il. 11, 130. αὐτόθεν ἐκ δέρφοι καθήμενος, Od. 21, 420. ἐκ πεσσαλόφι ψέμαστεν φόρμιγγα, he hung from (upon) the hook, Od. 8, 67. 2) Of time: a) Spoken of direct departure from a point of time, *from*, espec. έξ οὗ, from which time, since; and ἐκ τοῦ or ἐκ τοῦθε, from this time, Il. 1, 493. έξ ἀρχῆς, from the beginning, at first. b) Spoken of the direct consequence, *after*. έξ αἰθέρος, Il. 16, 365. 3) Spoken of cause, manner, etc.: a) Of origin. εἶναι, γεγνεσθαι ἐκ τινος, to spring from any one, Il. 15, 187. b) Of the whole in reference to its parts. ἐκ πολέων πλουτος, Il. 15, 680. c) Of the author or agent, with pass. and intrans. verba, ep. and Ion. like ἵπο, ἴη, ἐφίητεν ἐκ Διός, Il. 2, 669. ἀπολέσθαι ἐκ τινος, Il. 18, 107. d) Of the cause, έκ Θεόφιν πολεμήσειν, to fight at the instigation of the gods, Il. 17, 101. cf. Il. 5, 384. ἐκ θυμοῦ φιλέν, to love from the heart, Il. 9, 486. e) Of suitableness, *after, according to*. ὄρομάζειν ἐκ γενεῆς, after his race, Il. 10, 68. 4) ἐκ is often separated by some words from its gen., Il. 11, 109; it is also in epic writers placed after the gen., Il. 1, 125; ἐκ after the subst. receives the accent; also when it is emphatic, Il. 5, 865. See also the articles διέκ, παρέκ, ὑπέκ. II) Adv. ἐκ

is also used in its orig. signif. as an adv. of place: *ἐκ δ' ἀργύρεος τελαμῶνα*, and thereon (attached to it), Il. 18, 480; and often in *imesis*, Il. 1, 436. 13, 394. III) In composition *ἐκ* signifies *out, out of, away from, utterly;* and expresses separation, origin, completion.

**Ἐκάβη*, ή, *Hecuba*, daughter of Dymas king of Phrygia, sister of Asius and wife of Priam, Il. 16, 718; in later writers, daughter of Cisseus.

**Ἐκάργος*, ὁ (*ἔργον*), *working at a distance, far-shooting*; according to Nitzsch, *throwing from a distance*, epith. of Apollo, because he slew with arrows, = *ἐκηβόλος*, as adj. Il. 5, 439. 2) As subst. *the far-shooter*, Il. 1, 147, and Od. 8, 323.

ἐκάπιν, aor. 2 pass. of *καπεῖ*.

ἐκαθέτει, adv. (*ἐκάς*), *from far, from a distance*, also = *ἐκάς*, Od. 17, 25.

ἐκάθιζον, see *καθίζω*, Od. 16, 408.

**Ἐκαμήδη*, ή, daughter of Arsinous of Teinedos, whom Nestor received as a slave, Il. 11, 624.

ἐκάς, adv. (*ἐκ*), *far, at a distance, far from*; often as prep. with gen. Il. 5, 791; and often with *ἀπό*, Il. 18, 256. Compar. *ἐκαστέων*, superl. *ἐκαστάτων*, *at the farthest*, Il. 10, 113. †

ἐκαστέρων, adv. compar. of *ἐκάς*, Od. 7, 321. †

ἐκαστόθι, *to each or every*, Od. 3, 8. †

ἐκαστος, η, *or*, *each one, every one, as a collective adj. frequently with the plur.* Il. 1, 606. 10, 215; more rarely in the plur. Od. 9, 164. 24, 417. It also stands in the sing. in apposition, after a noun or pronoun plur. for the purpose of more exact definition, when the latter properly belongs in the gen. *οἱ δέ κλῆρον ἴσημάντο ἐκαστος*, *each one of them*, Il. 7, 175. *πᾶσιν ἐπίστιον ἔστιν ἐκαστον*, Od. 8, 265.

ἐκάτερθε, before a vowel *ἐκάτερθεν* (*ἐκάταρος*), *on both sides*; also with gen. *ὅμιλου*, Il. 3, 340.

**Ἐκάτη*, ή, *Hecate*, daughter of Perses or Perseus and Asteria, grand-daughter of Coeus and Phœbe, to whom Jupiter gave the power to operate every where. She presided over purifications, wealth, honor, and all prosperity, h. in Cer. 25. 52. Hea. Th. 409. There was a cave sacred to her in Zerinthus in Samothrace, Steph. At a later day she was confounded with Diana, and worshipped

as presiding over the magic art (prob. from *ἐκαρτος*, the far-working).

ἐκατηβελτης, *ao, ὁ*, ep. for *ἐκηβόλος*, Il. 1, 75. † h. Ap. 137.

ἐκατηβόλος, *ον* (*βάλλω*), *far-throwing, far-shooting, or, hitting from a distance*, epith. of Apollo, Il. 5, 444; of Diana, h. 8, 6. As subst. Il. 15, 231.

ἐκατόγχειρος, *ον* (*χειρ*), *hundred-handed*, epith. of Briareus, Il. 1, 402. †

ἐκατόνυγος, *ον*, ep. for *ἐκατόνυγος* (*νυγός*), *having a hundred benches of rowers, hundred-oared*, Il. 20, 247. †

ἐκατόμβη, ή (*βοῦς*), *a hecatomb*, prop. a sacrifice of an hundred oxen; but generally, *a solemn sacrifice, a festal sacrifice*, e. g. of 12 oxen, Il. 6, 93. 115; of 81 oxen, Od. 3, 59; also of other animals, Od. 1, 25.

ἐκατόμβωνος, *ον* (*βοῦς*), *worth a hundred oxen, τευχεα*, * Il. 2, 449. 6, 236.

ἐκατόμπεδος, *ον* (*ποῦς*), *a hundred feet long*, Il. 23, 164. † (Others *ἐκατόμποδος*)

ἐκατόμπολις, ι (*πόλις*), *having a hundred cities, Κρήτη*, Il. 2, 649. †

ἐκατόμπυλος, *ον* (*πύλη*), *having a hundred gates, hundred-gated*, epith. of the Egyptian Thebes, Il. 9, 383. †

ἐκατός, indecl. *a hundred*, Il. and Od.

ἐκατος, ὁ (*ἐκάς*), *far-shooting*, epith. of Apollo, Il. 7, 83. 2) As subst. *the far-shooter*, Il. 1, 385; cf. *ἐκάργος*, *ἐκατηβόλος*.

**ἐκβάίνω* (*βαῖνων*), aor. 1 *ἐξίθησα*, aor. 2 *ἐξέβην*, 1) *Intrans. to descend, to alight, to disembark*, from a ship, Il. 3, 113; *πέτην*, to descend from a rock, Il. 4, 107. 2) *Trans. in the aor. 1 and fut. act. to disembark, to put out*, with accus. Od. 24, 301. Il. 1, 438.

ἐκβάλλω (*βάλλων*), aor. 2 *ἐξίβαλον*, ep. *ἐκβαλλον*, 1) *to cast out, of the ship*, Od. 15, 481; *τινὰ δίρρον*, to thrust any one down from his chariot, Il. 5, 39. 2) *to strike out*, i. e. to cause any thing to fall, *τι τινι*, and with gen. *βιὸν χειρός*, to strike the bow from the hand, Il. 14, 419. 15, 468; also *ἐκτονει χειρός*, Od. 14, 277; *δούρα*, to fell trees, Od. 5, 243. 3) *to let fall*; *δάκρυνα*, Od. 19, 362; *metaph. ἔπος*, Il. 18, 324. Od. 4, 503.

ἐκβασις, *ιος*, ή (*βαῖνων*), *an exit, the act of coming from or out of, a landing-place; ἄλος*, a landing-place from the sea, Od. 5, 403.

ἐκβλώσκω, poet. (*βλέσκων*), aor. 2 *ἐξέμολον*, poet. *ἐκμολον*, *to go out*, Il. 11, 604. †

ἐκγεγάμεν, see *ἐγγεγραμμεναι*.

ἐκγεγάονται, see ἐκγίγνομαι.

ἐκγεγαός, ἐκγεγαῖα, see ἐκγίγνομαι.

ἐκγελάω (γελάω), aor. ἐξεγέλασα, poet. σσ., to laugh out, to laugh aloud, Od. 16, 354. Il. 6, 471.

ἐκγίγνομαι, depon. mid. (*γίγνομαι*), aor. 2 ἐγεγενόμητ, ep. perf. ἐγέγιασα, from this the infin. ep. ἐγεγάμεν, part. ep. ἐγεγαός, νῖα, from which comes an ep. fut. ἐγεγάονται without σ, h. Ven. 198. Buttm. p. 272, note. 1) to be born or begotten of, τινός, any one, Il. 5, 637. 20, 231; with dat. Πορθῆ, Il. 14, 115. 2) In the perf. to spring from, to descend from, τινός, any one, Il. 5, 248. Od. 10, 138.

ἐκγονός, ον (ἐκγίγνομαι), begotten or born of any one, as subst. a descendant, progeny, Il. and Od. ἡ ἐκγονός, daughter, Od. 11, 235.

ἐκδέχομαι, depon. mid. (δέχομαι), to take from, to receive in succession, τι τινί, any thing from one, Il. 13, 710. †

ἐδέω (δέω), aor. ἐδέδησα, to bind, to fasten, with the accus. σανίδας, to fasten the door (with the thong), i. e. to lock it, Od. 22, 174; with gen. δρῦς ἥμιόνων, to fasten the oaks to the mules, i. e. to harness the mules to the oaks, Il. 23, 121.

ἐδήλος, ον (δήλος), very clear, very manifest, distinguished, μετὰ πάσιν, amongst all, Il. 5, 2. †

ἐδιαβαίνω (βαίνω), part. aor. 2 ἐδιαβάντες, to go entirely through any thing, with accus. τάφρου, a trench, Il. 10, 198. †

ἐδίδωμι (δίδωμι), aor. 2 imperf. ἐδοτε, to give out, to give up, to deliver again, with accus. κτήματα, Il. 3, 459. †

* ἐδίκιος, ον (δίκη), administering justice, taking vengeance, punishing, Batr. 96.

ἐκδύω, ep. for ἐκδύομαι, Od. 1, 437.

ἐκδύω (δύω), aor. 1 ἐξέδυσα, aor. 2 ἐξέδυν, part. ἐκδύς, 1) Trans. in the fut. and aor. 1, to strip off, τινά γειτόνα, the tunic from any one, Od. 14, 341. 2) Mid. with aor. 2 intrans. to put off, to lay aside, τεύχεα, Il. 3, 114. b) to go out, with gen. μεγάροι, of the house, Od. 22, 234; metaph. to escape, with accus. ὅλεθρον, Il. 16, 99; for ἐκδύμεν (ep. infin. aor. 2, accord. to Wolf), read ἐκδύμεν i. e. ἐκδύμεν, optat. aor. 2; conf. Buttm. Lex. I. 17, 10. Thiersch § 231, 101.

ἐκεῖθι, adv. there, in that very place, Od. 17, 10. †

ἐκεῖνος, η, ο, ep. κεῖνος (κεῖ), he, she, it,

that person, with pron. κεῖνος ὅγε, that person there, Il. 3, 391; with subst. without art. καίνος ἀνίφ. b) Also δεικτικός, for adv. there; κεῖνος Ἄρης, Il. 5, 604. Od. 18, 239; the dative κείνη as adv. Od. 13, 111. Voss on Aratus 75, decides that it must be κεῖνος when the preceding word is most important, Il. 7, 77; on the other hand ἐκεῖνος Il. 9, 646. [and var. lec.] 24, 90.

ἐκέκαστο, see καίνυμαι.

ἐκέκλετο, see κέλομαι.

ἐκέκλιτο, see κλίνω.

ἐκηρα, see καλῶ.

ἐκηρολίη, ḥ (βάλλω), skill in shooting or hitting at a distance; plur. Il. 5, 54. †

ἐκηρόλος, ον (βάλλω), far-shooting, far-hitting, as ἐκατόρολος, epith. of Apollo, Il. 1, 14. 2) As subst. the far-shooter, Il. 1, 96. 110.

ἐκηλός, ον, Il. 5, 759; and εύκηλος, prop. ἐFκηλός, Il. 1, 554. Od. 3, 263. 1) quiet, Od. 21, 259; free from care, at ease, Il. 5, 759. h. Merc. 480. 2) unmolested, unhindered. ἐκηλός ἐφέστω, let him go unhindered to ruin, Il. 9, 376. cf. 6, 70. Il. 17, 340. 3) Metaph. spoken of a resting, fruitless field, h. Cer. 431. (According to Buttm. Lexil. I. p. 140, prob. related to ἔκοιν, ἐκητι, with the adj. ending ήλος; others derive it from κηλέω, with ε prefixed.)

ἐκητι, prep. with gen. on account of, by means of; especially of the gods: by the will of, by the favor of, Ἀρεία, * Od. 15, 319. 19, 86.

ἐκθνήσκω (θνήσκω), only aor. 2, to die. γέλω ἐκθνάσορ, they died from laughter, or, they laughed themselves half to death, Od. 18, 100. †

ἐκθορον, see ἐκθρώσκω.

ἐκθρώσκω (θρώσκω), aor. 2 ἐξέθορον ep. ἐκθορον, to leap from, to spring out, with gen. προμάχων, Il. 15, 573. Od. 10, 207; metaph. κραδὴ μοι ἐστι στηθέων ἐκθρώσκει, my heart leaps from my breast, i. e. beats violently, Il. 10, 95.

ἐκκαθαίρω (καθαίρω), to purify, to clear out, with accus. οὐρούς, Il. 2, 153. †

ἐκκαθεκάδωρος, ον (δῶρον), sixteen palms long, κέρα, Il. 4, 109. †

ἐκκαλέω (καλέω), aor. 1 nec. part. ἐκκαλέσας, aor. 1 mid. ἐκκαλεσσάμενος, to call forth, τινά, Il. 24, 582. Mid. to call to oneself, Od. 24, 1.

ἐκκαλύπτω (καλύπτω), part. aor. mid. ἐκ-

καλυψάμενος, to uncover, to unveil; mid. to uncover oneself, Od. 10, 279, in tmesis.

ἐκκατιδών, old reading for ἐκ κατιδών, Il. 4, 508.

ἐκκίω, (κιώ), to go out, Od. 24, 492; † in tmesis.

ἐκκλέπτω (κλίπτω), to steal away, to take away privately, with accus. to lead off privately, Αρῆ, Il. 5, 390. †

ἐκκυλίω (κυλίω), only aor. pass. ἐξεκύλισθη, to roll out, to fling off; pass. to be rolled from, to tumble from, ἐκ δίφοιο, * Il. 6, 42. 23, 394.

*ἐκλανθάρω, ἐκλήθω (λήθω), ep. aor. 2 act. ἐκλέλαθον, and aor. 2 mid. ἐξεκλαθόμην ep. ἐκλέλαθόμην with redupl. 1) Act. to cause to forget, τινά τι; Μούσαι αὐτὸν ἐκλέλαθον κιθαριστόν, they caused him to forget his harp-playing, i. e. they took away from him the art of playing on the harp, Il. 2, 600; also τινά τινος; *Πρότις ἐκλελαθόσσα,* h. Ven. 40. 2) Mid. to forget, with gen. ἀλκής, Il. 16, 602; and with the infin. Od. 10, 557.*

ἐκλέλαθον, see ἐκλανθάρω.

ἐκληθάρω, poet. for ἐκλανθάρω, Od. 7, 221. †
ἐκλησίς, τος, ḡ (λήθω), the act of forgetting, forgetfulness, Od. 24, 485. †

ἐκλένω (λίω), fut. mid. ἐκλύσομαι, to loose, to release. 2) Mid. = act. τινά κακῶν, to release any one from toils, Od. 10, 286. †

ἐκμάσσατο, see ἐκμαλομai.

* *ἐκμαίομαι, depon. mid. (μαίομαι), aor. 1 ἐκμάσσατο for ἐξεμάσ. to invent, to discover, with accus. τέχνην, h. Merc. 511.*

ἐκμείρομαι (μείρομαι), perf. ἐξέμυρος, to participate chiefly in, to obtain a chief share of, with gen. Θεῶν τιμῆς, Od. 5, 335. †

ἐκμολεῖν, see ἐκβλώσκω.

ἐκμυζάω (μυζάω), part. aor. 1 ἐκμυζήσας, to suck out, with accus. αἵμα, Il. 4, 218. †

*ἐκπαγλός, ον, (ἐκπλήσσω) exciting astonishment or terror; terrific, frightful, awful, spoken of men, Il. 18, 170; of things: *χειμών,* Od. 14, 522; *ἔπεια,* Il. 15, 198. The accus. neut. ἐκπαγλόν and ἐκπαγλία, as adv. dreadfully, terribly, as *κοτείσθαι,* and generally, vehemently, exceedingly, φιλεῖν.*

ἐκπάγλως, adv. = ἐκπαγλόν, Il. and Od.

ἐκπαράσσω, poet. (παράσσω), to leap furiously forth, Il. 5, 803. †

ἐκπάλθ' for ἐκπαλτό, see ἐκπάλλω.

ἐκπάλλω (πάλλω), only sync. aor. 2. mid. ἐκπαλτό, to gush out. μνελός σφραδυλόν ἐκ-

παλτό, the marrow gushed forth from the vertebræ, Il. 20, 483. †

ἐκπατάσσω (πατάσσω), part. perf. pass. ἐκπιπαταγμένος, to push out, metaph. = ἐπιλήσσω, to terrify, to astound, pass. Od. 18, 327. †

ἐκπέμπω (πέμπω), 1) to send out or forth, Il. 24, 681; *κειμήλια ἄνδρας ἐς ἄλλοδαπούς,* Il. 24, 381; *τινὰ,* Od. 16, 3. b) to bring away, spoken of things: *Θεμέλια φιτρῶν καὶ λάων,* removed the foundation of blocks and stones, Il. 12, 28. 2) Mid. to send away from oneself, to dismiss, *τινὰ δόμον,* any one from the house, Od. 20, 361.

ἐκπέποται, see ἐκπίνω.

ἐκπεράω (περάω), aor. 1 ἐξεπέρησα, to go through, to pierce through, with accus. λαῖτρα μέγα, to pass through the great deep, Od. 7, 35. 9, 323; absol. spoken of arrows and spears, Il. 13, 652.

*ἐκπέρθω (πέρθω), fut. ἐκπέρσω, aor. ἐξεπέρσα ep. ἐκπερσα, to sack, to destroy, with accus. πόλιν, Ἰλιον, * Il. 1, 164; and often.*

ἐκπεσέειν, see ἐκπίπτω.

* *ἐκπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐξέπτηρ, (from the form ἵπταμαι), to fly out,* Batr. 223.

ἐκπεύθομαι, ep. for ἐκπινθάνομαι.

ἐκπερνύαι, see ἐκφύω.

*ἐκπίνω (πίνω), aor. 2 ἐκπιον ep. for ἐξέπιον, perf. pass. ἐκπέπομαι, to empty, to exhaust, * Od. 9, 353. 22, 56.*

ἐκπίπτω (πίπτω), aor. 2 ἐξέπεσον ep. ἐκπεσον, infin. ep. ἐκπεσέειν, to fall out, with gen. δίφρου, of the chariot, ἵπτων, and with the dat. of pers. τόξον of ἐκπεσε χειρός, from the hand, Il. 8, 329. δάκρυν οἱ ἐκπεσε, Il. 2, 266.

ἐκπλήσσω (πλήσσω), aor. pass. ἐξεπλήγην and ἐκπλήγην ep. for ἐξεπλάγην, 1) Act. to to strike out, to cast out, metaph. any one (as by a blow), to stun, to terrify or amaze, τινά, Od. 18, 231. 2) Pass. intrans. to be amazed, to be stunned, to be awe-struck, Il. 18, 225. with accus. ἐγ γάρ πλήγη φρένας, he was amazed in mind, Il. 16, 403.

ἐκποτέομαι, ep. for ἐκπέτομαι (πέτομαι), to fly away, to fly down, spoken of snow, with gen. Διὸς, from Jupiter, Il. 19, 357. †

ἐκπρεπής, ἔς, gen. ἔος (πρέπω), distinguished, excellent, eminent, ἐν πολλοῖσι, Il. 2, 483. †

ἐκπροκαλέω (καλέω), aor. ἐκπρούκαλεσάμην, ep. ντο, to call out, or forth; mid. to call to

oneself, τινὰ μεγάρων, from the house, Od. 2, 400. † h. Ap. 111.

ἐκπρολείπω (λεῖπω), part. aor. 2 ἐκπρολείπων, to leave by going forth, with accus. λόχον, Od. 8, 515. †

ἐκπτύω (πτύω), aor. 1 ἐξέπτυσα, to spit out, στόματος ἄλμην, Od. 5, 322. †

*ἐκπνυθάνομαι (πνυθάνομαι), aor. 2 ἐξεπνύθομην, only infin. to seek, to ascertain, to inquire, with η, η following. * Il. 10, 308. 320, in tmesis.*

ἐκρέμω, imperf. from κρέμαμαι.

ἐκρέω (φέω), to flow out, only in tmesis, Il. 13, 655. Od. 9, 290.

*ἐκρήγνυμι, (φήγνυμι), aor. 1 ἐξέρρηξα, to break out, to tear out or up, with accus. γερῆρι, Il. 15, 469; with gen. ὕδωρ ἀλέντος ἐξέρρηξεν ὕδοιο, the pent up water had torn away the road, * Il. 23, 421.*

ἐκσαόω (σαώ, ep. for σάω), aor. 1 ἐξεράωσα, to rescue, to deliver, τινά, Il. 4, 12; τινὰ θαλάσσης, from the sea, Od. 4, 501.

ἐκσεύω (σεύω), to drive out, only mid. ἐκσεύομαι, aor. sync. 3 sing. ἐξέσυντο, aor. 1 pass. ἐξεσύνθη, to hasten out, to hurry away, with gen. πυλέων, out of the gates, Il. 7, 1. φάρυγγος ἐξέσυντο οἶνος, the wine issued from his throat, Od. 9, 373; metaph. βλεφάρων ἐξέσυντο ὑπνός, sleep fled from the eyes, Od. 12, 366. 2) Spoken of the spear's head: to come out, to emerge, in the aor. pass. Il. 5, 293.

*ἐκσπάω (σπάω), aor. 1 ἐξεσπάσα, aor. 1 mid. ἐξεσπασάμην, poet. σσ, 1) Act to draw out, with accus. Il. 5, 859. 2) Mid. to draw out (with reference to the subject), ἔγχος στριψοῦ, his spear from his breast, * Il. 4, 530. 7, 255.*

ἐκστρέψω (στρέψω), aor. 1 ἐξέστρεψα, to turn out, to tear out, with accus. ἔρυνος βόθρου, the plant from the trench, Il. 17, 58. †

ἐκτα, see κτείνω.

ἐκτάδιος, ἵη, τον (ἐκτείνω), extended, spread out, wide, χλαίνα, Il. 10, 134. †

ἐκταθει, see κτείνω.

ἐκταμε, see ἐκτάμινω.

ἐκτάμινω, ep. for ἐκτέμνω (τάμνω), aor. 2 ἐξέταμον, ep. ἐκταμον, 1) to cut out, with accus. μήρους, the thigh-bones (of the victims), Il. 2, 423; ὅστον μηροῦ, an arrow from the thigh (spoken of the physician), Il. 11, 515. 829. 2) to cut down, to fell; of trees, timbers, αἴγειον, Il. 4, 486; φόπαλον, Od. 9, 320; and of the boar, ὥλην, Il. 12, 149.

ἐκταν, ep. for ἐκτασω, see κτείνω.

ἐκτανώ (τανώ, ep. for τανω), aor. 1 ἐξετάνσα, ep. σσ, aor. 1 pass. ἐκτάνυσθη, 1) to stretch out, to extend on the ground, τινά, Il. 11, 844; ἐν κόντη, Il. 24, 18. Spoken of the wind: ἐπὶ γαῖη, to cast to the ground, Il. 17, 58; pass. to be stretched out, to be prostrated, to lie, Il. 7, 271.

ἐκτελείω, ep. for ἐκτελέω.

ἐκτελέω, ep. ἐκτελείω (τελέω), fut. ἐκτελῶ, ep. ἐκτελέω, aor. 1 ἐξετέλεσα, ep. σσ, perf. pass. ἐκτετέλεσμαι, aor. pass. ἐξετελέσθη, 1) to finish, to complete, with accus. ἔργον, ἀεθλον, φάρος, Od. 2, 98; in the pas. spoken of time, Od. 11, 294. 2) to finish, to fulfill, to perform, spoken of the gods. γάμον, Od. 4, 7; τινὶ γόνον, to give offspring to any one, Il. 9, 493; to perform, to fulfill, ἴνοντειν, ἀπειλάς, ἔβλαστον, Il. and Od.

ἐκτιθη, aor. 2 part. ἐκτείνει, to put out, to place out, λίχος, Od. 23, 179. †

ἐκτιθάσσω (τιθάσσω), to thrust out, to dash out, only aor. 1 pass. ἐκ δ' ἐτιναχθεν ὁδότες, Il. 16, 348. †

*ἐκτοθεν, adv. ep. for ἐκτοσθεν, from without, without, apart from, * Od. 1, 132; but ἐκτοθεν αὐλῆς, Od. 9, 338, is without in the court.*

*ἐκτοθι, adv. (ἐκτός), out of, without, with gen. * Il. 15, 391. 22, 439.*

** ἐκτορέω (τορέω), to thrust out, with accus. αἰώνα, to take away life, h. Merc. 42.*

'Ἐκτορίδης, ον, ὁ, son of Hector= Astyanax, Il. 6, 401.

ἐκτός, adv. (ἐκ), out of, without, εἴται, Il. 4, 151; ἐκτὸς ἀπὸ κλισῆς, Il. 10, 151; mostly with gen. out of, far from, ταχεος, Il. and Od.

ἐκτός, η, ον (ἐκ), the sixth, Il. and Od.

ἐκτοσε, adv. out of, without, with gen. Od. 14, 277. †

ἐκτοσθε, before a vowel ἐκτοσθεν, ep. ἐκτοθεν (ἐκτός), from without, without, also as prep. on the outside of, with gen. Il. 9, 552, conf. ἐκτοθεν.

** ἐκτρέψω (τρέψω), aor. 1 mid. ἐξεντρεψάμην, to bring up, to nourish; mid. to rear for oneself, τινά, h. Cetr. 221. Batr. 30.*

ἐκτυπε, see κτυπέω.

** ἐκτυφλώω (τυφλός), to blind utterly, Batr. 241.*

'Ἐκτωρ, ορος, ὁ, Hector, son of Priam and Hecuba, husband of Andromache and father of Astyanax, the bravest amongst the Tro-

jan leaders and heroes, Il. 2, 816. He bravely defended his country, and at last fell by Achilles, Il. 24, 553. From this the adj. Ἐκτόρεος, ἡ, *sor.*, appertaining to Hector, χτών (from ἔχω, who held fast, who protected; Plat. Cratyl. p. 393 = ἔχω).

ἐκνύρη, ἡ, *a mother-in-law*, * Il. 22, 451. 24, 770.

ἐκνύρος, ὁ, poet. *a father-in-law*, * Il. 3, 172. 24, 770.

ἐκφάινω (*φαίνω*), fut. ἐκφαντῖ, aor. 1 pass. ἐξφάνθη, ep. for ἐξφάνθη, aor. 2 pass. ἐξφάνθη, 1) *to expose, to bring to view, φάνεσθε, to bring to light, (spoken of the goddess of birth)*, Il. 19, 104. 2) Mid. with aor. 1 and 2 pass. *to shine out, to appear, to gleam, to become visible*, Il. 4, 468; ὅσσι δινόντες ἐξφάνθη, terribly gleamed the eyes, Il. 19, 17; with gen. Χαριθδίος, from Charibdis, Od. 12, 441.

ἐκφέρω (*φέρω*), fut. ἐξοῖσω, 1) *to bear out, to bring out, τινά and τι τινος*, Il. 5, 234. 23, 259; a) *to bear out, especially spoken of the dead*, Il. 24, 786. b) *to bear away, of a prize, ἀνθλον*, Il. 23, 785. c) *to bear away, to carry out, κτῆμα*, Od. 15, 470. 2) *to bring on, μεσθῶιος τάλος, the time of reward*, Il. 21, 450. 3) Intrans. sc. ἵπτον, *to outrun, to run before, spoken of a race of men and also of horses*, Il. 23, 376. 759.

ἐκφύγω (*φεύγω*), aor. 2 ἐξφύγον, ep. ἐκφυγος, *to flee away, to escape*. 1) With gen. of place, ἀλός, out of the sea, Od. 23, 236; especially spoken of missile weapons: *to fly away*, Il. 11, 380; *χειρός*, from the hand, Il. 5, 18. 2) With accus. when it denotes escape from danger: *to avoid, to escape, ὄφην*, Il. 9, 355; θάνατον, *κῆρα*, Il. and Od.

ἐκφημη (*φημι*), fut. ἐξφίω, aor. 2 ἐξέπιον, *to speak out, to communicate, to announce, τι τινι*. Of φημι Homer has only infin. pres. mid. ἐκφανθαι ἔπος, * Od. 10, 246. 13, 308.

ἐκφθίσω (*φθίω*), *to consume entirely, to destroy*; only 3 pluperf. pass. ηγὼν ἐξέφθισο ὄνος, the wine was consumed out of the ships, * Od. 9, 163. 12, 329.

ἐκφρέσω (*φρέω*), *to bear out, Od. 23, 451. 24, 417. Mid. poet. to press forth, ηγὼν, out of the ships*, Il. 19, 360.

ἐκγνής, see ἐκφεύγω.

ἐκφύω (*φύω*), perf. ἐκπόρνη, part. fem. ἐκπόρνηται, *to begot, to cause to grow*. 2)

21.

Intrans. mid. aor. 2 and perf. act. *to spring or grow from, with gen. ἴνος αἰχίνος, from one neck*, Il. 11, 40. †

ἐκχίτω, ep. ἐκχίνω (*χίνω*), aor. 1 mid. ep. ἐκχεινάμην, pluperf. pass. ἐκκεχύμην, ep. aor. sync. 2 ἐκχυτο and ἐκχυτο, part. ἐκχύμενος, 1) *to pour out, οἶνος (for sacrifice)*, Il. 3, 295. II) Mid. 1) Aor. 1, *to pour out for oneself, to shoot out, διστούς*, Od. 22, 3. 2) With ep. aor. sync. 2, *to pour itself out, to stream forth*, Il. 21, 300; metaph. spoken of things, Il. 4, 526; of numerous men and animals streaming forth, Il. 18, 259. ἵπποθε, *out of the horse*, Od. 8, 515.

ἐκχύμενος, ἐκχυτο, see ἐκχίτω.

ἐκών, ἐκόνδια, ἐκόν, *voluntary, willing, without force*. 2) *purposely, of design, of set purpose*, Il. 10, 372. Od. 4, 372.

ἐλάσα, see ἐλαίνω.

ἐλαΐη, ἡ, *the olive-tree, the olive*, Il., espec. in the Od. sacred to Minerva, hence: ἵρη, Od. 13, 372.

ἐλαῖνεος, ἡ, ον = ἐλαιρός, * Od. 9, 320. 394.

ἐλαῖνός, ἡ, ὁ, *made of the olive-tree, of olive-wood*, Il. 13, 612. Od. 5, 236.

ἐλαον, τό (*ἐλαή*), *oil, olive-oil*, mostly *anointing-oil*, used after bathing, and often perfumed, Od. 2, 339. Il. 23, 166; often λιτ' ἐλαο, see λίπα.

ἐλασα, ἐλάσασκε, see ἐλαίνω.

Ἐλασος, ὁ, a Trojan slain by Patroclus, Il. 16, 896 (from ἐλασις, the driver.)

ἐλασσα, see ἐλαίνω.

ἐλασσων, ον, gen. oros (compar. of the poet. ἐλαχίς, and used as compar. of μικρός), *smaller, less, worse*, Il. 10, 357.

ἐλαστρέω, Ion. for ἐλαίνω, *to drive, with accus. ζεύγα, teams*, Il. 18, 543. †

ἐλέτη, ἡ, *the pine or red-fir, pinus abies*, Linn., Il. 5, 560. 2) *that which is made of pine-wood: an oar*, Il. 7, 5. Od. 12, 172.

ἐλατήρ, ἥρος, ὁ (*ἐλαύνω*), *a driver, especially of horses, a charioteer*, * Il. 4, 145. 23, 369. 2) *one who drives away, βοήν*, h. Mere. 14.

*Ἐλατονίδης, αο, ὁ, poet. for Ἐλατίδης, son of Elatus—Ischyros, h. Apoll. 210.

Ἐλατος, ὁ, 1) sovereign of the Lapithæ at Larissa in Thessaly, father of Cœneus and Polyphemus, also of Ischyros. 2) an ally of the Trojans, slain by Agamemnon, Il. 6, 33. 3) a suitor of Penelope, Od 22, 267.

'Ελαργεύς, ἐως, a Phœacian, Od. 8, 111, (the rower).

ἐλάνων, poet. ἐλάω (ep. ἐλόω), poet. imperf. ἐλῶ for ἐλέων, Il. 24, 696; fut. ἐλῶσαι, Att. ἐλῶ (whence ep. ἐλόσωι for ἐλάστ, Od. 7, 319; infin. ἐλάσαι for ἐλάν), aor. 1 ἐλάσσε, poet. ἐλάσσα, σσ, ep. iterat aor. ἐλάσσασκε, subj. ep. 2 sing. ἐλάσσρθα, aor. 1 mid. ἐλασάμην, ep. σσ, perf. pass. ἐλάλαμαι, pluperf. ἐλαλάμην and ἐλαλάμην, 3 sing. ἐληλάδατο, Od. 7, 56; or more correctly ἐληλάστο, for the ἐρηδατ' of Wolf; conf. Thiersch 212, 35. Buttm. § 103, p. 197. I) Act. 1) to drive, to put in motion, spoken of men, brutes, and inanimate things, with accus. τινὰ ἐξ μέσσων, Il. 4, 299; of flocks: μῆλα, ὑπὸ σπιός, Il. 4, 279; εἰς σπιός, Od. 9, 337; particularly a) Of horses, chariots, ships, ἵππους, ἄρματα, πῆδα, Il. 5, 236. Od. 7, 109; hence: τηῆς ἐλαυνομένη, a sailing ship, Od. 13, 155. b) to drive away, of cattle seized as plunder, βοῦς, Il. 1, 154. c) to press, to urge as an enemy: οἱ δὲ μιν ἀδηρ ἐλόσται, καὶ ἐστύμενος, πολέμοιο, Il. 13, 315 (cf. ἀδηρ, Spitzer ad loc. places a comma after ἐλόσται, and connects consequently καὶ ἐστύμενος with πολέμοιο). Εἴτι μιν φημι ἀδηρ ἐλόσαν κακότητος, Od. 5, 290 (cf. ἀδηρ). Metaph. χεὶς ὁ ὄξεις ὁδύπρων ἐλάλαται (Voss, 'my hand is tortured with sharp pangs'), Il. 16, 518. 2) to strike, to thrust, espec. spoken of missile weapons: διὰ στήθωσιν δόρυ, Il. 8, 259; and pass. δύστος διὰ ζωστῆρος ἐλήλατο, the arrow was impelled through the girdle, Il. 4, 135; ὄμη ἔτο, Il. 5, 400; hence: to strike, to smite, to cleave, of other weapons: ἐλαύνειν τινὰ ξίφει, Il. 11, 109; with double accus. τινὰ ξίφει κόφηγη, to smite one with a sword in the temple, Il. 13, 576. cf. 614; also οὐλίρη, Od. 21, 219; gener. b) to strike, τινὰ σκήπτρον, Il. 2, 199; πέτρην, Od. 4, 507; χθόνα μετάποι, the earth with the forehead, Od. 22, 94. c) πόντον ἐλάγειν, to strike the sea with oars, Il. 7, 5; hence ἐλαύνεις, those rowing, Od. 13, 22. 3) to drive, metaph. a) Spoken of the working of brass, which is driven or beaten out by hammers: to beat, to forge, ἀσπίδη, Il. 12, 296; πτύχας, Il. 20, 270. b) to draw or trace out, τέφθον, Il. 9, 349; hence: χάλκεος τοῖχος ἐληλάδατ', brazen walls were traced, Od. 7, 86 (where Wolf reads ἐρηδατ'); οὔμον, to mow a swath, Il. 11, 68. c) κελάρην ἐλαύνειν, to excite a tumult, Il. 1, 575. d) ἐλαύνειν λίτη, see ἐξελαύνω. 4) Intrans. to

travel, to go, to proceed, spoken of chariots: μάστιχεν ἐλασσ, βῆ δ' ἐλάσσα, Il.; of ships, Od. 3, 157. 12, 124. II) Mid. with reference to the subject, chiefly in the signif. number 1. to drive away for oneself, with accus. Od. 4, 637; ἵππους ἐν Τραίνω, Il. 10, 587; φύσια, Il. 11, 674.

ἐλαφρβόλος, ον (βάλλω), stag-slaving; ἀνήρ, a stag-hunter, Il. 18, 319. ↑

ἐλαφρος, ὁ, ἡ, a stag, a hind. ἐλάφροι κραδίην ἔχων, having the heart of a stag, i. e. cowardly, Il. 1, 226. cf. 13, 102.

ἐλαφρός, ἡ, ὁ, compar. ἐλαφρόταρος, superl. ἐλαφρότατος (kindred to ἐλαφρος); 1) light in motion, agile, swift, γύνα, Il. 5, 122. 12, 61; spoken of men, with accus. πόδες, Od. 1, 164; and with the infin. of horses: θελέω, swift in running, Od. 3, 370. 2) light in weight, λεων, Il. 12, 450; metaph. light, i. e. not burdensome or distressing, πολέμος, Il. 22, 287.

ἐλαφρός, adv. lightly, πλάνω, Od. 5, 240. ↑

* ἐλάχιστος, η, ον, superl. of ἐλάχει, the smallest, the least, h. Merc. 572.

ἐλαχιστος, see λαχιστος.

ἐλαχιστος, εια, ι, small, short, insignificant, worthless; the positive occurs only in the fem. ἐλάχεια, as proparoxynt. Od. 9, 146. 10, 509. h. Ap. 197; see Thiersch § 201. c. Both Od. 9, 118. 10, 509, instead of λαχεια, ed. Wolf has adopted the reading of Zenodotus, ἐλάχεια, which however, unlike the Gramm. he writes ἐλαχεια, cf. λαχεια.

ἐλάω, an old form for ἐλαύνω.

ἐλδομαι and ostener ἐλδομαι, prop. ἐλδομαι, poet. depon. only pres. and imperf. to wish, to desire, to long for, with gen. τινος, Il. 14, 269. Od. 5, 210; and with accus. Il. 5, 481; and with infin. τινος καὶ μᾶλλον ἐλδεταις ἐξ ἔρος εἰραι (ἴημι), of which any one wished to satisfy the desire still more, Il. 12, 638. Od. 4, 162. 5, 219; once in pass. signif. τινος τοι ἐλδεσθει πόλεμος νοκός, now let evil war be desired by thee, Il. 16, 494.

ἐλδωρ and ἐλδωρ, τά, poet. wish, desire, longing, (only in the ep. form), Il. 1, 41. Od. 17, 242.

ἔλε, ep. for εἰλε, see αἴρειν.

ἐλεαίρω, a lengthened ep. form of ἐλεῖν, ep. iterat. imperf. ἐλεαίρεσκον, to have compassion, to pity, with accus. παιδες, Il. 6, 407; with μῆδομαι, Il. 2, 27. 11, 665.

ἐλεγχείν, η, ep. (ἐλέγχω), reproach, blame, shame, ignoring, Il. and Od.

ἐλεγχής, ἑτο, gen. ἑτος, poet. (ελέγχω), superl. ἐλεγχόστος, covered with reproach, reprehensible, infamous, despised, Il. 4, 242; superl. Il. 2, 285. Od. 10, 72.

ἐλεγχός, τό, reproach, blame, ignominy, shame. ἐλεγχός θετει, Il. 11, 314. ιδίν δ' ἀν διέγκει ταῦτα γένετο, to us would this be a reproach, Od. 21, 329; spoken espec. of disgraceful cowardice in address; abstract for concrete, οὐδὲ διέγκει, cowardly dastards, Il. 2, 235. 5, 737 (as in Lat. *opprobria*).

ἐλέγχω, aor. 1 ἡλεγκά (prob. from λέγω), to put to shame, to reproach, to insult, with accus. τινά, Od. 21, 424; hence to despise. μὴ σύνη μηδέν διέγκη μηδὲ πόθεν, despise not their address nor their journey, i. e. slight not their embassy [instrumentum rei dictum pro ipsa re, Bothe], Il. 9, 522.

ἐλέειν, i. e. λιτών, see αἴρειν.

ἐλεεύός, ή, ὁ (ελεός), pitiable, deserving compassion, exciting pity, Il. 24, 309. 2) pitiful, woful, δάκρυν, Il. 8, 331. 16, 319; compar. ἐλεεύρετος, Il. 24, 504; superl. ἐλεεύρεταις, Od. 8, 530. The neut. sing. and plur. as adv. ἐλεεύτα, pitifully, Il. 2, 314.

ἐλέειν (ελεός), fut. ἐλεήσω, aor. ἐλέησα, poet. ελέησα, 1) to compassionate, to pity any one, τινά, and abso. to feel pity, Il. 6, 484. 16, 431. 2) to regret, to lament, Il. 17, 346. 232.

ἐλεήμων, ον, gen. ερος (ελέω), compassionate, merciful, Od. 5, 191. †

ἐλειός, ή, ὁ, Att. for ἐλεεύός, also h. Cer. 265.

ἐλειρέτος, ήνος, ή, ep. for ελεός, compassion, pity, * Od. 14, 82. 17, 451.

ἐλεκτό, see λέγω.

ἐλελίζω, poet. (a strengthened form from ελισσω), aor. 1 act. ἐλέλεξα, aor. 1 mid. ἐλελίζημην, aor. 1 pass. ἐλελίζητην, ep. sync. aor. 2 mid. 3 sing. ἐλελίζετο, Il. 13, 558. 1) to put in a tremor, to whirl, to roll, with accus. σχιδίην, Od. 5, 314; pass. Od. 12, 416; hence gener. to cause to tremble, to shake, to agitate, "Ολυμπος, Il. 1, 530. 8, 199. Pass. to tremble, to shake, Il. 12, 448; ἐλελίζητη γαῖα, Il. 22, 448; ἐλελίζετο πέπλος, h. Cer. 183. 2) to turn suddenly, without the idea of repetition, spoken always of the sudden turning of warriors from flight against the enemy, Il. 17, 278. Pass. Il. 5, 497. 6, 106. 11, 588. 11) Mid. to dart forward in spiral folds, winding in snaky volumes, spoken of the serpent, in

aor. 1, Il. 2, 316. 11, 39. 2) Like pass. to tremble, to shake, ἕγκος διέλιπτο, Il. 13, 558.

'Ελένη, ί, Helena, daughter of Jupiter and Leda, sister of Castor, Poltux, and Clytemnestra, wife of Menelaus, mother of Hermione, famed for her beauty. She was seduced by Paris son of Priam and conveyed to Troy, and thus became the cause of the Trojan war, Il. 2, 161. 3, 91. 121 seq. After the destruction of Troy, she returned with Menelaus to Sparta, Od. 4, 184 seq. (Prob. = ἔλανη, the torch, i. e. cause of war.)

*'Ελεός, ο, Helenus, 1) son of Priam and Hecuba, a noted prophet, Il. 6, 76. According to a later tradition, he alone of the sons of Priam survived; he went to Epirus, and after the death of Neoptolemus married Andromache, Paus. 2) son of Cenopion, Il. 5, 707. †

ἐλεόθρεπτος, ον (τρέψω), marsh-nourished, growing in marshes, οἰλτον, Il. 2, 776. †

ἐλεός, ο, pity, compassion, Il. 24, 44. †

ἐλεός, ο, the table upon which the cook carved the meat, a kitchen table, Il. 9, 215. Od. 14, 432.

ἐλεσκον, see αἴρειν.

ἐλεός, ή, ον, that which one can seize, that may be taken. ἀρδός ψυχή πάλει θεῶν, οὐτε λειτή, οὐδὲ διέλετη, for οὐτε λειτότερον, οὐδὲ λειτότερη ψυχή πάλει θεῶν, it is not to be obtained by booty or gain, that the soul of a man should return again, Il. 9, 409. †

ἐλεν, ep. for ελου, see αἴρειν.

ἐλεύθερος, η, ον (from θερίω), free; only ελεύθερος ημαρ, the day of freedom, i. e. freedom itself; opposed to δούλιος ημαρ, Il. 6, 455. ελεύθερος κρητή, the mixing-cup of freedom, i. e. which is mingled in joy at regaining freedom, * Il. 6, 528.

*'Ελευσινίδης, αο, ο, son of Eleusis = Celeus, h. in Cer. 105 (with short ι).

[*Ελευσίνος, ία, ιον, Elewinian, h. Cer. 267.]

*'Ελευσίς, ινος, ή (ελευσις, arrival), a town and borough in Attica, belonging to the tribe Hippothontis, having a temple of Ceres, famed for the Eleusinian mysteries, which were celebrated by yearly processions from Athens; now Lespina, h. in Cer. 97. 'Ελευσίνος δῆμος, v. 490.

'Ελευσίς, ινος, ο, father of Celeus and Triptolemus, founder of Eleusis, Apd. 1, 5. 2. ἐλεφαίρομαι, depon. mid. (kindred with

ῆπω), aor. 1 part. ἐλεφράμενος, *to deceive by empty hopes*, and gener. *to deceive, to delude*; spoken of dreams, Od. 19, 565 (with reference to ἄλιφας, q. v., v. 564, as a paronomasia), with accus. Il. 23, 338.

ἐλέφας, ἄρρος, ὁ, *ivory, the tooth of an elephant*; in Hom. only in this signif. Elephants themselves are not mentioned; ivory, however, was procured by commerce, and was valued as an ornament, Il. 5, 583, together with gold and silver, Od. 4, 73. Deceitful dreams come through a gate of ivory, since ivory by its shining promises light, but deceives by its impenetrable opacity, conf. Schol. Od. 19, 560; see ἐλεφαρόμαι and ἐνιψίφος.

'Ελεφήνωρ, ὥρος, ὁ, son of Chalcodon, sovereign of the Abantes before Troy, Il. 2, 540. 4, 463.

[Ἐλύρα, aor. 1 of λέπω, q. v.]

'Ελέος, ἄντος, ὁ, 1) a village in Boeotia, northwest of Tanagra, Il. 2, 500. 10, 266; the Gramm. fix upon it as the residence of Amyntor, see Strab. IX. p. 439, upon Parnassus; others take it for Ἡλέων. ('Ελεύ, see Εἵος, a marshy place.)

ἐληλάδατο, see ἐλαίνω.

ἐληλαται, ἐλήλατο, see ἐλαίνω.

ἐληλουθώς, see ἔρχομαι.

ἐλθίμειν, ἐλθέμεναι, see ἔρχομαι.

'Ελιάδων, ὥρος, ὁ, son of Antenor and husband of Laodice, daughter of Priam, Il. 3, 123.

'Ελίξη, ἡ, a considerable town in Achaia, founded by Ion, with a splendid temple of Neptune. It was destroyed by an earthquake Olym. 101, 4. Il. 2, 575. 8, 203.

* ἐλικοβλέφαρος, ον (*βλέφαρον*), *having moving eye-lashes, having lively looks*, h. 5, 19.

* ἐλικτός, ἡ, ὁν (*ἐλισσω*), *wound, tortuous, curled*, h. Merc. 192.

* 'Ελικών, ἄντος, ὁ, *Helicon*, a noted mountain in Boeotia, sacred to Apollo and the Muses, now, according to Wheeler, *Licona*. In Hom. h. in Nep. this mountain was also sacred to Neptune, Batr. 1.

'Ελικώνιος, η, ον, *Heliconian, of Helicon*. 2) Subst. ὁ 'Ελικώνιος, an appellation of Neptune. Some commentators, Il. 20, 404, derive it from the town Helice in Achaia, where Neptune was worshipped, see 'Ελίκη, conf. Herod. I, 148. According to its form,

more correctly derived from the mountain Helicon in Boeotia; see Ilgen ad h. in Pos. 21, 3, and Paus. 9, 29, 1.

ἐλικώπις, ἰδος, ἡ, see ἐλίκων.

ἐλίκωψ, ὠπος, ὁ (*ἐλισσω*), *having glancing eyes, having rolling eyes, fiery-eyed*; a mark of spirit and youthful fire. Voss: *having gay, joyful looks*, epith. of the Achaeans, * Il. 3, 190; and a pecul. fem. ἐλικάπις, Il. 1, 98; † and epith. of the Muses, h. 33, 1. [Preferable is the deriv. from ἐλιξ, ἐλικος (*ἐλικτός*), with arched eyes, Apoll. Lex. cf. Kopp. Il. 1, 98. 389, and Jahrb. Jahn und K., p. 261, März 1843.]

ἐλιξ, ἵκος, ὁ, ἡ, adj. *twisted, bent, curved*, as epith. of cattle, like *camurus, crooked-horned*. It is incorrectly referred to the legs; for it is generally connected with εἰλίποδες, Il. 21, 448. Od. 1, 92.

ἐλιξ, ἵκος, ἡ, subst. prob. *any thing twisted*; particularly *a bracelet*, Il. 18, 401. † h. in Ven. 67.

ἐλίσσετο, see *λισσομαι*.

ἐλίσσω, poet. (*ἐλιξ*), imperf. *εἰλισσόμενη*, Il. 12, 49; aor. 1 act. *ἐλίξας*, aor. 1 mid. *ἐλιξάμενη*, aor. part. pass. *ἐλιχθείς*, 1) *to roll, to twist, to whirl, to turn around*, mid. *ἐλισσομένων περὶ δίνας*, Il. 21, 11. Spec. a) Sub-aud. *ἴππονες*: *περὶ τίματα, to guide about the goal*, Il. 23, 309. 466; in the aor. part. turned again, viz. from flight, Il. 12, 74. II) Mid. 1) *to wind oneself, to turn oneself, ἀμφὶ τι*, h. 6, 40, and with accus. h. 32, 3, spoken of the serpent, *περὶ χυῖην*, Il. 22, 95; of the fume of fat: *to roll up in volumes*, Il. 1, 317; hence also *to turn hither and thither, to run hither and thither*, of Vulcan: *περὶ φύσας, about the bellows*, Il. 18, 372; of a wild boar: *διὰ βίσσας*, Il. 17, 283. cf. 8, 340. 12, 49. 2) Like the act. *to roll, to whirl around*, with accus. *κεραλήν σφαιρηδόν*, Il. 13, 204.

ἐλκειπέπλος, ον (*πέπλος*), *having a long trailing robe*, epith. of the Trojan women, Il. 6, 442. 22, 105.

ἐλκειχίτων, ον (*χιτών*), *having a long tunic, having a trailing tunic*, epith. of the Ionians, Il. 13, 685. †

ἐλκίω, poet. form of *ἐλκω*, from which, besides the imperf. *εἰλκεῖν*, Il. 17, 395, the fut. *ἐλκίσω*, aor. 1 act. *ἐλκησα*, aor. 1 part. pass. *ἐλκηθείς*, accus. with the strengthened signif., 1) *to drag, to draw along*, with accus. *νίστην*, Il. 17, 395; as prisoners; *ἐλκηθεῖσαι θύγα-*

τρεῖς, Il. 22, 62. Espec. a) *to tear*, τινά (spoken of dogs, which tear a corsé), Il. 17, 558. 22, 556. b) Gener. *to abuse, to dishonor, γυναικα*, Od. 11, 580.

ἀληθημός, ὁ (ἴλεως), *a dragging, a drawing along, capture*, Il. 6, 465. †

ἀλητεύονται, see ἄλητος.

ἄλκος, εος, τό, *a wound*. ἄλκος ὑδρού, a wound from a serpent, * Il. 2, 723; often plur.

ἄλκυστάζω, poet. form of ἄλκω, *to draw, to drag along*, only part. pres. * Il. 23, 187. 24. 21.

*ἄλκυνθ, a later form of ἄλκω, aor. ep. ἄλκυστα, Batr. 235.

ἄλκω, poet. ἄλκεις, infin. pres. ἄλκυμεναι and ἄλκιμαι, poet. for ἄλκειν, only pres. and imperf. the last without augment in Il. and Od.; ἄλκων, only h. Cer. 308. 1) *to draw, to drag, to trail; to draw along, to drag along*; spoken of things animate and inanimate, τινά ποδός, any one by the foot, Il. 13, 383. Od. 16, 276; τὸ διφροῦ, Il. 16, 409; δύστον τὸ ζωστῆρος, Il. 4, 213; also βίλος, ἔγχος; ἀροτροῦ νεύοιο, to draw the plough through the field, Il. 10, 353; of mules, Il. 17, 743. φέρεντον ἀν' ἄλκητον βόοις οἴνοπε πηκτὸν ἀφοτρού, Od. 13, 32 (the subj. after φέρει is prop. to be resolved by τάν, Rost Gr. § 123, 2). Espec. a) *to draw, to pull*; νευρῷ γλυφίδας τε, to draw the bow-string and arrow-notch (for shooting an arrow), Od. 21, 419. Il. 4, 122; conf. ἀτέλεια. b) *to draw up, for weighing*. ἄλκυν τάλαντα, to draw up the scales, Il. 8, 72. 2, 212; ἄστρα βοσκῶν, to draw up the sails, Od. 2, 246. 15, 291. c) *to draw, to draw down*; νήσος ἄλαδε, to launch the ships, Il. 2, 152. 163; pass. 14, 100. d) Metaph. *to draw after, to let follow, νύκτα*, Il. 8, 486. 2) *to drag*, Ἐκτρόπα περὶ σῆμα, Il. 24, 52. 417. Mid. *to draw (with reference to the subject)*, ξίφος, a sword, Il. 1, 194; χειτάς ἐκ κεφαλῆς προθελύμονος, to draw out the hairs from the head with the roots, Il. 10, 15; τόξον ἐπὶ τινι, to draw the bow at any one (viz. τόξον πῆχυν), Il. 11, 583. ἐπισκύνιον, see the word, spoken of lions, Il. 17, 136. Il. and Od.

ἄλαβε, ep. for ἄλαβε, see λαμβάνειν.

'Ελλάς, ἀδος, ἡ, 1) Originally, a town in Phthiotis (Thessaly), according to tradition, founded by Hellen. Its situation is unknown. It belonged, together with Phthia, to the dominion of Achilles, and was the capital of the realm of the Άeacidae, Il. 2, 683. 2) the terri-

tory of the town Hellas, between the Asopus and Enipeus, and in connection with Phthia, the realm of Peleus, Il. 9, 395. Od. 11, 496. 3) It indicates, in connection with Argos, as these were the extremities of the country, all Greece, Od. 1, 344; cf. Nitzsch ad loc.

ἐλλεδανός, ὁ (ἴλλας), *a straw band, for binding sheaves*, Il. 18, 553. † h. Cer. 456.

*ἄλλαπτο (τε, λείπειν), imperf. ἐτέλεστο, to leave behind in. 2) Intrana. *to be behind, to remain behind*, h. Ap. 213.

'Ελλην, γρος, ὁ, plur. of "Ελληνες, the Hellenes, the main stock of the original inhabitants of Greece, who derived their name, according to tradition, from Hellen, son of Deucalion; they dwelt first about Parnassus in Phocis, and subsequently emigrated into Thessaly, Apd. 1, 7. 3. In Hom. prop. the inhabitants of the city and territory of Hellas in Thessaly, who had become powerful by the spread of the Pelasgians. As the Hellenes, together with the Achaians, were the most powerful tribes before Troy, Homer embraces all the Greeks under the name Πανελλήνες, Il. 2, 530.

'Ελλήσποντος, ὁ, the sea of Helle, so called from Helle daughter of Athamas, who was drowned here; now the straits of the Dardanelles, or of Gallipoli, Il. 22, 845.

ἐλλισάμην, see λισσομαι.

ἐλλίσσετο, see λισσομαι.

ἐλλιταρεύειν, see λιταρεύειν.

ἐλλός, ὁ, a young stag, a fawn, ποικίλος, Od. 19, 228. †

ἐλλομι, see αἰρέω.

ἐλλος, ἐλόμην, see αἰρέω.

ἐλος, εος, τό, *a marsh, a swamp, a meadow, a moist place fit for pasture*. εἰσαγεῖν ἐλος, a low pasture, Il. 4, 483. Od. 14, 474.

'Ελος, ους, τό, 1) a town on the sea in Laconia, above Gythion, founded, according to tradition, by Heleus son of Perseus, or rather named from its swamps. At a later period, it was destroyed by the Spartans and its inhabitants reduced to slavery, Il. 2, 584. 2) a village or region in Elis on the river Alpheus, not known in the time of Strabo, Il. 2, 594.

ἐλώσατο, see ἀλάνειν.

ἐλπίς, ἰδος, ἡ, *hope*. ἔτι ἐλπίδος αἴσα, there is still some hope, Od. 16, 101. 19, 84. h. Cer. 37.

'Ελπήνωρ, ορος, ὁ, voc. 'Ελπήνορ, a companion of Ulysses, who was transformed by Circe. Intoxicated with wine, he fell asleep on Circe's roof, and during his sleep falling down broke his neck, Od. 10, 552. Ulysses saw him in Hades, Od. 11, 51.

Ἐλπω, poet. 1) Act. to excite hope, to cause to hope, to let hope, τινά, any one, Od. 2, 91. 13, 390. Oftener 2) Mid. ἐλπομαι, ep. δέλπομαι, perf. ἐλπα, pluperf. δέλπειν, with signif. of the pres. and imperf. to hope, and generally, to expect, to think, to suppose, Il. 7, 199; and in a bad sense, to apprehend, to fear, Il. 13, 8; also absol. ἐλπομαι, Il. 18, 194. It has a) An accus. νίκην, Il. 13, 609. 15, 539. b) More commonly an infin. Il. 3, 112; or an accus. with an infin. οὐδ' ἐμὲ τηγδύα γ' οὔτως ἐλπομαι γενέσθαι, I do not think I am born so simple, Il. 7, 198; chiefly with an adjunct clause having a distinct subject, Od. 6, 297. According to the difference in sense, we find the infin. pres., perf., fut. and aor., Il. 9, 40. Od. 3, 375. 6, 297. Il. 15, 288. Often the pleon. θυμῷ, κατὰ θυμόν, ἐν στήθεσσιν, also θυμῷ ἔλκεται (imperf. without augm. with exception of Od. 9, 419).

Ἐλπωρή, ἡ, poet. for ἐλπὶς, hope, with infin. *Od. 2, 280. 6, 314.

Ἐλσαι, infin. Ἐλσει, see εἰλω.

Ἐλών, Att. ἐλών, only aor. 1 pass. ἐλύσθη, to wind up, to crook, to coil; pass. to roll oneself, to crook or coil oneself up, to prostrate oneself; προκάροιθε ποδῶν, Il. 24, 510. ἐνό γαστρὶ ἐλυσθεῖς, curled up under the belly, Od. 9, 433; but φύμως ἐπὶ γαστὶ ἐλύσθη, the pole fell to the ground, Il. 23, 393.

Ἐλχ' for Ἐλε, see Ἐλεο.

ἘΛΩ, ἐλλω, obsol. theme of εἰλω.

ἘΛΩ, obsol. root of the aor. εἰλον, see αἴλειν.

Ἐλων, ep. for Ἐλαιον, see Ἐλαιών.

Ἐλωρ, ορος, τό (ἐλεῖν), booty, spoil, prey, game, spoken especially of unburied corpses, the prey (Ἐλαιρ καὶ κύρμα) of enemies, Il. 5, 488. 684; or of birds and dogs, Od. 3, 271. 2) Ἐλαιρα (τά) Πατρόκλου, the prey of Patroclus, i. e. the penalty for his slaughter, Il. 18, 93.

Ἐλαιριον, τό = Ἐλαιρ, booty, prey, plur. Il. 1, 4. †

Ἐμβαδόν, adv. (ἐμβαίνω), on foot, by land, Il. 15, 505. †

Ἐμβαίνω (βαίνω), aor. 2 ἐνέβην or ἐμβην,

subj. ἐμβέη, ἐμβήν for ἐμβῆ, perf. ἐμβίθηκα, 3 plur. ἐμβίθεσσα, part. ἐμβίθεαν. 1) Intram. to enter, to step into, to embark, to go into, to mount; τῇ and ἐν τῇ, in the ship, Il., and abeol. Il. 2, 619; ἵππους καὶ ἄρμασ, into the chariot, Il. 5, 190; metaph. μολυβδανη κατὰ βοὸς κέρας ἐμβιθανια, a leaden ball fixed upon the horn of the ox, Il. 24, 81. 2) to tread or trample upon, τῷ, Od. 10, 164; absol. ἐμβητον, dash on! in the address of Antilochus to his horses, Il. 23, 403 (upon the race-ground). 3) to intervene, to approach; ἀπ' Οὐλίμπου, Il. 19, 94. 4) Trans. aor. 1 ἐνέβησα, to bring in, to put in, with accus. Od. 11, 4, in tmesis.

Ἐμβάλλω (βάλλω), aor. 2 ἐνέβαλον, ep. ἐμβαλον, infin. ἐμβαλειν, 1) to cast in, according to the different connections to hurl in, to lay on, to bring, to give, comm. τί τινι, rarely ἐν τινι, πῦρ τη̄, to cast fire into the ship, Il. 15, 598; τινὶ πόντῳ, Il. 14, 258; τὶ χερσὶ, to give any thing into the hand, Il. 14, 218; in a bad sense, Il. 21, 47; τινὶ εἰνῆ, to conduct any one to the couch, Il. 18, 85; καύκης, to lay hands on the oars, subaud. χειρας, Od. 9, 489. 10, 129. 2) Metaph. of the soul: ἐμβαρψω θυμῷ, to infuse a longing into the mind, Il. 3, 139; μένος τινί, Il. 10, 366; also with double dat. σθένος τοι καρδίῃ θυμῷ, to inspire any one's heart with strength, Il. 14, 151. II) Mid. to cast in for oneself, εἰλόρως, Il. 34, 352; metaph. τὶ θυμῷ, to lay any thing to one's heart, to expect, Il. 10, 447. 23, 312.

Ἐμβασιλεύω (βασιλείω), to be king, to reign, τινι, over any one, Il. 2, 572. Od. 15, 413.

*Ἐμβασκήτρος, ὁ (χύτρα), Pot-explorer, name of a mouse, Batr. 137.

Ἐμβασιν, see ἐμβαίνω.

Ἐμβεβαώς, see ἐμβαίνω.

Ἐμβην and ἐμβήν, see ἐμβαίνω.

Ἐμβητη, ep. for ἐνέβη, see ἐμβαίνω.

Ἐμβλάπτω, formerly Il. 6, 39, now divided.

Ἐμβρέμομαι, depon. mid. (βρέμειν), to murmur or roar in, with dat. ιστίῃ, Il. 15, 627. † ἐμβρυνον, τό (βρένω), prop. the unborn fruit of the womb, an embryo. 2) a new-born lamb, * Od. 9, 245. 309. 342.

Ἐμεδέσσεν, poet. for ἐμοῦ, see ἰγώ.

Ἐμεῖο, ep. for ἐμοῦ, see ἰγώ.

Ἐμέμηχον, see μηχάνη.

Ἐμεν and ἐμεναι, see εἰμι.

Ἐμενη and ἐμεναι, ep. for εἰναι, see ἴημι.

ἐμέο, ἐμεῦ, ep. for ἐμοῖ, *see ἐγώ*.
ἐμέω, *to spit out*, αἴμα, Il. 15, 11. †
[ἐμήσατο, aor. 1 mid. of μήδομαι.]
δικτεο, *see μίγνυμι*.

ἐμασθε, *see μανθάνω*.
ἐμαπέως, poeſ. adv. *immediately, direct-ly, quickly*, with ἀπόρουσε, Il. 5, 836; and ἀπάκουσε, Od. 14, 485 (prob. from μαπίει = μαρφτει, to grasp; others improb. from ἄμα τῷ ἔξει, with the word).

ἐμεμασθύ, νῖα, ὁ, ep. μεμασθή, *vehemently desirous, ardently striving, eager, vehement*,

* Il. 5, 142. 330. 240. 838. (*See μάμα.*)

ἐμμεν and ἐμμεναι, ep. for εἰναι, *see εἰμι.*

ἐμμενές, adv. (neut. from ἐμμενής), *stead-fast, constant, perpetual, always ἐμμενές* aīl, Il. 10, 361. Od. 9, 386.

ἐμμορφα, *see μεμορμα.*

ἐμμορφος, or (μέρος), *partaking of, sharing in*, with gen. τιμῆς, Od. 8, 480. † h. Cer. 481.

ἐμός, ἐμή, ἐμόν, adj. possess. (ἐμοῦ), *mine, my*, more rarely compounded with the article, τοῖμός, Il. 8, 380. Strengthened by the gen. of αὐτός: ἐμὸν αὐτοῦ χρεῖος, mine own need, Od. 2, 45. h. Ap. 328. Often also objective: ἐμή ἀγγελη, an embassy which concerns me, Il. 20, 205.

ἐμπάζομαι, ep. depon. only perf. and imperf. *to trouble oneself about* any thing, *to care for* any thing, with gen. θεοπολίης, Il. 16, 50; † often in the Od.; once with accus. λέστες, Od. 16, 422. (Prob. from ἐμπαιος.)

ἐμπαιος, or, ep. adj. — ἐμπαιος, *acquainted with, experienced in*, * Od. 20, 379. 21, 400 (with shortened diphthong in Od. 20, 379).

* ἐμπαλιν, adv. (πάλιν), *backwards, back*, h. Merc. 78.

ἐμπάσσω (πάσσω), aor. 1 ἐνίπαση, ep. σσ, *to sprinkle upon*; in Hom. *to interweave*, with accus. Il. 3, 126; † and in tmesis, Il. 22, 441.

ἐμπέδος, or (τρ, πίδον), prop. standing in the earth; hence *firm, immovable, not to be shaken, τιλχος, βίη, ἵς, μέρος. τοῖοις ἐμπέδα κατει* sc. γίρα, their gifts lie still secure, Il. 9, 335. 2) Of time: *perpetual, constant, lasting*, φυλακή, Il. 8, 521; κομιδή, Od. 8, 453. 3) Mētaph. *firm, steadfast, constant, ἡτος, φρένες*, Il. 6, 352. Od. 18, 215; spoken of Priam, Il. 20, 183. The neut sing. and plur. ἐμπέδος and ἐμπέδα, with the same

signification: 1) *firmly, steadfastly, μήνεις*. 2) *perpetually, constantly, steadility, θέτεις*, Od. 18, 113.

* ἐμπελάζω (πελάζω), fut. σε, intrans. *to approach, δόμει*, h. Merc. 523.

ἐμπεσεῖν, *see ἐμπίπτω.*

ἐμπίγγνωμι, fut. πνέω, *to stick or thrust into, to strike* (only in tmesis), Il. 5, 40. Od. 22, 83.

ἐμπῆς, ep. and Ion. for ἐμπας (prop. τρ πῶσι), *at all events, on the whole* (cf. toutefois), i. e. *although, still, yet*; hence often ἀλλ ἐμπῆς, but still, Il. 1, 582. Od. 4, 100; or with δέ preceding, Od. 3, 209; and following, Il. 5, 191; strengthened, ἀλλὰ καὶ ἐμπῆς, but also still, Il. 2, 297. 19, 422; καὶ ἐμπῆς, Od. 5, 205; and so also in the passages where according to some it signifies *entirely, totally*, Il. 4, 174. 19, 308. Od. 19, 302. Sometimes it stands also when, of two cases, one is indicated as preponderating, τόσῳ ἐμπῆς εἰχεσθε—σιγῇ ἵψι μελαν, ἵνα μὴ Τρῶες; γε πέθωνται ἵψι καὶ ἀμφαπλῆς, ἐπει οὔτινα δειδιμεν ἐμπῆς, since we still fear no one, Il. 7, 195; also gener., see Il. 12, 236. 17, 632; hence also at something unexpected: ἐμπῆς μοι τοῖχοι, κ. τ. λ., the walls of the house seem to me still to shine like fire, *see Herm. ad Vig. n. 240.* In like manner, Od. 18, 334. 2) Often connected with περ with a particip. (ταμεῖσι). Λειστορεα δ' οἵκη ἐλαύθει λαχή, πίνοντά περ ἐμπῆς, Il. 14, 1. Properly in sense ἐμπῆς belongs to the preceding, as ὅμως is also constructed; the sense is: the cry still did not escape Nestor, although occupied with drinking, *see Il. 17, 229. Od. 11, 351. 15, 361.* According to the Gramm., in Il. 14, 174, and Od. 18, 395, it signifies ὅμοιος, but incorrectly; *see Spitzner ad loc.*

ἐμπίμπλημι and ἐμπίπλημι (πίμπλημε), aor. 1 ἐνεπλησα, aor. 1 mid. ἐνεπλασμητης, aor. 1 paes. ἐνεπλήσθητη, infin. ἐνεπλησθῆται, ep. sync. aor. 2 mid. ἐμπλητο, Il. 21, 607; and ἐμπλητρο, Od. 8, 16. 1) *to fill up, to fill full, τι τινος, any thing with any thing; φέρεται ἰδατος*, Il. 21, 311; Θεμὸν ὁδυνάω, Od. 19, 117. 2) *τινά, to satiate any one*, Od. 17, 503; hence pass. aor. 1: *νιος ἐνεπλησθῆται ὀφθαλμοῖς*, to satiate oneself with looking on one's son, Od. 11, 452. Mid. *to fill oneself, τινός, with any thing*, Il. 21, 607. Od. 7, 281; espec. ep. aor. 2 mid, Od. 8, 16. 2) *to fill for oneself, τις, spoken of the Cyclopes,*

μεγαλὴν νηδόν, Od. 9, 296; and with gen. μένεος θυμόν, Il. 22, 312.

ἐμπίπτω (πίπτω), aor. ἐνέπεσον and ἐμπεσον, 1) to fall in, to fall upon, to hit; with dat. πῦρ ἐμπεσεις νησούν, the fire fell into the ships, Il. 16, 113; and ἐν ὑλῇ, Il. 11, 155. ἐνέπεσε λαστῆρι δῖστός, the arrow pierced into the girdle, Il. 4, 134. 2) Metaph. spoken of men: to rush in, to press in; with dat. ἐνσύρη, into the battle, Il. 11, 287; προμάχοις, Od. 24, 526. b) Of the mind: χόλος ἐμπεσεις θυμῷ, anger entered the spirit, Il. 9, 436. 14, 207; and with double dat. Il. 16, 206.

ἐμπλειος and ἐνίπλειος, η, ον, ep. for ἐμπλεος (πλεος), filled, full, with gen. * Od. 14, 113; only in the ep. form.

ἐμπληγήν, adv. (ἐμπλήσσω), rashly, inconsistently, Od. 20, 132. †

ἐμπλῆρη, adv. (πλάνω, πελάζω), near, in the neighborhood, with gen. Il. 2, 526. †

ἐμπλήσατο, see ἐμπληψη.

ἐμπλήρω, ἐμπληρω, see ἐμπληψη.

ἐμπλήσσω, see ἐνιπλήσσω.

ἐμπνέω, ep. ἐμπρέω, aor. 1 ἐνέπνευσα and ἐμπνευσα, 1) to breathe into or upon, to blow upon, with dat. spoken of horses: μάλ' ἐμπνιεῖτε μεταφρένοι, close breathing upon the back, Il. 17, 502; with accus. ἵτιλοι, into the sail, spoken of wind, h. 6, 33. 2) Metaph. to inspire, to give, τί τινι, any thing to any one, spoken of the gods: μένος, θάρσος τινι, Il. 10, 492. Od. 9, 381; with infin. Od. 19, 138.

ἐμποιέω (ποιέω), fut. ἡσω, to make in, with. accus. Il. 18, 490; ἐν πύργοις πύλαις, gates in towers, Il. 7, 438. 18, 490. 2) Mid. like act. h. Merc. 527.

ἐμποιάω (ἐμποιή), ep. imperat. mid. ἐμποιώντο, to purchase; mid. to purchase for oneself, with accus. βιοτοι, Od. 15, 456. †

ἐμπορος (πόρος), any one who travels in a foreign ship, a sea-passenger, a traveller, later ἐμβάτης, * Od. 2, 319. 24, 300.

ἐμπρήθω=ἐνιπρήθω, q. v.

ἐμπυρβήτης, δ (πῦρ, βαῖνοι), going on the fire, fire-bestriding, τρίτους, Il. 23, 702. †

ἐμφορέω, poet. form of ἐμφέω (φορέω), to bring in, only pass. to be brought in, with dat. κίμασιν ἐμφορίσσοι, they were borne in upon the waves, * Od. 12, 419. 14, 309.

ἐμφύλιος, ον (φύλον), belonging to the same race or tribe, native, ἀνήρ, Od. 15, 273. †

ἐμφύνω (φύνω), aor. 1 ἐνέφυσα, aor. 2 ἐνέφυ, perf. (ἐμπεφύνω), only 3 plur. ἐμπεφύσασι,

part. fem. ἐμπεφυνία, 1) Trans. pres. act. fut. and aor. 1 act. to implant, to inspire, to infuse into, τι τινι. Θεός μοι ἦν φρεσὶν οἷμας παντοῖς ἐνέφυσει, a deity has breathed many melodies into my soul, Od. 22, 348. 2) Intrans. mid. and aor. 2 and perf. act. to be produced in, to grow in; with dat. τρίχες χρειῶν ἐμπεφυνίαι, the hairs grow upon the skull of the horses, Il. 8, 84; hence metaph. to cling to, to fasten oneself to. ὡς ἔχει ἐμπεφυνία, thus she held clinging fast, Il. 1, 513; with double dat. ἐν τοῖς ἄρσεις φύει γιγλ for ἐνέφυν, held fast his hand, Il. 6, 253, and often.

ἐν, poet. ἐνι, ep. εἰν or εἰν; I) Prep. with dat. ground signif. in, on, upon, at. 1) Used of place, ἐν signifies a) being in a place: ἐν γαλη, ἐν δομασι; in like manner in geography: ἐν Ἀργεῖ, ἐν Τροίῃ. b) being surrounded by any thing. οὐφανὸς ἐν αἰθίφι καὶ ρεγάληστ, Il. 15, 192; often spoken of persons: between, amidst, amongst; of being in a crowd, ἐν ἀθανάτοις; hence before, coram, (surrounded by a crowd of hearers). ἐν πάσιν, Od. 2, 194. 16, 378; metaph. of external and internal conditions in which one may be: ἐν πολέμῳ, ἐν φιλότητι, Il. 4, 258. 7, 302. So also of persons in whose power any thing lies. δίναμις γάρ ἐν ἰμεῖ, the power is in you, Od. 10, 69. cf. Il. 7, 102. c) being upon another thing: ἕστη ἐν οὐρασιν, upon the mountains; ἐν ὑποις. d) being in or by another thing: ἐν οὐρανῷ, Il. 8, 555; ἐν ποταμῷ, Il. 18, 521. 2) Used as cause, instrument, means, it signifies a) before, with: ὅραν, ἴδειν ἐν ὅρθιαλμος, to see before or with the eyes, Il. 1, 597. Again: ἐν χερὶ λαβεῖν, to take with the hands, Il. 15, 229. cf. Od. 9, 161. b) Suitableness: according to. ἐν μοιρῃ, i. e. κατὰ μοῖραν, Od. 22, 54. ἐν καρὸς αἰσῃ, Il. 9, 378. 3) Apparently, ἐν often stands for τις with verbs of motion, since it includes at the same time the idea of the subsequent rest; thus, ἐν γούναισι πίπτειν, to fall (and remain) upon the knees, Il. 5, 370. Often βάλλειν ἐν κονίγατ. ἐν τείχεσσιν ἔθυτον, Il. 23, 131. 4) Sometimes it stands with a gen., in which case a subst. is to be supplied: ἐν Ἀλκηνόιοι subaud. οἴχε, Od. 10, 282; particularly εἰν Ἀΐδαο, Il. 22, 389. 5) ἐν also stands after a subst. Il. 18, 218; espec. ἐνι, which then has the accent on the first syllable, Il. 7, 221. II) Adverb; ἐν is often an adv. of place without case: therein,

*thereby, thereon, Od. 1, 51. 2, 340, where it is sometimes explained as in tmesis [commonly connected with δι, thus ἐν δι; it then takes the adv. signif. *besides, moreover, together with, etc.*, Od. 5, 260]. III) In composition it has an adv. signif. and indicates the *resting or being in or upon something*.*

ἐν, neut. of εἰς, one.

ἐναιρόω, infin. pres. ἐναιρίειν, aor. 1 mid. ἐνηράμην, 1) *to destroy, to kill, τινά, in the Il. always in battle with the adjunct τοῖς, χαλκῷ; πολλοὶ δὲ αὖτις Αχαιοὶ ἐναιρίειν, many Achaeans hast thou to slay, Il. 6, 229.* Mid. in the signif. of act. with reference to the subject with accus. Il. 5, 43. 6, 32. Od. 24, 424, and metaph. μηκέτι χρόα καλὸν ἐναιρέο, *destroy not thy beautiful skin, Od. 19, 263.* (Buttm. Lexil. I. p. 270. Anm. derives it not from ἐν and αἴρω, but from ἐνερεῖν, kindr. with ἐναρά, ἐναρέω, hence, prop. to send to the nether world.)

ἐναίσιμος, οὐ (ἀίσιμος), prop. that which is in fate, 1) *indicating fate, prophetic, ominous, auspicious, fatalis, portentous, Il. 2, 353. ἐναίσιμα μυθήσασθαι, to utter words of fate (spoken of a soothsayer), Od. 2, 159; neut. sing. as adv. ἐναίσιμον ἔλθειν, to come reasonably, Il. 6, 519. 2) *befitting, just, equitable, δῶρον, ἀνήρ, φράνες.**

ἐναλίχιος, οὐ (ἀλίχιος), *similar, like, τινά, Il. 5, 5; and τι, in any respect, θεοῖς αὐδῆριν, Od. 1, 371; and often.*

ἐνάλιος, ερ. εἰνάλιος, q. v.

* ἐναλός, οὐ (ἄλος) = ἐνάλιος, *in the sea, h. Ap. 180.*

ἐναμέλγω (ἀμέλγω), *to milk into, with dat. Od. 9, 223. †*

ἐναντα, adv. (ἀντα), *over against, opposite, with gen. Il. 20, 67. †*

ἐναντίον, adv. from ἐναντίον (βίο), *striving forcibly against, and generally, against, with μάχεσθαι, στῆναι, μεῖναι, Il. and Od.*

ἐνάντιος, η, οὐ (ἀντίος), 1) *opposite, lying, standing, in the face, Il. 6, 247; with dat. Il. 9, 190. Od. 10, 89; hence, visible, Od. 6, 329. 2) *against, in opposition to, in a hostile sense, comm. with gen. Αχαιῶν, Il. 5, 497; [but sometimes in a friendly sense with gen. and vice-versa in a hostile sense with dat. cf. Il. 1, 534. (Nagelsb.), 15, 304. 20, 252. Od. 14, 278.] Frequently the accus. neut. ἐνάντιον, adv. as with μάχεσθαι, μάκειν, μέθειν, etc.**

ἐναξε, aor. 1 from νάσσω.

ἐναρά, τά (ἐναρά), *the arms taken from a slain enemy, σπολία; and generally war-spoils, booty. ἐναρά βροτόστα, bloody arms, *Il. 6, 68. 480. (Sing. not used.)*

ἐναργῆς, ἐς, *visible, clear, manifest, plain, spoken especially of the gods who appear to men in their real form: χαλεποὶ θεοὶ φανεροῦται ἐναργῆς, terrible are the gods when they appear manifest, Il. 20, 131. cf. Od. 7, 201. ἐναργές ὄνειρον, a plain dream, Od. 4, 841; (some derive it from ἀργός, ἀργῆς, white, clear, others from ἐν ἔργῳ.)*

ἐναργρώς, νῖα, ὁς (part. perf. from ἐνάρω), only as an adj., *fitted in, fastened in, Od. 5, 236. †*

ἐναργίζω (ἐναρά), fut. ἐναργίζω, aor. 1 ἐνάριξα, prop. to strip a slain enemy, in Hom. with double accus. τινὰ ἐντει, to despoil any one of his arms, Il. 17, 187. 22, 323. 2) *to slay in battle, Il. 5, 155; and generally to slay, *Il. 1, 191.*

ἐναριθμός, οὐ (ἀριθμός), *reckoned with, counted among, numbered with, Od. 12, 65. 2) esteemed, ἐν βουλῇ, Il. 2, 202.*

ἐνατος, η, οὐ, and εἰνατος, *the ninth, Il. 2, 295. 313.*

* ἐνασσας, ep. for ἐναστα, see ναστα.

ἐνανλος, ὁ, poet. (αὐλός), 1) *a ravine, formed by winter torrents, Il. 16, 71; the torrent itself, Il. 21, 283. 312. 2) a valley, h. Ven. 74, 124.*

ἐνδείκνυμι (δείκνυμι), *to show, to manifest, only mid. to shew oneself to any one, Πηλείδη ἐνδείκνυμαι, either with Voss: 'I will explain myself to Pelides,' or with the Schol.: 'I will defend myself,' (ἀπολογήσομαι), Il. 19, 83. †*

ἐνδεκα, indecl. (δέκα), *eleven, Il. and Od.*

ἐνδεκάπηχυς, ν (πῆχυς), *eleven cubits long, ἕχος, *Il. 8, 494.*

ἐνδέκατος, η, οὐ, *the eleventh, η ἐνδεκάτη, absol. subaud. ημέρα, Od. 2, 374.*

ἐνδέξιος, η, οὐ (δέξιος), *on the right, on the right hand. ἐνδέξια σήματα, omens on the right, i. e. auspicious, Il. 9, 236; see δέξιος. Often as adv. ἐνδέξια, *on the right, to the right;* this direction was in all important cases observed as auspicious, Il. 1, 597; in lots, Il. 7, 184. Thus also Ulysses begging, Od. 17, 365. 2) Later: *dexterous, skillful, h. in Merc. 454.**

ἐνδέω (δέω), aor. 1 ἐνέδησα, *to bind in or upon, to fasten, to fester, with accus. νευρή,*

Il. 15, 469; τὶ ἐν τινι, Od. 5, 260; metaph. Ζεὺς ἐνέθησε με ἄτῃ, Jupiter has entangled me in misfortune, Il. 2, 111. 9, 18. (Conf. ἑφάστω.)

*ἐνδιάομαι, depon. (*ἐνδιός*), *to be in the open air*, h. 32, 6.

ἐνδίημι, ep. (*δίημι*), 3 plur. imperf. ἐνδίεσαν, for ἐνδίεσαν, *to drive away, to pursue*, Il. 18, 584. † conf. δίεμαι.

ἐνδῖνα, τά, *the entrails, the intestines*, Il. 23, 806. † (from *ἐνδον*), or, the parts concealed under the armor, a doubtful passage.

ἐνδιός, or, *at mid-day*; ἐνδιός ἡλίθε, Od. 4, 450. Il. 11, 725. (From *Αἴ̄ς*, obsol. root of *Διός*, the bright air; hence in reference to mid-day, in the brightest part of the day, morning and evening being comparatively dusky, conf. εὐδιός, ἡέρι, ἡέριος.)

ἐνδοθεν, adv. (*ἐνδον*), *from within, ὅπακούεις*, Od. 4, 283. 20, 101. 2) *within, inside of*, with gen. αὐλής, Il. 6, 247.

ἐνδοθή, adv. (*ἐνδον*), *within, in*, Il. 6, 498, with θυμός, Il. 1, 243. Od. 2, 315. 2) *within, inside of*, with gen. πίγεων, Il. 31, 18, 287.

ἐνδον, adv. (*ἐν*), *within, in, at home*. ἐνδον είναι, commonly spoken of a dwelling, Il. 10, 378. 13, 363. 2) With gen. Διὸς ἐνδον, in the abode of Jupiter, Il. 20, 13. 23, 200.

ἐνδοντέω (δοντέω), aor. 1 *ἐνδούνησα*, without augm. *to fall in with a noise, to make a heavy sound in*, μέσσων ἐνδούνησα, I dashed into the midst, *Od. 12, 443. 15, 479.

ἐνδυκέως, adv. *carefully, zealously, assiduously, faithfully, cordially*, in the Il. rarely, δίχεσθαι, Il. 23, 90. Often in the Od. with πίπτειν, λούειν; ἐνδ. λαθίειν, to eat eagerly, Od. 14, 109; (prob. fr. ἐν and δύω, conf. ἀτεράνης from τρέω).

ἐνδύνειν = ἐνδύομαι, only imperf. ἐνέδυνε, Il. 2, 42. 10, 21.

ἐνδύνος (δύνω), aor. 1 ἐνέδυνα, aor. 2 ἐνέδύν, part. ἐνδύν, aor. 1 mid. ἐνεδυσάμην, 1) Trans. *to dress, to clothe, τινά*, Batr. 160. 2) Mid. with aor. 2 and perf. act. intrans. *to go in, then, to put on, to dress in, with accus. χιτώνα*, Il. 5, 736; χαλκόν, Il. 11, 16.

ἐνέγκα, ep. for ἐνῆκα, see ἐνῆμι.

ἐνεῖκα, see φίέω.

ἐνείμι (*εἰμι*), imperf. ἐνῆν, 3 plur. ἐνεσσαν, *to be in, to be at, to be within*, Il. 1, 593. Od. 9, 164; with dat. ἐνείη μοι ἥτορ, if a brazen heart were within me, Il. 2, 490.

ἐνέκα, ep. εἴνειν and ἐνεξεν (Od. 17, 288.

310, prep. *on account of, for the sake of, for, by means of*, with gen. placed sometimes before and sometimes after: ἐνεκ' ἀρητῆρος, Il. 1, 94.

ΕΝΕΚΩ, obsol. root, from which several of the tenses of φίέω, are formed.

ἐνεγίκοντα, ep. ἐννήκοντα, indecl. ninety, Il. 2, 602.

ἐνέπιπον, see ἐνίπτω.

ἐνέπιπτεν, see ἐνίπτω.

ἐνέρισπον, see ἐνίσπω.

ἐνέπω and ἐνέπεω, imperf. ἐννεπε, optat. ἐνέπομαι, part. ἐνέπων, imperf. ἐνεπον and ἐνεπον, aor. ἐνεπον, infin. ἐνεπεῖν, subj.

ἐνεπότο, optat. ἐνεπομαι, fut. ἐνέψω, Il. 7, 447.

Od. 2, 137, and ἐνεπήσω, Od. 5, 98. 1) *to tell, to relate, to recount, to communicate, τι τινι*, any thing to any one, μῦθον, ὄνειρον, ὀλεθρόν, Il. 8, 412. 2, 80. ἀνδρα μοι ἐνεπε, announce to me the man, Od. 1, 1; μυητήρων θάνατον, Od. 24, 414. 2) *to speak, to say, to talk*, absol. Il. 2, 761. Od. 3, 93; πρὸς ἄλληλους, Il. 11, 643; (fr. ἐν and ἐπω accord. to the old Gram., Buttm. Lexil. I. p. 279, makes it only a strengthened form of εἰπεῖν, as ὅψ, ὁμφή, ἐνοπή, so ἐπω, ἔμπω, ἐνέπω.)

ἐνερειδώ (ἐρειδώ), aor. 1 ἐνέφεια, *to push or thrust in, μοχλὸν ὁφθαλμῷ, the stake into the eye*, Od. 9, 383. †

ἐνερθε, before a vowel ἐνερθεν, also ῥέρθε, νέρθε, adv. *from beneath*, Il. 13, 75; *beneath*: οἱ ἐνερθε θεοί, the infernal gods, Il. 14, 274.

2) With gen. *beneath*, ἐνερθε *Αἴδεω*, Il. 8, 16; also ἀγκάρος ἐνερθε, Il. 11, 234.

ἐνεροι, οι (prop. ἐνFεροι, *inferi*), *the inhabitants of the infernal world*, both the deities and the dead, Il. 15, 188. h. Cer. 358. (From ἐν *ἐνερη, infer*.)

ἐνέρτερος, η, οι, compar. of ἐνεροι, *deeper, farther under*. ἐνέρτερος Οὐρανίαν, deeper than the children of Uranus, Il. 5, 898. †

ἐνεσσαν, ep. see ἐνειμι.

ἐνεσίν, η, ep. ἐνεστίν (*ενῆμι*), *suggestion, counsel, command*, plur. Il. 5, 894. †

ἐνεστίροχτο, see ἐνστηρίζω.

ἐνετή, η (*ενῆμι*), *a buckle, a clasp*, = περόνη, Il. 14, 180. †

Ἐνετοί, οι, *Heneti*, a people in Paphlagonia, which however are not afterwards mentioned, Il. 2, 852. Tradition connects them with the Venetians in Italy and makes the last the descendants of the former. *Ἐνετοί*, Strabo.

ἐνεύδω (εῦδω), *to sleep in*, with dat. οἴκῳ, in the house, * Od. 3, 350. 20, 95.

ἐνεύναιος, ον (εὐρῆ), *lying in the bed*; τὸ ἐνεύναιον, *bedding, bed*, Od. 14, 51; plur. beds, * Od. 16, 35.

ἐνηγέη, ḥ (ἐνηρής), *gentleness, mildness, benevolence*, Il. 17, 670. †

ἐνηγής, ἑς, *gentle, mild, benevolent*, Il. 17, 204. 23, 252. Od. 8, 200 (kindred with ἡνῆς).

ἐνηματι (ῆμαι), *to sit in*, Od. 4, 272. †

ἐνηράτο, 3 sing. aor. mid. from ἐναιρῶ.

ἐνθα, adv. (ἐν), 1) Of place: *there, in that place, here*; also for relat. ὅδι, *where*, Il. 1, 610. It more rarely expresses a motion, *hither, thither*, Il. 13, 23. Od. 3, 295; with gen. h. 18, 22. Often ἐνθα καὶ ἐνθα, *here and there, hither and thither*, Il. 2, 462; *thither and back*, Od. 2, 213; *in the length and breadth*, Il. 7, 156. 10, 264. Od. 7, 86. 2) Of time: *then, at that time, now*, Il. 2, 155. Od. 1, 11; also ἐνθα δ' ἔπειτα, Od. 7, 186.

ἐνθάδε, adv. (ἐνθα), 1) *there, here*, Il. 2, 296. Od. 2, 51. 2) *thither, hither*, Il. 4, 179. .

ἐνθετ, adv. (ἐν), 1) Spoken of place: *from hence, from thence*. ἐνθετ μέν—ἐνθετ δέ, *from this side—from that side*, Od. 12, 235. ἐνθετ, ἐνθετ with gen. h. Merc. 226. a) Metaph. of descent: ἐνθετ ἐμοὶ γέρος, *ὅθεν σοι*, *my race is derived from the same source whence is thine*, Il. 4, 58. b) For the relat. ὅθεν: οἶνος, ἐνθετ ἔπινον, *of which they drank*, Od. 4, 220; with ἐνθετ preceding, Od. 5, 195. 2) Of time: *from this time, henceforth*, Il. 13, 741.

ἐνθέδε, adv. (ἐνθετ), *from hence, hence away*, * Il. 8, 527. 9, 365.

ἐνθορε, see ἐνθρώσκω.

ἐνθρώσκω (θρώσκω), aor. 2 ἐνθόροπον, ep. for ἐνθρόπον, *to leap in, to spring among*, with dat. ὄμηλῳ, Il. 15, 623; πόντῳ, Il. 24, 79. λαξ ἐνθρόπερ ἵσχλῳ, *he dashed with his heel against his thigh*, Od. 17, 233.

ἐνθύμιος, ον (θυμός), *lying on the heart, causing anxiety*. μὴ τοι λίην ἐνθύμιος ἔστω, *let him not be a great cause of anxiety to thee*, Od. 13, 421. †

ἐρί, poet. for ἐν, also in composition, see ἐν.

ἐνιαύσιος, ον (ἐνιαυτός), *a year old, σὺς*, Od. 16, 454. †

ἐνιαυτός, δ, *a year*. Διὸς ἐνιαυτοί, *the years of Jupiter*, since he regulates the

course of time, Il. 2, 134. cf. Od. 14, 93. Originally any complete period of time, embracing particular phenomena, *a cycle*, hence ἔτος ἡλιθε, περιπλομένων ἐνιαυτῶν, *the year came in the revolutions of time*, Od. 1, 16. τελεσφόρον εἰς ἐνιαυτόν, *within the completed year*, Od. 4, 86.

ἐνιαύνω (ἰανω), *to sleep in, to dwell in*, * Od. 9, 187. 15, 557.

ἐνιβάλλω, poet. for ἐμβάλλω.

ἐνιβλάπτω, old reading in Il. 6, 39. 647; see βλάπτω.

ἐνίημι (ἶημι), fut. ἐνίησω, aor. 1 ἐνῆκα, ep. ἐνέκκα, part. aor. 2 ἐνελές, 1) *to send in, to let in, to drive in*, spoken of persons; τινά, *any into the war*, Il. 14, 131; πέλειαν, Od. 12, 65; metaph. with accus. of the pers. and dat. of the thing: τινὰ μᾶλλον ἀγηροφίησιν, *to lead one deeper into his pride*, i. e. to strengthen him in it, Il. 9, 700; πόνοισι, *to plunge into troubles*, Il. 10, 89; ὁμοφροσύνησιν, Od. 15, 198. 2) *to put into*, according to the difference of the connection: *to throw into, to thrust into*, comm. τί τινι, rarely ἐν τινι; πῦρ τηνοιν, Il. 12, 441; often ἐνένειν τηνα, *to put to sea*, Od. 12, 401; metaph. of the mind: τινὶ ἀνάλκιδα θυμὸν, *to infuse into any one a timid spirit*, Il. 16, 656. τινὶ θάρσος ἐν στήθεσσιν, Il. 17, 579; τινὶ κότορ, *to excite anger in any one*, Il. 16, 449.

Ἐνιάνες, οι, Ion. for Αἰνιάνες, sing. Ἐνιάνη, the Αἰνιάνες, an ancient tribe, which dwelt first about Ossa, and afterwards in Epirus, between Othrys and Ετα, Il. 2, 749.

ἐνικλάω (κλάω), poet. for ἐγκλάω, *to break in pieces*; metaph. *to destroy, to make null*, with accus. * Il. 8, 408. 422.

Ἐνιπεύς, ἥνος, δ, a river in Elis, which flowed into the Alpheus, now Enipeo, Od. 11, 238. Thus Strabo; but probably the river here mentioned is the *Thessalian Enipeus*, which flowed into the Apidanus, or rather the river god whose form Neptune assumed, cf. Nitzsch ad Od. 3, 4.

ἐνιπή, ḥ (ἐνιπτω), *a harsh address*, always in a bad signification, *blame, reproof*, Il. 4, 402; *threatening, insult*, Od. 20, 266; often strengthened by an adj., Il. 5, 492. Od. 448.

ἐνιπλεῖος, ον, poet. for ἐμπλεῖος, q. v.

ἐνιπλήσασθαι for ἐμπλήσασθαι.

ἐνιπλήσσω (πλήσσω), ep. for ἐμπλήσσω, aor. 1 ἐνέπληξα, part. ἐνιπλήξας, only intrans. *to fall into, to plunge into*, with dat. τάρφοι, Il. 12, 72. 15, 344; ἔρκει, to fall into a snare, see ἔρκος, Od. 22, 469.

ἐνιπρόηθω (πρόθω), ep. for ἐμπρόηθω, fut. ἐμπρόσω (Il. 9, 242) and ἐνιπρόσω, aor. 1 ἐνέπρησα, *to set on fire, to inflame, to burn up*, with accus. ἥπας, γερρούς; often strengthened with πυρί and πυρός αἰθομένοι, Il. 16, 82. 2) Spoken of wind, *to blow into, to swell out*. ἐν δ' ἄνεμος πρῆσεν ιτίον, the wind blew into or swelled the middle of the sail, Il. 1, 481 [see the simple verb].

ἐνίπτω, poet. aor. 2 ἐνέντον (incor. ἐνέντπτον) and ἡνίπταν (with redupl. like ἐφύκαντον), prob. *to address harshly, to assail with harsh language, to chide, to blame*; with accus., still not always with the idea of abuse. κραδίῃ ἡνίπατε μύθῳ, he excited his heart, Od. 20, 17; often with a dat. χαλεπῷ μύθῳ, χαλεποῖσι ὀγείδοισι, Il. 2, 245. 3, 438; also simply μύθῳ τινά, to reprove any one with words, Il. 3, 427; and without μύθῳ, Il. 24, 768. 15, 546. (Hom. has two aorists; the reading ἐνίπττεν, Il. 15, 546. 552, is rejected by Buttm. Lexil. p. 282, as contrary to the *usus loquendi*, and requires ἐνέντπεν, which Spitzner adopts; ἐντσω is a form of equivalent import. According to Ruhnken, the theme is ἵπτος, a press; hence ἵπτω, ἐνίπτω, to press, to burden; see Thiersch § 232. p. 389.)

ἐνισκίμπτω, ep. for ἐνοικίμπτω (οικίμπτω), aor. 1 act. part. ἐνισκίμψας, aor. 1 pass. ἐνοικίμφθηρ, 1) *to fasten to, to fix, τι τινί; οὐδεὶς καρῆται*, dropping their heads to the ground, Il. 17, 437. Pass. *to be fastened in, to remain attached*. δόρυ οὐδεὶς ἐνισκίμφθηρ, Il. 16, 612. 17, 528.

ἐνισπε, ἐνισπεῖν, see ἐνέπω.

* Ἐγίσπη, ḡ, a place in Arcadia, unknown even in the time of Strabo, Il. 2, 606; cf. Paus. 8, 25, 7.

ἐνίσπω, poet. form of ἐνέπω, of which, however, Homer has only single forms supplementary to ἐνέπω, viz. fut. ἐνίψω and ἐνισπήσω, aor. 2 ἐνισπεῖς, etc. The aor. 2 ἐνέντπε, Il. 23, 473, should be changed to ἐνέντπε, see Buttm. Lexil. I. p. 279; Spitzner has adopted ἐνέντπεν.

ἐνίσσω, poet. form of ἐνέπω (as πέσσω of πέπτω), *to assail, to chide, with accus.*; but

absol. Il. 15, 198. 22, 497; also part. pass. ἐνιστόμενος, Od. 24, 163.

ἐνιτρέρέω, an old reading, Il. 19, 326.

ἐνιχρίμπτω, poet. for ἐγχρίμπτω.

ἐννέα, indecl. *nine*. The number nine is often used by the poets as a round number, and as a triple trinity; it seems to have been esteemed sacred, Il. 2, 96. 6, 174. 16, 785.

ἐννεάβουος, or (βοῦς), *worth nine oxen, τεύχεα*, Il. 6, 236. †

ἐννεακαΐδενα, indecl. *nineteen*, Il. 24, 496. †

ἐννεάπηχνς, ν (πῆχνς), *nine cubits long*, Il. 24, 270. Od. 11, 311.

ἐννεάχιλοι, αι, α, poet. for ἐννεάκις χίλιοι, *nine thousand*, * Il. 5, 860. 14, 148.

ἐννεον, ep. for ἐνεον, see νέον.

ἐννεόγυνος, or (δρυνά), *nine fathoms long*, Od. 11, 312. † (in Hom. it is quadrisyllabic, and it is to be read ἐννεογυνος).

ἐννέπω, poet. for ἐνέπω, q. v.

ἐννεσίη, ḡ, poet. for ἐνεσή, q. v.

ἐννέάρος, or (ώρα), *for nine years, nine years old, ἀλειφαρ*, Il. 18, 351. ἐννέαρος βασιλεὺε, he reigned during nine years, Od. 19, 179 (always trisyllabic, by synizesis of εω). †

ἐννήκορτα, ep. for ἐνενήκορτα, Od. 19, 174. †

ἐννήμαρ, adv. (*ἐρία* and *ἡμαρ*), *for nine days*, often in Il. and Od.

* Ἔρρομος, ḡ, 1) an ally of the Trojans from Mysia, mentioned as an augur, slain by Achilles, Il. 2, 858. 17, 218. 2) A Trojan, slain by Ulysses, Il. 11, 422.

Ἐρροσίγαιος, ḡ, poet. for ἐρροσίγαιος (*ἐρροσίς*), the earth-shaker, appellation of Neptune, because earthquakes were ascribed to him; as subst. Il. 7, 455 [and 9, 183], see Ποσειδῶν (*ἔρρος* kindr. with *ὅθοματ*, so Buttm. Lexil. I. p. 271).

ἐννῦμι, poet. (*ἘΠ*), fut. ἔσω, poet. σσ, aor. 1 act. ἔστα, aor. 1 mid. ἔσσαμην, ep. ἔσσαμην, infin. ἔσσασθα, Il. 24, 646; perf. pass. εἴμαι, part. εἴμινος, 3 plur. pluperf. εἴσατο, Il. 18, 506; also as if from ἔσμαι, 2 sing. perf. ἔσσαι and pluperf. 2 sing. ἔσσο, 3 ἔστο and ἔσστο, Il. 12, 464; 2 dual ἔσθην. Ground signif. 1) *to clothe, to put on*; with double accus. τινά εἴματα, χλαῖνα, Il. 5, 904. Od. 15, 338. 2) Mid. and pass. *to clothe oneself in, to attire oneself in*, prop. spoken of clothes; with accus. φάρος, Od. 10, 543. χρύσεια εἵματα ἔσθη, they had attired themselves in golden

clothing, Il. 18, 517. *χλαῖνας εὐ εἰμέναι*, beautifully clad in mantles, Od. 15, 331. 2) Metaph. spoken of weapons: *to put upon oneself* (*οἰκι*), *περὶ χροῦ χαλκόν*, Il. 14, 383; *τείχεα*, Il. 4, 432; also *ἀσπίδας ἵσταμενοι*, covering themselves with shields, Il. 14, 372; also *εἰμάνος ἄμοιον νεφέλην*, enveloping the shoulders with a cloud, Il. 15, 308; and *ἡ τεκνὸς ἥδη λαῖνον ἔστο χιτῶνα*, already hadst thou been clothed with a tunic of stone, i. e. wouldest have been stoned, Il. 3, 56.

ἐννύχος, *η*, or (*νύξ*), *by night, nightly, nocturnal*, Il. 11, 683, Od. 3, 178.

ἐννυχος, *η, ον* = *ἐννύχος*, Il. 11, 716. † *ἐνοινοχέων* (*χίων*), *to pour wine into, olivov,* in the part., Od. 3, 472. †

ἐνοπή, *η* (*ἐνέπτε*), 1) *a voice, a tone*, Od. 10, 147; *a sound*, of inanimate things, *αὐλῶν, συρίγγων*, Il. 10, 13. 2) *a cry*, especi. the battle-cry, in connection with *χλαγγῆ*, Il. 3, 2; *μάχη*, Il. 12, 35. b) *a cry of lamentation*, Il. 24, 160.

Ἐρόνη, *η* (appell. *ἐνοπή*), a town in Messenia, which Agamemnon promised to Achilles for a dowry, Il. 9, 150; according to Paus. 3, 26, = *Gerenia*.

ἐνόργυμα (*δρυνμι*), aor. 1 *ἐνύρσα*, aor. sync. mid. only 3 sing. *ἐνόργτο*, act. *to excite in, to awaken in*; with accus. *rei* and dat. of pers. *σθίνος τινί*, to excite strength in any one, Il. 2, 451; *γύον τινί*, Il. 6, 499; *αὐτοῖς φύσαν*, Il. 15, 62. Mid. *to be excited in or among, to arise amongst*. *ἐνόργτο γέλος θεοῖσιν*, Il. 1, 599. Od. 8, 326.

ἐνόρονών (*δρονών*), aor. 1 *ἐνόροντα*, *to leap in or upon*; with dat. *to rush upon, to attack*, *Τρωι*, Il. 16, 783; spoken of lions: *αἴγεστι*, * Il. 10, 486.

ἐνορχος, *ον* (*δρχις*), *having testicles, not gelded, not castrated*, Il. 23, 147. †

'Εροσίχθως, *ονος, ὁ* (*ἔνοσις, χθών*), *earth-shaker*, a name of Neptune, as adj. Il. 7, 445. Subst. often, Il. 8, 208; see *'Εροσίχλιος*.

ἐνοκίμπτω, see *ἐνοκίμπτω*.

ἐνστάζω (*στάζω*), perf. pass. *ἐνστάκται*, *to instil*; metaph. *αὐτῷ πατέρος ἐνστάκται μένος*, the spirit of his father is implanted in him, Od. 2, 271. †

ἐνστηρίζω (*στηρίζω*), *to fasten in, only pass.* *ἴγκειν γαῖην ἐνστηρίκτο*, the spear remained fixed in the earth, Il. 21, 168. †

ἐνστρέφω (*στρέψω*), *to turn in*. Mid. *to turn oneself in*; with dat. *μηρὸς ἴσχιῳ ἐνστρέ-*

φταί, the thigh-bone turns in the socket, Il. 5, 306. †

ἐνταῦνω (*ταῦνω*) = *ἐντείνω*, fut. *ἐντανύσω*, aor. 1 *ἐντάντουσα*, aor. 1 mid. *ἐνταντάμην*, *to stretch, to bend*; with accus. *βιόν, τόξον, νεύρη*, Od. 19, 577. 587; pass. Od. 21, 92; mid. *τόξον*, to bend his bow, Od. 21, 403. * Od.

ἐνταῦθα, adv. (*ἐν*), *hither [to this]*, Il. 9, 601. †

ἐνταῦθοι, adv. (*ἐν*), *hither*, Il. 21, 122; *ἵστο*, Od. 18, 105; later: *here*, h. Ap. 363. [Better *here* in Hom. also, with Herm. ad Arist. Nub. 813, who says *ἐνταῦθοι* always means *here*; cf. Jahrb. Jahn und K., p. 261, März 1843.]

ἐντεά, τά, *weapons, arms*, Il. 5, 220. *ἐντεα* *Ἀργῆ*, Il. 10, 407; chiefly *the cuirass*, Il. 10, 34. 2) Gener. *utensils, furniture*; *δαιτός*, the furniture of a feast, Od. 7, 232; *μῆσις*, h. Ap. 489 (According to Buttm. Lexil. p. 292, from *ἐντει*, prop. that which one puts on; the sing. is obsol.).

ἐντείνω (*τείνω*), perf. pass. *ἐντέταμαι*, 1) *to stretch, to strain*; perf. pass. *to be strained or stretched in, to hang*; with dat. *δέρρος ἱμάσσιν ἐντέταται*, the chariot body hangs in braces, Il. 5, 728. 2) *to stretch upon or over [to overlay]*, spoken of a helmet; *ἱμάσιν*, with thongs, Il. 10, 263.

ἐντερος, *τό* (*ἔντος*), *a gut, sing. only ἐντερος διός*, a sheep's gut, Od. 21, 408. 2) Elsewhere plur. *the bowels, the intestines*, Il.

ἐντευργός, *όν* (*ἔντεα 2. ἔργον*), *working in harness*, i. e. drawing, *ἡμένοι*, Il. 24, 277. † *ἐντεῦθεν*, adv. *thence, hence*, Od. 19, 568. † *ἐντίθημι* (*τίθημι*), imperf. 3 sing. *ἐντίθεται* (*τίθεται*), aor. 1 *ἐνέθηκα*, aor. 2 *ἐνεθέμην*, 3 sing. *ἐνθέτο*, imperat. *ἐνθε*; act. only in tmesis, *to put in, to place in, to introduce*, with accus. mostly of inanimate things: *τῆρε*, Il. 8, 70; *ῥάτος διός*, Il. 9, 207. Mid. 1) *to put or place in, to introduce* (with reference to the subject), *τι τινί: ιστὰ μῆ*, to put the sails into the ship, Od. 11, 3; spoken of persons: *τινὰ λεχέσσος*, to lay any one on the bed, Il. 21, 124. b) Metaph. *μή μοι πατέρας ὄμοιη* *ἐνθε τιμῇ*, place not the fathers in equal honor, i. e. show them not equal honor, Il. 4, 410. 2) *to put into for oneself, to assume*, *τι*, chiefly metaph. *ἴλαος ἐνθεο θυμόν*, assume a gentle spirit, Il. 9, 369; *χόλον θυμόφ*,

to conceive anger in his heart, Il. 6, 326; *χότον*, Od. 11, 102; *μυθον* θυμῷ, to take the word to heart, Od. 1, 361.

ἔντο, see *ἔντημα*.

ἔντος, adv. (*ἐν*), *therein, in*, Il. 10, 10. Od. 2, 341. 2) Prep. with gen. *within*, *ιμένος* *ἔντος*, Il. 1, 432, and often.

ἔντοσθε, and before a vowel *ἔντοσθεν*, adv. = *ἐντός*, *in, within*, absol. Il. 10, 262. 2) With gen. Il. 6, 364. Od. 1, 126.

ἔντρεπτον (*τρέπω*), *to change, to turn about*, only pres. pass. *οὐδὲ νῦ σοι περ ἔντρεπται θυτός*, even now is thy heart not changed? i. e. art thou not brought to a different purpose,—dost thou not relent? Il. 15, 554. Od. 1, 60.

ἔντρεχω (*τρέχω*), *to turn in*; metaph. *to move in*. *εἰ γνία ἔντριχος*, Il. 19, 385. †

ἔντροπον (*τρέπω*), *to turn oneself often*, Il. 6, 496; especially spoken of one who in a slow retreat from an enemy often looks back, * Il. 15, 547. 17, 109; always part. *ἔντροπον* *ζόμενος*, *turning, or looking backwards*.

* *ἔντροπή*, poet. (*ἔντρεπτον*), *the act of turning, an artifice, a trick, δόλαι* *ἔντροποι*, *crafty artifices*, h. Merc. 245.

ἔντένω and *ἔντένω* (*ἔντεα*), aor. 1 part. *ἔντενας*, aor. 1 mid. *ἔντενάμενος*, *to equip, to prepare, to arrange, to furnish*, with accus. *ἴκτρους*, to make ready the horses, Il. 5, 720; *σύρῆν*, to prepare the bed, Od. 23, 289; *ἀνιδήν*, to begin the song, Od. 12, 183; *εὐ ἔντενα εἰ αὐτήν*, having beautifully arrayed herself, Il. 14, 162. Mid. 1) *to arm, or prepare oneself*, Od. 6, 33; especially, *to adorn oneself*, Od. 12, 18. 2) *to prepare for oneself, to arrange for oneself*, with accus. *δαῖτα*, to prepare a feast for oneself, Od. 3, 83; *ἄριστον*, Il. 24, 124; *ἔντεω* occurs only in the imperf. act.)

ἔντυπας, adv. (*τύπτω*), *stretched upon the earth, ἔντυπας ἐν χλαυγῃ κεκαλυμμένος*, prostrate enveloped in a mantle, spoken of the sorrowing Priam, Il. 24. 163. † (Voss. ‘*stretched, wrapt in a mantle, so that the form only appeared.*’)

ἔντύνω, a form of *ἔντενω*, q. v.

'Εννάλιος, ὁ ('Εννώ), *the warlike, the god of battle*, either as a name of Mars, only in Il. as subst. Il. 2, 651. 7, 166; or as an epith. Il. 17, 211. (Eustath. derives it from *ἔνώ* = φονέω, Hesych. πολεμιστής.)

'Ερνείς, ἥσος, ὁ, *king of Scyrus, whom Achilles slew*, Il. 9, 668.

ἐνύπνιος, or (*ὕπνος*), *that which occurs in sleep, whence neut. as adv. ἐνύπνιον, in sleep, in slumber, Θεος μοι ἐνύπνιον ἡλθεν ὄνειρος*, a divine vision appeared to me in sleep, Il. 2, 56. Od. 14, 495; cf. Thiersch § 269; (*ἐνύπνιον* as a subst. a dream, a vision, is a later signif.)

'Εννώ, ὄσος, ἡ, *Enyo, the slaughtering goddess of war, companion of Mars*, Il. 5, 333. 592; the *Bellona* of the Romans; (from *ἔνώ* = φονέω, Herm. on the other hand *Ὥω, Ινυδόνα*, conf. *'Εννάλιος*).

ἐνωπαδίως, adv. (*ἐνωπή*), *facing, in the presence of*, Od. 23, 94, Wolf. † Others read, *ἐνωπιδίως*.

ἐνωπή, ἡ (*ῶψ*), *the countenance, only in the dat. ἐνωπῇ, as adv. in view of, openly*, * Il. 5, 374. 21, 510.

ἐνώπια, τά, *a wall of a house, chiefly, the front walls, on both sides of the entrance. They were in part covered by the porch, and the chariots were generally placed against them*, Il. 8, 435. Od. 4, 42; as well as captured arms, Il. 13, 261. They were characterized as *παμφανόωντα*, because they were upon the sunny side, or because they were adorned with metallic ornaments, Od. 4, 45; (prop. neut. plur. from *ἐνώπιος*, that which is before the eyes).

ἐνωπιδίως, see *ἐνωπαδίως*.

ἐνώψ, ὅπος, ep. for *ἐνωπή*, *the countenance, hence κατ' ἐνώπια, in the face, a reading adopted by Spitzner, after Aristarchus, for κατένωπια*, Il. 15, 320. †

ἕξ, prep. before a vowel for *ἐν*.

ἕξ, indecl. *six*. In composition *ξ* becomes *ε* before *ε* and *π*.

ἐξαγγέλλω (*ἀγγέλλω*), aor. 1 *ἐξίγγειλα, to proclaim, to publish, to disclose, τι τινι*, Il. 5, 390. †

ἐξάγνυμι (*ἀγνῦμι*), *to break out, to break in pieces, with accus. ἐξ αὐχένα ἕξε βοός*, * Il. 5, 161. 11, 175; (occurs only in tmesis).

ἐξαγορεύω (*ἀγορεύω*), *to speak out, to communicate, to publish, with accus. Od. 11, 234. †*

ἐξάγω (*ἄγω*), aor. 2 *ἐξήγαγο*, poet. *ἐξάγαγον, to lead out, to lead away, to bring out, τινά* comm. with gen. of place: *τινὰ μάχης, ὄμηλον, πολέμου*, Il. 5, 35. 353; *ἐξ μεγάρου*, Od. 8, 106; metaph. spoken of Ilithyia, the goddess presiding over births: *τινὰ πρὸ φύωντε, to bring any one to light*, i. e. into

the world, Il. 16, 188. 2) Neut. *to go out, to march out*. τύμφον χειόμενον ἐξαγαγόντες, Il. 7, 336, 435. Thus Eustath and Voss: ‘assembled without;’ others: ἐξάγειν ἐν πεδίον, to erect out of the plains, conf. Heyne; [see also εἰσάγω and cf. Bothe ad loc.]

'Εξάδιος, ὁ, one of the Lapithæ, at the marriage of Pirithous, Il. 1, 264.

ἐξάετες (a form of ἐξῆτης), adv. *for six years*, Od. 3, 115. †

ἐξαίρνω, depon. (αἴρνω), *to take away, to despoil*, with accus. θυμόν, to take away life, Il. 4, 531, with double accus. 5, 155; and δῶρα, Od. 15, 206; (only pres. and imperf.)

ἐξαιρέτος, ον (ἐξαιρέω), *taken out, selected, chosen, distinguished*, Il. 2, 227. Od. 4, 643.

ἐξαιρέω (αἴρω), aor. 2 ἐξεῖλον, poet. ἐξεῖλον, infin. ἐξελεῖν, aor. mid. ἐξειλόμην, poet. ἐξειλόμην, *to take out, espec. to choose, to select, κούρην τινά, for any one*, Il. 11, 627. 16, 56. Oftener mid. *to take out for oneself, τι τινός, διστὸν φαρέτης*, from the quiver, Il. 8, 323; espec., a) *to take away by force, to bereave, to despoil*, Il. 2, 690; and with ἔκ, Il. 9, 331; frequently, θυμόν, φρένας, either with double accus. τινὰ θυμόν, to take away one’s life, Il. 15, 460. 17, 678; or with accus. and gen. τινός φρένας, Il. 19, 137; μελέων θυμόν, Od. 11, 201; once τι τινά, Il. 6, 234. b) *to take out of several, i. e. to choose for oneself*, Il. 9, 272. Od. 14, 232.

ἐξαιρώ (αἴρω), only mid. aor. 1. 3 sing. ἐχήρατο, *to bear off for oneself, to secure, μισθοὺς*, Od. 10, 84; with gen. Τροίης, to bear off as plunder from Troy, *Od. 5, 39.

ἐξαίσιος, ον (αἴσιος), *that which contravenes right and justice, unrighteous, unjust, indecorous, wrong, ἀρνή*, Il. 15, 598. Od. 4, 690. [Neut. as adv. *greatly*, Od. 17, 577.]

ἐξαίσσω (αἴσσω), aor. 1 ἐξῆξα, aor. 1 pass. ἐηῆθητρ, intrans. *to leap out, to rush forth*, Il. 12, 145; likewise pass. *ἐκ δὲ μοι ἔχος ήχθη παλάμητριν*, the spear flew from my hands, Il. 3, 368.

ἐξαιτος, ον (αἴω = αἴνωμαι), *taken out, selected, excellent, οίνος*, Il. 12, 320; ἐρέται, Od. 2, 307.

ἐξαιφρης, adv. (αἴφρης), *suddenly, unexpectedly*, *Il. 17, 738. 21, 14.

ἐξακεομαι, depon. mid. (ἀκέομαι), aor. 1 optat. *ἐξακεαίμην, to cure entirely, to heal thoroughly, to restore*, Il. 9, 507; metaph. *to appease, to reconcile, χόλον*, Il. 4, 36. Od. 3, 145.

ἐξαλαόω (ἀλαόω), fut. ὥσω, *to blind entirely, to render blind, τινά*, Od. 11, 103; ὄφραλαόν, *Od. 9, 453. 504.

ἐξαλαπάζω (ἀλαπάζω), fut. ἥσω, aor. ἐξαλάπαξ, *to empty, to depopulate, πόλιν*, Od. 4, 176; chiefly in war: *to sack, hence, to destroy, to rage, πόλιν, τεῖχος, τῆς*, Il. 20, 30.

ἐξαλέομαι, depon. mid. (ἀλέομαι), *to avoid, to escape*, Il. 18, 586, in tmesis. †

ἐξάλλομαι, depon. mid. (ἄλλομαι), only part. aor. 2 sync. ἐξάλμενος, *to leap out, to spring forth, with gen. προμάχων*, from the front ranks, *Il. 17, 342. 23, 399.

* ἐξαλίνω, poet. for ἐξαναίσκω, *to avoid, to escape, with acc. μάρον*, h. 6, 51.

ἐξαναδύω (δύω), aor. 2 ἐξανέδυν, part. ἐξαναδύς, *to come forth, to emerge, ἀλός, from the sea*, *Od. 4, 405. 5, 438; ἀφ' ὑδατος, Batr. 133.

* ἐξαναιρέω (αἴρω), aor. 2 ἐξανεῖλον, *to take out, to take away, with gen. h. in Cer. 255.*

ἐξαναλύω (λύω), infin. aor. 1 ἐξαναλύσαι, *to liberate completely, to set entirely free, to deliver, ἄνδρα Θανάτου, from death*, *Il. 16, 442. 22, 180.

ἐξαναφαγδόν, adv. (ἀναφαγδόν), *openly, plainly*, Od. 20, 48. †

* ἐξάνειμ (είμι), *to ascend from*. 2) *to return, with gen. ἄγρης*, h. 18, 15.

ἐξανίμη (ίημι), *to emit, to send forth, spoken of the bellows*: ἀντρητήν, Il. 18, 471.

ἐξανύω (άνυω), aor. 1 ἐξηνύσα, *to finish, to accomplish, to execute, βουλάς*, Il. 8, 370. 2) *to slay, (confiscate), τινά*, *Il. 11, 365. 20, 452.

ἐξαπατάω (ἀπατάω), fut. ἡσω, aor. 1 ἐξαπάτησα, without augm. *to deceive, with accus.* Il. 9, 371. Od. 9, 414.

ἐξαπαρίσκω, ep. (ἀπαρίσκω), aor. 2. ἐξ-παροψ, Od. 14, 379; aor. 1 ἐξαπάρησα, h. Ap. 376; aor. 2 mid. only optat. ἐξαπάρησο, Il. 9, 376. 14, 160; *to deceive, cheat, τινὰ μύθῳ*, Od. l. c. Mid.=act. Διός νόον, to deceive the mind of Jupiter, Il. 14, 160; ἐπέσσοιν, Il. 9, 376. The part. ἐξαπάρησα as pres. is found in h. Ap. 379; it should prob. be written ἐξαπαρίσκα as aor. 2; conf. h. Ven. 38.

ἐξαπίης, adv. = ἐξαφρης, *suddenly, unexpectedly*, Il. 9, 6; and often.

* ἐξαπλόω (ἀπλόω), *to unfold, to extend, δέμας*, Batr. 106.

ἐξαποβαίνω (βαίνω), aor. 2 ἐξαπέβην, *out of, to disembark, τηός*, Od. 12, 35

ἐξαποδίνω (*δίνω*), *to strip, to take off, sc.* *ματα*, Od. 5, 372; † *conf. δύνω*.

ἐξαπόλλυμι (*όλλυμι*), *to destroy utterly; only intrans. aor. 2 mid. ἐξαπώλομην, and perf. 2 ἐξαπόλωλα, to perish from, to vanish from, with gen. Πλούτον, from Troy, Il. 6, 60. ἐξαπόλωλε δόμων κειμήλια, the stores have vanished from the houses, Il. 18, 290; ἥκλιος οὐρανοῦ, Od. 20, 357.*

ἐξαπονίσμαι, an old reading for *ἔξ απον.*, separated.

ἐξαπορίζω (*νιλῶ*), *to wash off, to clean, πόδας τινί*, Od. 19, 387. †

ἐξαποτίνω (*τιλῶ*), *to expiate entirely, to atone for, with accus. Ληρνίας*, Il. 21, 412. †

ἐξάπτω (*ἀπτω*), aor. 1 *ἐξῆψα, to append, to attach, with accus. and gen. πεῖσμα κιόνος*, the cable to a column or pillar, Od. 22, 466. *Ἐκπορά ἵππων*, Il. 24, 51. Mid. *to attach oneself to*, Il. 8, 20.

ἐξαράσσω (*ἀράσσω*), *to strike out, to crush. έν δέ οἱ ιστὸν ἀράξε*, Od. 12, 422; † in tmesis, cf. *ἀράσσω*.

ἐξαρπάζω (*ἀρπάζω*), aor. 1 *ἐξήρπαξα, to snatch away, to bear off, with accus. and gen. of the place: τινὰ νεός, from the ship, Od. 12, 100; absol. to bear away, Il. 3, 380. 20, 443.*

ἐξαρχος, ον (*ἄρχος*), *making a beginning; subst. a beginner, Θρηνον*, Il. 24, 721. †

ἐξάρχος (*ἄρχω*), *to begin, to commence, with gen. μολτῆς, ἔξαρχοντος* (supply from the context *ἀοιδοῦ*), Il. 18, 606. Od. 4, 19; γόοιο, Il. 18, 51; with accus. *βουλὰς ἀγαθάς, to propose first salutary counsel*, Il. 2, 273; and *χορούς*, h. 27, 18. Mid. *to begin, with gen. βουλῆς*, Od. 12, 339.

ἐξανδάω (*ανδάω*), *to speak out, to utter, connected with μὴ κεῦθε, Il. 1, 363. 18, 74.*

ἐξαντις, adv. (ἀντις), again, anew, Il. 1, 223. 2) Of place: back, Il. 5, 134. Od. 4, 213.

ἐξαφαιρέω (*ἀφαιρέω*), *to take away, only mid. aor. 2 ἐξαφειλόμην, to take away for oneself; ψυχήν τινος, to take any one's life, Od. 22, 444. †*

ἐξαφίω (*ἀφίω*), *to draw out, to empty, to exhaust, οἴνον, Od. 14, 95. †*

ἐξείδον (*ΕΙΔΩ*), ep. *ἔξιδον*, defect. aor. of *ἐξοράω*, *to see out. μεγάλης ὁφθαλμοῖσιν*, he saw clearly with his eyes, Il. 20, 342. †

ἐξεῖης, adv. (poet. for ἐξῆς), in course, in succession, in order, Il. and Od.

ἐξειμι (*εἰμι*), 2 sing. pres. ep. *ἐξεισθε*, infin. *ἐξιμεναι*, imperf. *ἐξῆι, to go out, θύρας*, Il. 19, 448; with gen. *μεγάφων*, Od. 1, 374. h. Ap. 28.

ἐξείπον (*εἴπον*), *defect. aor. 2 of ἐκφημι, to declare, to communicate, τινὶ τι, Il. 9, 61. 24, 654.*

ἐξείρομαι, Ion. for *ἐξέρομαι* (*εἴρομαι*), *to interrogate, to seek for, with accus. τινά*, Il. 5, 756; *βουλήν, to ask counsel, only imperf. ἐξείρετο*, Il. 20, 15. Od. 13, 127.

ἐξεντίσθη, see ἐκνύλλο.

ἐξεισθα, see ἐξειμι.

ἐξελαύνω (*ελαύνω*), fut. *ἐξελάσω*, infin. *ἐξελάσαν* (Il. 8, 527), aor. 1 act. *ἐξέλασσα, ερ. ἐξελασσα*, 1) *to drive out, to drive away, to expel, spoken of men and brutes, with accus. τινὰ γαλῆς, to expel any one from the land, Od. 16, 381; τάρρουν, Il. 8, 255; μῆλα ἄντρουν, Od. 9, 312; πάντας δόντας γναθμῶν, to strike all the teeth from the jaws, Od. 18, 29; metaphor. δίκην ἐξελάνειν (subaud. ἀγορῆς), to expel or banish justice, Il. 16, 388. 2) Intrans. to proceed, to drive, Il. 11, 360.*

ἐξελεῖν, see ἐξαιρέω.

ἐξελκω (*ελκω*), *to draw out, with gen. Θαλάμης, Od. 5, 432. Pass. Il. 4, 214; see ἀγνύμι.*

ἐξεμεν, ερ. for ἐξεῖναι, see ἐξῆμι.

ἐξεμεν for ἐξει, see ἔχω.

ἐξεμέω (*έμεω*), aor. 1 *ἐξέμεσα, to vomit forth, to cast forth, spoken of Charybdis, * Od. 12, 237. 437.*

ἐξέμυορε, see ἐκμείρομαι.

ἐξεναριζω (*έναριζω*), fut. *ἴω, and aor. 1, to strip the armor from the dead, with accus. τινὰ τείχα*, Il. 5, 151. 7, 146. 13, 619. 2) *to kill, to slay, Il. 4, 488. Od. 11, 272.*

ἐξερεείνω, ep. for ἐρεείνω, to seek after, to inquire after, to explore, Il. 9, 672; πέρονς ἀλός, Od. 12, 259; metaphor. to try, καθάραν, [to elicit its tones], h. Merc. 483. Mid. like the act τινὰ μύθῳ, Il. 10, 81.

ἐξερείπω (*έρειπω*), aor. 2, only subj. *ἐξερείπη* and part. *ἐξερεπών*, prop. *to cast down*; in aor. 2, intrans. *to fall, spoken of the oak, Il. 14, 414; χαληγένηγλης, the mane falling from the collar of the yoke, * Il. 17, 440. 19, 406.*

ἐξερόμαι, depon. mid. ep. form of ἐξείρομαι, to seek out, only pres. and imperf.; see ἐξερέο.

1) *ἐξερέω, ep. for ἐξερώ, fut. of ἐκφημι, to*

declare, to proclaim, Il. 1, 204. ἀδεῖσθαι, Il. 1, 212. 8, 286. (It must not be confounded with the following word.)

II) ἔξερέω, ep. for ἔρεσθω (ἔρεω), only pres. 3 plur. ἔξερέουσι, subj. 3 sing. ἔξερέσθαι, optat. ἔξερέοις, part. ἔξερέω, to interrogate, to inquire after, to seek, with accus. ἔκστατο, Od. 14, 375; absol. Od. 3, 116; γόνος, to ask after one's family, Od. 19, 166; to explore, to examine, κυημούς, Od. 4, 337. 17, 128 (like ἔξερειν, Od. 12, 259). Mid. as depon. ἔξερέομαι, to question, ἐν τῷ ἔρεσθαι, Il. 9, 671; and infin. ἔξερέοντα, subj. ἔξερέται, Od. 1, 416; optat. ἔξερέοται, Od. 4, 119.

ἔξερνω (ἔρνω), aor. 1 ἔξερνσα, poet. σο and ἔξερνσα, ep. iterat. aor. ἔξερνσασκε, to draw out, to pull out, to tear out; with accus. and gen. βίλος ὕμου, the weapon from the shoulder, Il. 5, 112; in like manner δόρυ μῆρον, Il. 5, 666; ἥθινας θαλάσσης, Od. 22, 386; but τινὰ ποδός, to draw one out by the foot, Il. 10, 490; δίφρον φυμοῦ (by the pole), Il. 10, 505; to tear out, μήδεια, Od. 18, 87.

ἔξέρχομαι, depon. (ἔρχομαι), only aor. 2 ἔξηλθον and ἔξηλθορ, to go out, to come out, Il. 9, 476. 576; with gen. κλισίης, out of the tent, Il. 10, 140; μεγάροιο, Od. 21, 229.

ἔξερωέω (ἔρωέω), aor. 1 ἔξηρώσα, to spring out of the way, to run from the way, spoken of horses, Il. 23, 468. †

ἔξεστη, ἡ (ἔξημι), embassy, mission; only ἔξεστη ἐλθεῖν, to go on an embassy, to go anywhere as an ambassador, Il. 24, 235. Od. 21, 20; see ἄγγειλητος ἐλθεῖν.

ἔξέτης, ες, another form of ἔξατης (ἔτος), six years of age, ἵππος, * Il. 23, 266. 655.

ἔξετη (ἔτι), prep. with gen., since, from the time. ἔξετη τοῦ ὅτε, from the time when, Il. 9, 106. ἔξετη τῶν πατρῶν, from the time of he fathers, Od. 8, 245. h. Merc. 508.

ἔξενδρίσκω (ἐνίδρισκω), aor. 2 optat. ἔξενδρομαι, to find out, to discover, Il. 18, 322. †

ἔξηγέομαι, depon. mid. (ῆγόμαι), to lead or conduct out, τινός, Il. 2, 806. †

ἔξήκοντα, indecl. (ἔτι), sixty, Il. 2, 584. Od. 14, 20.

ἔξηλασσα, see ἔξελαντα.

ἔξηλατος, or (ἔξελαντο), beaten, hammered out, ἀσπίς, Il. 12, 295. †

ἔξημαρ, adv. (ῆμαρ), during six days, * Od. 10, 80.

ἔξημοψθος, όν (ἴξημαψθος), changed, for a

change; εἵματα, clothes for a change, Od. 8, 249. †

ἔξηπαρος, see ἔξεπωφίσκω.

ἔξηράνθη, see ἔξηραντω, Il.

ἔξηρατο, see ἔξατρα.

ἔξηρώσα, see ἔξερειν.

ἔξης, poet. ἔξιης (ἔγω, ἔξω), in order, one after another, * Od. 4, 449. 580.

ἔξίημι (ἴημι), only infin. aor. 2 ἔξεμεν, ep. for ἔξειναι, and aor. 2 mid. 3 plur. ἔξεντο in tmesis. Act. to send out, with accus. ἐξ Ἀγαιούς, Il. 11, 141. Mid. to send out, to expel, only in the common formula: ἐπειδή πόσιος καὶ ἐθητίνος ξεῖφον ἔντο, after they had expelled the desire of food and drink, Il. 1, 469. 2, 432.

ἔξιθέντω (ἰθίνω), to make exactly straight, δόρυ τῆντο, Il. 15, 410. †

ἔξικνέομαι, depon. mid. (ἴκνιόμαι), only aor. 2 ἔξικνηρ, to arrive at, to reach, with accus. Θάκοντος, Il. 8, 439; espec. to reach at length, with accus. Od. 13, 206. Il. 9, 479.

ἔξιμεναι, see ἔξειμι.

ἔξιχω (ἴχω = ἔχω), to hold out; with accus. and gen. of place: ἔξιχει περαλὰς βερθέθρον, she holds her heads out of the abyss (spoken of Scylla), Od. 12, 94. †

ἔξιστο, see ἔξερέω.

ἔξιχγέω, poet. (a form of οἴχομαι), to go out, 3 plur. pres. ἔξιχγεῖσι, Il. 9, 384. †

ἔξιχόμαι (οἴχομαι), to go out, to go away, to depart; the pres. prop. with signification of perf. ἐξ Ἀθηναῖς sc. δόμον, Il. 6, 379. Od. 4, 665.

ἔξόλληντι (ὄλληντι), aor. 1 ἔξείλεσσα, to annihilate, to destroy utterly, Od. 17, 597; φρέας τινι, to destroy one's understanding (in tmesis), Il. 7, 360. 12, 234.

* ᔁξολοινέω (όλοινέω), to howl out, to wail, Batr. 101.

ἔξορομάζω (όνομάζω), prop. to call by name; to name, to utter, h. Merc. 59; and frequently ἔπος τὸ ἔφατ', ἐπ τὸ ὄνομαζε, where it must be connected with ἔπος, to utter the word, like *eloqui verbum* (Voss, 'beginning he spake'), Il. 1, 361. 3, 398 seq. [she said what she had to say and declared it fully, Nagelsb. ad Il. 1, 361].

ἔξορομάγω (όνομαγω), aor. 1 subj. ἔξορομάγησι and infin. ἔξορομάγαι, to call by name, with accus. ἄνδρα, Il. 3, 166; γάμον [to name the marriage], Od. 6, 66. h. Ven. 253.

ἔξορομακλήδητ, adv. (ἄνομος, καλίσ), men-

tioned by name, namely; with ὄνομάζειν, Il. 22, 415, and καλεῖν, Od. 4, 278.

ἐξόπισθεν, also ἐξόπισθ, adv. poet. for ἐξόπισθεν (ὄπισθεν), from behind, on the back part, backwards, Il. 4, 298. 2) As prep. with gen. behind, περάσω, * Il. 17, 521.

ἐξοτίσω, adv. (οπίσω), 1) Of place: backwards, Il. 11, 461; also prepos. with gen. behind, Il. 17, 357. 2) Of time: hereafter, in future; only in Od. 4, 35, 13, 144.

* ἐξοργίζω (ὀργίζω), to make angry, to exasperate. Pass. to become very angry, Batr. 185.

ἐξορμάω (օρμάω), part. aor. 1 ἐξορμήσας, to go forth, to rush or hurry forth. μή σε λαθησιν κείστε ἐξορμήσασα sc. την, lest it (the vessel) unperceived by you rush thither, Od. 12, 221. †

ἐξορύνω (ἀρύνω), to spring out, to leap out, only in timesis; spoken of the lot, Il. 3, 325; of men, Od. 10, 47.

ἐξοφέλλω (φέλλω), to increase greatly, to augment, with accus. εἰδνα, Od. 15, 18. †

ἔξοχ¹ for ἔξοχα, see ἔξοχος.

ἔξοχος (ἔξιχω), origin. prominent; metaph. distinguished, excellent; spoken of men, Il. 2, 188; of brutes, Il. 2, 480; of a piece of land, τίμευος, Il. 6, 194. 20, 184; often with gen. ἔξοχος Ἀργείων, eminent among the Argives, Il. 3, 227; also with dat. ἔξοχος ἡραστού for ἐν ἡραστού, Il. 2, 483. The neut. ἔξοχος and ἔξοχα as adv. most, among all, before all, Il. 5, 61; ἔμοι δόσαν ἔξοχα, they gave it me by preference (before the rest), Od. 9, 551; often with gen. ἔξοχος ἄλλων, Il. 9, 641; with superl. ἔξοχ² ἀριστοί, by far the best, Il. 9, 638. Od. 4, 629; also μάγ³ ἔξοχα, Od. 15, 227.

ἐξπανιστημι (from ἔξ, ὑπό, ἀνά, ἰστημι), only in aor. 2, to arise from a place under. σμάδεις ματαρένου ἐινπανέστη, a wale arose upon the back, Il. 2, 267. †

* ἐξνεράίνω (ὑφαλνω), to finish a web, to weave out, Batr. 182.

ἔξω, adv. (ἔξ), out, without, Od. 10, 95.

2) out of, away from, Il. 17, 265. Od. 12, 94; with gen. which, however, often depends at the same time upon the verb: στηθίσω, Il. 10, 94. οἴω βῆτη μεγάρου, Od. 22, 378.

ἔξω, see ἔξω.

ἔξ, ep. for οὐ, q. v.

ἴσι, ep. for οἶ, see οὖ.

ἴσι, ep. for οἴ, see οὖ.

ἴσικα, οἰς, εἰ, perf. with pres. signif. (from EIKL, q. v.), 3 dual ep. ἕικτον, part. ἕικτος, once εἴκος, Il. 21, 254; fem. εἴκνια, once plur. εἴκνιαι, Il. 18, 418; pluperf. ἔικτεσσ, εἰς, εἰ, dual ep. ἕικτην, 3 plur. ἕικτεσσ, Il. 13, 102. Also the ep. pass. form ἕικτο, was like, Il. 23, 107, and ἕικτο, Od. 4, 796. 1) to be similar, to be like, to resemble, τινί, any one, τι, in any thing; Μοχάοι πάντα, in all respects, Il. 11, 613; δίμας γυναικί, Od. 4, 796; strengthened by ἀγχιστα, εἰς ἄπα, Il. 14, 474. Od. 1, 411; chiefly in part. νυκτὶ ἕικτος, like night, Il. 1, 47. cf. Il. 3, 151, etc. 2) to befit, to behave; to be proper, becoming, just; always impers., except Od. 22, 346, where ἕικα is pers., I ought, it behoves me. ἕικα δέ τοι παραείδειν, ἔιτε θεῷ, it behoves me to sing before thee as before a god; cf. however, no. 3; often absol., as Il. 1, 119; it takes the pers. in the dat., Il. 9, 70. Only Od. 22, 196, ὁς σε ἕικτε, seems to form an exception; supply, however, from the preceding passage, καταλέξασθαι; or it is constructed with an accus. and infin. οὐ σε ἕικτε, χακόν ὡς, διαδίσσισθαι, it does not become you to tremble like a coward, Il. 2, 190. 234; or with an infin. simply: οὐν ἕικι' ὄτρητικε, Il. 4, 286. The part. is often used as an adj. becoming, suitable, fitting, deserted. μῆθος ἕικότες, suitable speech, Od. 3, 124 (Voss: similar, i. e. to the discourse of Ulysses). ἕικότα καταλιξαι, Od. 4, 239. ἕικότι κεῖται ὀλέθρῳ, he lies in deserved death, i. e. he has his due punishment, Od. 1, 46; but εἴκνια ἀκοιτις, a fitting, i. e. dear spouse, Il. 9, 399. 3) to seem, to appear; only ἕικα δέ τοι παραείδειν, ἔιτε θεῷ, I seem to thee as to a god to sing, Od. 22, 348. (Thus Eu-stath. and Voss: thou hearest the song from me like a god.) In this signif. ἕικα is not elsewhere found in Homer, and therefore the former explanation seems preferable.

ἴσιο, ep. for οὖν, see οὖς.

ἴσιη, ep. for εἴης, see εἴημι.

ἴσιλπα, perf. see ἔιλπω.

ἴσον, ep. for ἦν, see εἴημι.

ἴσογα (ἴσγω), see ἔρδω.

ἴσορτή, ἥ, a feast, a festival, * Od. 20, 156. 21, 258.

ἴσες, ἔη, ἔόν, ep. for οῖς, η, οὔ, pron. posses. (from οὐ), his, her, mostly without the article; this is found but rarely connected with it to strengthen it. τὸν έόν τε Πόδαργον, Il. 23,

295; τὰ ἀ δόματα, Il. 15, 88. b) Strengthened by αὐτός: ἵνει αὐτοῦ χρέος, his own need, Od. 1, 409. (The hiatus is generally found with it, cf. Od. 2, 247.)

ἐπαγάλλομαι, mid. (ἀγάλλω), *to be proud of* any thing, *to glory in*, with dat. πολέμῳ, Il. 18, 91. †

ἐπαγγέλλω (ἀγγέλλω), aor. 1 ἐπήγγειλα, *to announce, to report, εἶπο*, Od. 4, 775. †

ἐπαγείρω (ἀγείρω), *to collect, to bring together*, with accus. Il. 1, 126. †

ἐπάγγη, see πήγνυμι.

ἐπαγλαιῖμαι, depon. mid. (ἀγλαιῖω), *to pride oneself in* any thing, *to glory in. οὐδέ* ἔ φημι δηρὸν ἐπαγλαιεῖσθαι (infin. fut.), I think he will not long exult in them, Il. 18, 133. †

ἐπάγω (ἄγω), aor. 2 ἐπήγαγο, *to lead to, to bring to*, with accus. λῖν, Il. 11, 480. ὡς ἐπάγοντες ἐπῆσαν, subaud. κύνας, as leading them they pressed on, i. e. as they pressed on to the chase, or absol. attacking, Od. 19, 446; metaph. *to induce, to cause*, in connection with πειθῶ, Od. 14, 392.

ἐπαείρω, ep. for ἐπάλειρω (ἀείρω), aor. 1 ἐπήειρα, *to raise*, with accus. κεφαλήν, Il. 10, 80; *to lift up upon, to lay upon*, with accus. and gen. of place; τινα ἀμάξων, upon the carriages, Il. 7, 426; κρατευτάον, § Il. 9, 214.

ἐπαθον, see πάσχω.

ἐπαγίζω (αἰγίς), *to blow strongly upon, to rush upon*, spoken of wind, Il. 2, 148. Od. 15, 293.

ἐπαινέω (αινέω), fut. ep. ἐπαινήσω (1 plur. ἐπαινέσωμεν, Il. 16, 443), aor. ἐπίρημα, *to praise, to approve, to pronounce good*; commonly absol., but also with accus. μῆθον, Il. 2, 335; and with dat. of the pers. Ἐκτορὶ, to agree with Hector, Il. 18, 312; and μῆθον τινι, h. Merc. 457.

ἐπαινός, ἡ, ὁ (αινός), *very frightful, very terrible*; only fem. ἐπαινή as epith. of *Proserpine*, Il. 9, 457. Od. 10, 491. 534. 11, 47. According to others euphemistic for ἐπαινετή, lauded, venerable. The first explanation, as a strengthening of αἰνή (δεινή), deserves the preference, cf. Voss on h. Demet. 1. Buitm. Lexil. II. p. 114, rejects ἐπαινή, and would read ἐπ' αἰνή, ἐπί being taken as an adv. [moreover, besides].

ἐπαισσω (ἀῖσσω), aor. 1 ἐπήξα, iterat. aor. ἐπαίξασκε, aor. 1 mid. ἐπηξάμην, *to rush on, to assail*, often absol.; spoken of the

wind, Il. 2, 146; comm. of battle. a) With gen. τινός, against any one, Il. 5, 263. 323; never in the Od. b) With dat. τινι: Κίηνη ἐπαίσσειν, to rush upon Circe, Od. 10, 295. 322; also with dat. instrum. ἔγχει, δουρὶ, Il. 5, 584; τινὶ μελῆσι, Od. 14, 281. 3) With accus. transit. *to attack, to fall upon, μόθον* ἵππων, Il. 7, 240. cf. 18, 159; τεῖχος, Il. 12, 308; Ἐκτορὶ, Il. 23, 64. II) Mid. *to move oneself quickly*; with gen. χειρες ὄμαρν, from the shoulders, Il. 23, 628. b) With accus. ἐπαισταθαι ἀεθλον, to rush upon the prize, Il. 23, 773.

ἐπαιτέω (αιτέω), optat. aor. ἐπαιτήσεις, *to ask for in addition, to demand further*, with accus. Il. 23, 593. †

ἐπαιτίος, ον (αιτία), *that is guilty, that is answerable, culpable*. οὐτὶ μοι ὑμμες ἐπαιτίοι, ye are not answerable to me, Il. 1, 335. †

ἐπακούω (ἀκούω), fut. ἐπακούσω and ἐπακούσομαι, h. Merc. 566; aor. ἐπήκουσα, ep. without augm. *to listen to, to hearken to*, comm. with accus. ἔπος, Il. 9, 100; spoken of Helios, πάντα, Il. 3, 277. Od. 11, 109; but also gen. βουλῆς, to hear the counsel, Il. 2, 143. h. Merc. 566.

ἐπακτήρη, ἥρος, ὁ (ἐπάγω), *that goes upon a chase, a hunter*, Od. 19, 435. ἄνδρες ἐπακτήρες, Il. 17, 135.

ἐπαλάσμαι, depon. pass. (ἀλάσμαι), aor. part. ἐπαληθεῖς, *to wander over, to wander through, to reach in wandering*; with accus. Κύπρον, to wander to Cyprus, Od. 4, 83. πόλλ' ἐπαληθεῖς, after a long wandering, * Od. 4, 81. 15, 176.

ἐπαλαστέω (ἀλαστίω), aor. 1 part. ἐπαλαστήσας, *to be displeased at, to be angry*, Od. 1, 252.

ἐπαλείψω (ἀλείψω), aor. ἐπήλειψα, *to anoint, to besmear, οἴνατα πᾶσιν*, * Od. 12, 47. 177. 200.

ἐπαλεῖξω (ἀλεῖω), fut. ἐπαλεῖσθω, *to ward off, to avert, to remove, τι τινι, any thing from any one*; Τρώεσσιν κακὸν ἥμαρ, Il. 20, 315. 2) *to aid, to assist, τινι, one*, Il. 8, 365. 11, 428. * Il.

ἐπαληθεῖς, see ἐπαλάσμαι.

ἐπαλλάσσω (ἀλλάσσω), aor. 1 ἐπαλλάξας, 1) *to exchange, to alternate*. 2) *to entwine, to connect*, Il. 13, 359. † ἕριδος κρατερῆς καὶ ὅμοιον πολέμου πεῖρας ἐπαλλάξατες ἐπ' ἀμφοτεροισι τάννοσσα, the snare or cord of terrible contention and common war they drew

alternately to both sides, i. e. they gave the victory now to the Trojans, now to the Greeks. The discourse is of Jupiter and Neptune, of whom the former aids the Trojans, the latter the Greeks. This explanation which Heyne gives, has the difficulty that Jupiter who knows nothing of the undertaking of Neptune, must be regarded as contending with him; cf. Spitzner and Köppen. Hence it is better with the ancients to explain ἐπαλλάξατες by συνάραγατες, συνδύσατες, to connect, to entwine, to bind together, and to understand it as indicating a continual, unceasing battle. Thus Damm: *pugnae finem connectentes, ad utroque intenderunt.* Köppen considers πειραὶ πολ. = πειραταὶ πολ., see πειραὶ, and translates: 'the issue of common war they stretched, alternating, over both,' cf. Il. 11, 336. 14, 389. [The metaphor seems more satisfactorily taken from a cord, tied in a knot, whose two ends are drawn in opposite directions to make the knot faster, cf. Jahrb. Jahn und Klötz, Marz 1843, p. 261.]

ἐπάλμενος, see ἀράλλομαι.

ἐπάλξις, ιος, ἡ (ἀλέω), a *breast-work, a parapet*, especially the battlements of the city walls, behind which the besieged fight, * Il. 12, 258. 22, 3.

'Επαλῆτης, αο, ὁ, a Lycian, slain by Patroclus, Il. 16, 415. ('Επιαλῆτης)

ἐπάλτο, see ἀράλλομαι.

ἐπαμάρμαναι, depon. mid. (ἀμάρω), aor. ἐπαμάρμαντο, to heap up, to heap together, εὐτήν (of leaves), Od. 5, 482. †

ἐπαμεῖβω (ἀμεῖβω), fut. ἐπαμείψω, 1) to exchange, to change, τείχεα τινι, arms with any one, Il. 6, 230. 2) Mid. to go alternately hither and thither, with accus. νικη ἐπαιμεῖται ἄνδρας, victory alternates amongst men, Il. 6, 339.

ἐπαμοιβαδίς, adv. (ἐπαμεῖβω), alternately, mutually, reciprocally. ἀλλιλουσιν ἔφιν ἐπαμοιβαδίς, they had grown mutually interlaced (the trees), Od. 5, 481. †

* ἐπαμοιβίος, ον = ep. ἐπαμοιβός. ἐπαμοιβαῖς ἔργα, things of exchange, barter, h. Merc. 516.

ἐπαμίττωρ, ορος, ὁ (ἀμύττωρ), a *helper, a protector*, Od. 16, 263. †

.παμέτρα (ἀμυνω), aor. 1 ἐπύμννα, infin. ἐπαμέτρει, to come to aid, to help, to assist, with dat. and absool. * Il. 6, 362. 8, 414.

ἐπανατίθημι (τίθημι), to lay upon, whence aor. 2 infin. ep. ἐπανθίμεναι (for imperat.) σωιδᾶς, shut the gates, Il. 21, 535. † Wolf after Aristarchus has here introduced ἐπανθίμεναι instead of the former ἐπ' ἄψ θεμεναι. ἐπανίστημι (ἰστημι), aor. 2 ἐπανίστημ, to cause to rise; intran. aor. 2 and perf. to rise in addition, Il. 2, 85. †

* ἐπαντιάω (ἀντίαω), to meet, to fall in with, h. Ap. 152, in aor. 1.

ἐπαοιδή, ἡ, ep. and Ion. for ἐπανθή, prop. a magic song; then, an incantation for staunching blood, Od. 19, 457. †

ἐπαπειλέω (ἀπειλέω), aor. 1 ἐπαπειλῆσαι, to threaten in addition, absool. Il. 14, 45; τινὶ τι, to threaten any thing to any one, Il. 1, 319; ἀπειλάς, Od. 13, 127.

ἐπαραρίσκω, poet. (ΑΡΩ), aor. 1 ἐπῆρσαι, perf. ἐπάρησα, Ion. for ἐπάρασα, 1) Trans. aor. 1, to attach to, to fasten to; θύρας σταθμῶν, to fix the doors to the posts, Il. 14, 167. 339. 2) Perf. and pluperf. intran. to be attached, to be infixed, κίλης ἐπερίπης, Il. 12, 456.

ἐπάρηγη, ἡ, Ion. for ἐπάρα (ἀρά), an interpretation, a curse, Il. 9, 456. †

ἐπαργίγω (ἀργίγω), infin. aor. 1 ἐφαργῆσαι, to help, to aid, τινὶ, Il. 24, 39. Od. 13, 391.

ἐπαρήρει, ἐπαρηρεῖς, see ἐπαραρίσκω.

ἐπαρκέω (ἀρκεω), aor. 1 ἐπήρκεσαι, to ward off, to avert, to remove, τινὶ τι, any thing from any one; ὅλεθρον τινὶ, Il. 2, 873; with accus. to hinder any thing, Od. 17, 568.

ἐπάροντρος, ον (ἀρουρα), living in the country, being a rustic, Od. 11, 489. †

ἐπαρτής, ἐς (ἀρτίω), equipped, ready, prepared, * Od. 8, 151. 14, 332.

* ἐπαρτίνω = ἐπαρτίνει, h. in Cer. 128, in mid.

ἐπαρτίνω (ἀρτίω), to attach to, to fasten, with accus. πάκτη, Od. 8, 447; metaph. πάκτη πακτοῦ, to prepare punishment for crime, Od. 3, 152. 2) Mid. to prepare for oneself, διπτόν, h. in Cer. 128.

ἐπάρχομαι, mid. (ἀρχω), aor. 2 ἐπαρχάμητο, prop. to begin in addition, in a religious signif.: to devote the first of a thing to the deity; always ἐπάρχεσθαι δετάσσειν, spoken of libation; according to Bultm. Lexil. I. p. 103, 'to pour out into the goblets for the purpose of libation,' so that in εἰτι the approach to each individual guest is indicated. Voss translates: 'to begin anew with goblets.'

The word διπάσσοντος may be explained more correctly, ‘into the goblets;’ hence, to pour ‘the first into the goblets’ (for libation), since the goblets were already in the hands of the guests; cf. Nitzsch ad Od. 7, 183; and Kuppen ad Il. 1, 471. 2) Generally, *to present, to offer*, with accus. *νίκταρα*, h. Ap. 125.

ἐπαρωγός, ὁ (ἀρωγός), *a helper, an aid*, Od. 11, 498. †

ἐπασκέω (ἀσκέω), perf. pass. *ἐπήσκημαι, to bor carefully in addition, to furnish with* ιγ thing, with dat. αὐλὴ ἐπήσκηται τούχῳ οὐ θρυγκώσι, the court is surrounded with a wall and battlements, Od. 17, 266. †

ἐπασσύτερος, η, ον (ἀσσόν), *near to each other, close upon one another, in quick succession*; sing. κῦμα ἐπασσύτερον ὄφνται, wave upon wave arose, Il. 4, 423; elsewhere plur. Il. 8, 277. Od. 16, 366.

ἴπαντλος, ὁ (αὐλὴ), *a stall for cattle, a pen, for the night*, Od. 23, 358. †

ἐπανρίσκω (ΑΤΡΩ), Hom. has of the mid. the pres. only, Il. 13, 733. Of the act. only aor. 2 subj. ἐπανήγη, infin. ἐπανρίσιν ep. ἐπανρίψειν, fut. mid. ἐπανρήσομαι, aor. ἐπανρόμην, from which 2 sing. subj. ἐπανύρηαι and ἐπανύγη, and 3 plur. ἐπανρίσωται, 1) Act. 1) *to take to oneself, to obtain, to procure, to partake, to enjoy, with gen. κτεατον*, Il. 18, 302. Od. 17, 81. b) Frequently spoken of missiles: *to touch, to graze, to injure, as it were tasting*, with accus. χρόα, Il. 11, 573. 13, 649. 15, 316; absol. Il. 11, 391; and with gen. μθον, to graze the stone, Il. 23, 340. II) Mid. 1) *to enjoy, to participate in, in a good and bad signif. with gen. νοον, to enjoy intelligence, i. e. to enjoy the fruit of it*, Il. 13, 733; βασιλῆς, to become acquainted with the (bad) king, Il. 1, 410. 15, 17; and absol. δῶν μην ἐπανρήσεσθαι, I think he will soon feel it, or reap the fruits of it, Il. 6, 353. b) With accus. *to receive, to draw upon oneself, κακὸν καὶ μεῖζον*, Od. 18, 107.

ἐπαρψόσω (ἀρψόν), aor. ἐπήρυτα, *to pour upon*, Od. 19, 388. †

ἐπεγείρω (γείρω), aor. sync. mid. ἐπέγρετο, part. ἐπεγρόμενος, 1) Act. *to awaken, to arouse*, with accus. Od. 22, 431. 2) Mid. *to wake up, to awake*, Il. 10, 124. 14, 256; only aor. sync.

ἐπέγρετο, see ἐπεγείρω.

ἐπέδραμον, see ἐπιτρέχω.

ἐπέρη, see ἐπειπι (εἰμι).

ἐπεῑ, ep. also ἐπεῑ (ἐπῑ), conj. used to indicate time and motive. 1) Of time: *as, when, after*, always spoken of the past, a) With the indicat. in asserting a fact, Il. 1, 57. 458. b) With the subj. when the declaration is conditional, comm. with ἀν or εἰς (ἐπεὶ ἀν, contr. ἐπίτη). ἐπεὶ ἀν σύ γε πότμον ἐπίσπες, when thou shalt have met thy fate. Without ἀν with subj. only Il. 15, 363. h. Ap. 158; conf. however Thiersch § 324, 4. c) With optat. when the declaration indicates a frequently recurring case, Il. 24, 14. The ep. ἀν or εἰς is added when there is a condition, or the discourse is oblique, Il. 9, 304. 19, 208. 24, 227; conf. Thiersch § 324, 8. 2) Of a ground or motive: *as, because, since, inasmuch as, quoniam*, ep. also ἐπεῑ, a) With indicat. Ἀν is added when the clause is conditional. ἐπεὶ οὐ κεν ἀνιδρωτι γέτελέσθη, since it would not have been accomplished, Il. 15, 228. b) In other cases the construction is as in no. 1. It can also often be translated by *for*, Il. 3, 214. Sometimes, especially in address, ἐπεῑ stands, where the protasis is wanting; we may supply, ‘I will tell thee,’ Il. 3, 59. Od. 1, 231. 3, 103; or, ‘let us fight,’ Il. 13, 68 (according to Voss, the apodosis is v. 73). 3) With other particles: ἐπεὶ φα, as soon as, since now. b) ἐπεὶ γε, since at least, since indeed. c) ἐπεὶ οὖν, since therefore, when therefore. d) ἐπεὶ περ, since indeed, since yet. ἐπεὶ οὖν is dissyllabic by synizesis, Od. 19, 314.

Ἐπιγεύς, ης, ὁ, son of Agacles, a Myrmidon, who on account of the slaughter of his uncle, was obliged to fly from Budeum to Peleus, and who went with Achilles to Troy. He was slain by Hector, Il. 16, 571 seq.

ἐπείγω, only pres. and imperf. 1) Act. *to press, to urge, to pursue closely*, with accus. Il. 12, 452; κεράδα, to press, to pursue a roe, Il. 10, 361; hence pass. ἐπείγεσθαι βελέσσων, to be pressed by weapons, Il. 5, 622. 13, 511, b) *to drive, to urge on*, spoken espec. of wind, Il. 15, 382; γῆτα, h. Ap. 408; and pass. Od. 13, 115; ἔρεμα, to move the oars, Od. 12, 205; hence, to *drive, to hasten, ἀνον*, Od. 15, 445. c) Intrans. *to press, to oppress*. ἀναγκή ἐπείγεται, Il. 6, 85; γῆτας, Il. 23, 623; cf. h. Ven. 231. II) Mid. *to urge for oneself, to hasten, γέμον*, Od. 2, 97. 19, 142. b) *to press oneself*, spoken of the wind; hence, *to hasten, to make haste*, with infin. Il. 2, 354. 6, 363.

Frequently the part. ἐπειγόμενος stands as an adj. *hastening, rapid, quick*, Il. 5, 902. c) With gen., hastening after any thing, *to long for, to desire, ὅδοῖο*, Od. 1, 309. 315. Ἀρης, Il. 19, 142; and with accus. and infin. θέλων, δύναι ἐπειγόμενος, wishing the sun might set, Od. 13, 30. (According to Butt. Lexil. I. p. 275, not a compound word.)

ἐπειδάν, conj. *as soon as, when*, Il. 13, 285. † Thiersch § 324. 1, rejects the word as not Homeric; and reads ἐπῆν δῆ.

ἐπειδὴ, conj. (*ἐπεὶ δῆ*), *since, as, when, after.* 1) Mostly with indicat., comm. with preterite: ἐπειδὴ πρῶτα, since first, when once, b) With subj. ἐπειδὴ—δαμάσσοται (for δαμάσσονται), Il. 11, 478. cf. Spitzner. 2) More rarely in assigning a reason, *since, because*, with indicat. Il. 14, 65. In addresses, without apodosis, Od. 3, 211. 14, 149, ἐπὶ has a lengthened, Il. 22, 379.)

ἐπείδον (εἰδὼν), defect. aor. 2 of ἔφοράω, *to look upon, to look at*, with accus. *Il. 22, 61; see ἔφορα.

ἐπειή, ep. for ἐπεὶ ή, always in the signif. *since, because*. According to Schol. Ven. ad Il. 1, 156, ἐπεὶ ή, would be more correct. This Thiersch § 324. 2, approves, and Spitzner has adopted it.

ἐπείη, optat. pres. of ἐπειμι (εἴμι).

ἐπεὶ κε, see ἐπει.

(ἐπείκω), obsol. pres. of ἐπέοικε, q. v.

ἐπειμι (εἴμι), imperf. ep. ἐπῆγεν and ἐπέγνη, plur. ἐπειμαν, fut. ep. ἐπέστομαι, *to be at, to be upon, to be over*, absol. Il. 5, 127. Od. 2, 344; with dat. loci, κάρη ἀμοσιν ἐπειή, may the head (no longer) remain on the shoulders, Il. 2, 259; with dat. of pers. οἰσιν ἐπειτι κράτος, h. Cer. 150. 2) Of time: *to be after, to be left behind*, Od. 4, 756.

ἐπειμι (εἴμι), 3 sing. imperf. ep. ἐπήγειν, 3 plur. ἐπῆγμαν, Od. 11, 233, and ἐπῆσαν, Od. 19, 445; fut. ἐπεισομαι, aor. 1 mid. ἐπεισαμένη, Il. 21, 424. 1) *to go to, to come upon, to approach*, with accus. ὑγρόν, *to go to the field*, Od. 23, 359; metaph. πρὸν μν καὶ γῆσες ἐπεισών, before old age comes upon her, Il. 1, 29. 2) Espec. in a hostile signif. *to rush upon, to attack, to fall upon*, with accus. Il. 11, 367; with dat. Il. 13, 482. 17, 741; and often without cases: ὁ ἐπών, the one attacking, Il. 5, 238; often ἐπ' ἄλλοισιν ὥντες, marching against each other, Il.

'Επειοί, ὁ, *the Epeans*, the oldest inhabit-

ants of Elia, who derived their name from Epeus, the son of Endymion, Il. 2, 619; cf. Paus. 5, 1. 2.

'Επειός, ὁ, *Epeus, son of Panopeus*, who with the aid of Minerva, constructed the wooden horse, Od. 8, 493. He vanquished Euryalus in boxing, at the funeral games of Patroclus, but in casting the iron ball was conquered by [Polypotes], Il. 23, 664, seq. 839.

ἐπεί—περ, conj. *since indeed*, with indicat. see ἐπει.

ἐπειτα, adv. (*ἐπὶ, εἴτα*), *thereafter, hereafter, afterwards, hereupon, thereupon, then*, marks 1) Primarily, the progress from one action to another in the narration. In future actions it signifies, *directly after*, Od. 2, 60; καὶ τότε ἐπειτα, and then at once, Il. 1, 426. It often follows πρῶτον, is connected with αὐτίκα, αὐτα; also ἐνθα ἐπειτα. Sometimes it stands pleonastically after a participle with a finite verb, Il. 14, 223. 2) It often forms in the epic language the apodosis, to render it emphatic: a) After a particle of time: ἐπειδὴ σφαῖρῃ πειρήσαντο, ὥσχεστην δὲ ἐπειτα, then they danced, Od. 8, 378; conf. Il. 18, 545. b) After a particle of doubt or condition: εἰ μὲν δὴ νῦν τοῦτο φίλον,—Ἐρμίαν μὲν ἐπειτα—ὅργινομεν, then will we send, Od. 1, 84. 2, 273; so also in hypothetical clauses with ὡς κε, Il. 1, 547. 2, 392. 3) *therefore (according to what you say), then.* a) In a question, Il. 9, 437. Od. 1, 65. b) In other clauses, Il. 15, 49. 18, 357.

ἐπεκέκλεγο, see ἐπικέλομαι.

ἐπεκέρασε, see ἐπικείω.

ἐπελαύνω (ἐλαίνω), aor. 1 ἐπήλασα, perf. pass. ἐπελήλαμαι, *to drive upon, to hammer out over*, spoken only of the working of metals χαλκόν, Il. 7, 223; of a shield: πολὺς ἐπελήλατο χαλκός, much brass was beaten out over it, Il. 13, 804. 17, 493.

ἐπελήλατο, see ἐπελαύνω.

ἐπεμβαίνω (βαίνω), part. perf. ep. ἐπεμβαίνων, *to go upon, perf. to stand upon, with gen. οὐδοῦ, upon the threshold*, Il. 9, 592. †

ἐπεγείκαι, see ἐπιφέρω.

ἐπενέμει, see ἐπενέμω.

ἐπενήροεν, see ἐπινήρεω.

ἐπενήροθε (ἐνήροθε), 3 sing. of an old ep. perf. with pres. signif. which is also used as imperf. *to be upon, to sit upon*, only four times: spoken of the head of Thersites, as im-

perf. ψεύθη ἐπενήνοθε λάχνη, thin woolly hair was upon it, Il. 2, 219; of a mantle: ἐπενήνοθε λάχνη, Il. 10, 134; as pres. with accus. οὐλα θεοὺς ἐπενήνοθεν αὐτὸν ἔοντας, such as adheres to the gods, Od. 8, 365. h. Ven. 62. (Buttm. Lexil. I. p. 268, from ἔπειθω or ἔνειθω, perf. with Att. redupl. ἔγγροδα, see Thiersch § 232.)

ἐπεντανύω, ep. form of ἐπεντίνω, to stretch upon, to extend upon, Od. 22, 467. †

ἐπεντίνω and ἐπεντίνω (ἔτινω), to equip, to put in order, ἵππους, to harness the horses, Il. 8, 374. Mid. to put oneself in order, to prepare oneself, ἀεθλα, for the contests, Od. 24, 89.

ἐπέοικα (ἔοικε), it is becoming, it is befitting, it is proper, with dat. pers. and infin. Il. 4, 341; or accus. with infin. Il. 1, 126. 10, 146. Ellipt. with accus. ὡν ἐπάσιχ' ἱστέηται πάντασσα (subaud. from the foregoing οὐ δενεθαί), which it is not becoming that an approaching suppliant should lack, Od. 6, 193. 14, 511. 2) it is agreeable, it pleases, Il. 9, 392.

ἐπέπιθμεν, see πειθω.

ἐπέπληγον, see πλήσσω.

ἐπέπλως, see ἐπιπλών.

ἐπεποίθει, see πειθω.

ἐπεπόνθει, see πάσχω.

ἐπέπταρε, see ἐπιπταίρω.

ἐπέπτατο, see ἐπιπτάμαι.

ἐπέπτυστο, see πυρθάνομαι.

ἐπερείδω (ἔρειδω), aor. 1 ἐπέρεισα, to stay upon, to lean upon, to thrust against, with accus. ἔγχος ἐς κεράνα, Il. 5, 856; absol. Il. 11, 235; metaph. ἦν ἀπίλεθρος, to apply prodigious power, Il. 7, 269. Od. 9, 538.

ἐπερέφω (ἔρεφω), to bring under roof, and generally, to build, in tmesis, ἐπὶ νηὸν ἔρεψα, Il. 1, 39. †

ἐπερέψωσατο, see ἐπιφύσωμαι.

ἐπερώνω (ἔρωνω), aor. ἐπέρψασα, ep. σσ, to draw to, to draw towards, θύρην κορώνη (with the ring), Od. 1, 144 (see κορώνη). ἐπὶ στίλην ἔρωσαντες, * Od. 12, 46.

ἐπέρχομαι (ἔρχομαι), fut. ἐπέλενομαι, aor. 2 ἐπῆλθον, ep. ἐπῆλνθον, perf. ἐπελήνθα, 1) to come to, to come on, to come near, to approach, with dat. Il. 12, 200; and absol. often indicating what was unexpected, Od. 9, 214; metaph. ἐπὶ κνίσας ἥλθε, darkness came on, Il. 11, 194. Ἀχαιοῖς ἐπῆλνθε νύξ, Il. 8, 488. 9, 474; τοῖσι ἐπῆλνθε ὑπνός, sleep came upon them, Od. 5, 472. 12, 311; with the accus. es-

pecially when it contains the idea of surprising or creeping upon insensibly; ἐπήλνθε μιν ἴντος, Od. 4, 793. 10, 31; and of the spears: cutting the spear pressed upon the neck, Il. 7, 262. 2) In a hostile signif. to rush against any one, to fall upon, to attack; without case, and with dat. Il. 5, 220. Spoken of lions: βουσιν, Il. 10, 485. 15, 630. 3) Of places: to pass through, to go through, like obire, with accus. ἄγκεα, to go through the valleys, Il. 18, 321. Od. 16, 27.

ἐπεσβολή, ἡ (ἔπος, βάλλω), words which one drops inconsiderately, prattle, loquacity, idle discourse. ἐπεσβολας ἀναφαίνειν, to exhibit idle prattle, Od. 4, 159 † (not from ἐπεισ, but from ἐπεια and βάλλειν).

ἐπεσβόλος, ον (βάλλω), uttering idle, foolish words (qui verba jacit); λωβητήρ (V. a troublesome prater), Il. 2, 275. † [Not to be explained by ἐπεια ἐκβάλλων, but by ἐπεισ βάλλων, i. e. ἰάπτω, verbis lacescens, thus Doederl. in Passow, and Jahrb. J. und K., p. 262.]

ἐπεσον, see πίπτω.

ἐπέσπον, see ἐφάπω.

ἐπέσσεται, see ἐπειμι (εἰμι).

ἐπέσσυται, see ἐπισεύω.

ἐπέστη, see ἐφάστημι.

ἐπέσχον, see ἐπέχω.

ἐπεγήσιος, ον (ἔτος), annual, lasting a year, καρπός, Od. 7, 118. †

ἐπεν, Ion. for ἐπον, see ἐπομαι.

ἐπενφημέω (εὐφημέω), aor. ἐπενφήμησα, to assent, to approve, to speak approvingly, Il. 1, 22. †

ἐπενχομαι, depon. mid. (εὐχομαι), fut. ἐπενζομαι, aor. 1 ἐπενζάμην, to pray, to supplicate a divinity, Θεοῖς, Λιτ, Il. 3, 350. Od. 14, 423. 2) to vaunt oneself, to boast, absol. and τινι, over any one, Il. 11, 431.

ἐπεργον, see ΦΕΝΙΖ.

ἐπεργαδον, see φράζω.

ἐπέχω (ἔχω), aor. 2 ἐπέσχον, part. ἐπισχών, aor. 2 mid. ἐπεσχόμην, ep. 3 plur. pluperf. ἐπώχαστο, q. v. 1) to hold on, to, upon, with dat. πόδας θρήνη, to put the feet upon the stool, Il. 14, 241. Od. 17, 410; hence: to hold out, to reach, to present, οἴνον, Il. 9, 489; μαξὸν παιδί, Il. 22, 83. 2) Intrana. to rush upon, to assail, τινι, Od. 19, 71. cf. Od. 22, 75. 3) to check, to restrain, to withhold, with accus. φίεθρα, Il. 21, 244; and θυμὸν ἐνιπῆς, to restrain the mind from rebuke, Od. 20, 266;

hence absol. to restrain oneself, to delay, *'Αντίγοος δ' ἔτ' ἐπέιχε*, Od. 21, 186. 4) to embrace, to occupy, to extend, with accus. ἐπὶ τὰ πύλεθρα, Il. 21, 407. ὁπόστον ἐπέσχε πῦρ, as far as the fire extended, Il. 23, 238. II) Mid. 1) to direct oneself to, to assail, like act. 2. Spoken of shooting with the bow, ἐπισχόμενος, aiming, Od. 22, 15. 2) Like act. 3, to restrain, to withhold, to hold up, with accus. ἑαῦταν πτύχας, h. Cer. 176.

ἐπίγιβολος, ον (βάλλω), that has attained any thing, partaking, possessing, with gen. σῆνος, ἐρετῶν, Od. 2, 319. †

ἐπίγιαγον, see ἐπάγω.

ἐπηγχεινίδες, αι, the long (far-reaching, V.) planks on the sides of a ship, which served to cover the ribs of the sides (*στριμίνες*) and extended from stem to stern. To prevent the pressure of water, Ulysses covers these planks with osier hurdles, (*φίτεσσι οίστινγισιν*), Od. 5, 253 seq. † (prob. from ἐνεγκεῖν = φέρειν, to extend oneself), see Nitzsch ad loc. and σταμίνη.

ἐπῆγεν, ep. for ἐπῆν, see ἐπειμι (εἰμι).

ἐπηγετανός, ον (ἔτος), 1) lasting a whole year, παρέχειν γάλα ἐπηγετανόν, to give milk the whole year, Od. 4, 89; πλυνοί, Od. 6, 86. 2) sufficient for a whole year, abundant, superfluous, Od. 18, 360. 8, 233. The neut. ἐπηγετανόν as adv. always in the year, Od. 7, 128; abundantly, in abundance, * Od. 7, 99. 10, 427.

ἐπῆγεν, see ἐπειμι (εἰμι).

ἐπῆλθον and ἐπήλνθον, see ἐπέρχομαι.

* ἐπηγνωσή, ḥ, enchantment, fascination, h. Cer. 218. 220. Merc. 37.

ἐπημοιβός, ον (ἀμειβώ), alternating, exchanging, corresponding; ὄχης, two bolts meeting each other, which from both sides of the door were fitted together, and held by a lock, see κλῆς, Il. 12, 456; χιτῶνες, clothes for a change, Od. 14, 513.

ἐπημύω, see ἡμύω.

ἐπῆν, conj. Hom. for ἐπάν, see ἐπει.

ἐπῆρεον, see ἐπαινέω.

ἐπηξα, see πήγνυμι.

ἐπηπύω (ἡπύω), to call to joyfully, to applaud, with dat. Il. 18, 502. †

ἐπηρατός, ον (ἔραω), beloved, lovely, charming, agreeable, spoken only of inanimate objects: δαις, Il. 9, 228; εἴματα, Od. 8, 366; commonly of regions of Ithaca, Od. 4, 606.

ἐπηρετμός, ον (ἔρετμός), at the oar, row-

ing, ἐταῖροι, Od. 2, 403. 2) furnished with oars, νῆες, * Od. 4, 559.

ἐπηρετής (ἔρεψω), covering over, standing over, overhanging, πέτραι, Od. 10, 131. 12, 59 κρημνοί, Il. 12, 54; [cf. Jahrbüch. Jahn und Klötz, p. 262.]

Ἐπήριτος, ḥ, (disputed), son of Aphidas, from Alybas, whom Ulysses pretended to be, Od. 24, 306.

ἐπῆρσε, see ἐπαραπλοκω.

ἐπῆσαν, see ἐπειμι (εἰμι).

ἐπητής, ον, ḥ (ἔπος), affable, humane, kind, benevolent, * Od. 13, 122. 18, 128.

ἐπήτομος, ον (ἢ τοιον), prop. close-woven, hence: thickly over, close together, compact, πυροῦ, Il. 18, 211; δράγματα ἐπήτομα πίπτον, the sheaves fell close together, Il. 18, 552. 2) Of time: in quick succession, * Il. 19, 226.

ἐπητής, νός, ḥ (ἐπητής), friendly address, and gener. kindness, benevolence, Od. 21, 306. †

ἐπί, 1) Prepos. with gen. dat. and accus. Ground signif. at, upon, in manifold relations.

A) With gen. a) To mark rest in a place: on, upon, in, at, near, especially with verbs of existence, rest, etc.: ἐπὶ μελίης ἔρεισθεις, Il. 22, 225; and without a verb: ἐπὶ ὕδωρ, ἐπὶ ἄγρου, ἐπὶ κρατὸς λιμένος, at the head of, Od. 13, 102; metaph. ἐπὶ ξυροῦ ἀκμῆς, Il. 10, 173; ἐπὶ ἀκμῇ. b) To mark motion to an object, with verbs of motion: ἐρύειν νῆα ἐπὶ ἡπελείοι, upon the land, Il. 1, 485; βαλειν ἐπὶ νῆος. 2)

Spoken of the time in or during which any thing happens. ἐπὶ εἰρήνης, in time of peace, Il. 2, 797; ἐπὶ προτέρων ἀνθρώπων, Il. 5, 637.

3) To mark manner, cause, etc.: only σιγῇ ἐφ ἴμειων, in silence by yourselves, i. e. for yourselves, Il. 7, 195. B) With dative, 1) Spoken of place: a) To mark rest upon, at or by an object: ἐπὶ χθονι, on the earth, Il. 1, 88: ἐπὶ τινι καθησθαι, to sit by any one, Od. 2, 369; ἐπ' ἔργῳ, at the work, Od. 16, 111; also spoken of a conjunction, or concomitancy of things: ἐφ' ἔλκεις ἔλκος ἀρέσθαι, wound upon wound, Il. 14, 130. cf. Od. 7, 120; ἐπὶ τῇσι, in addition to these, Il. 9, 639; ἐπὶ τοῖς, to this, i. e. besides this, Od. 3, 113; ταχὺς ἔστε θίειν ἐπὶ εἰδεῖ, together with, i. e. besides his beauty, Od. 7, 126. 17, 308. Hence also spoken of succession in time and place. ἐπὶ τῷδε ἀνίστη, with, i. e. after him, Il. 7, 163.

b) To mark motion to any thing, with verbs of motion, and that in a hostile signif.: upon, against, Il. 1, 382. 3, 15. 2) Of time: ἐπὶ

τυχτί, by night, Il. 8, 529; ἐπ' ἥματι τῷδε, on this day, Il. 13, 234; but ἐπ' ἥματι, by day, Od. 2, 284. 3) Of manner, cause, etc.: a) To mark design, purpose: ἐπὶ δόρπῳ, for supper, Od. 18, 44; ἐπὶ χάρημη, Il. 13, 104; ἐπὶ Πατρόκλῳ for Patroclus, Il. 23, 776; νῦν ἐπὶ κτεάτος λεπίσθαι, to leave a son for his treasures [i. e. to inherit them], Il. 5, 154. b) To mark the ground or motive: about, at, for, on account of; γελᾶν ἐπὶ τινι, Il. 2, 270; μόγετι, πάσχειν ἐπὶ τινι, Il. 1, 162. 9, 492. c) To mark the price, or generally, the condition: for; ἐπὶ τινι ἀθλένειν, Il. 23, 274; ἐπὶ μισθῷ for hire, ἐπὶ δώροις, for presents, Il. 9, 162. C) With accus. 1) Of place: a) To mark direction or motion to an object: to, towards, against; ἐπὶ τῆς ἔρχεσθαι, ξέσθαι ἐπὶ ἄφεται, Od. 12, 171. b) To mark motion upon or over, or an extension or spreading out upon: πλεῖς ἐπὶ οἴνοπα πόντοι, Od. 1, 183. cf. 2, 370; ἐπὶ δύοις κατεῖ πέλεθρα, Od. 11, 577; ἐπὶ γαῖαν, per terram, Od. 4, 417. cf. Od. 1, 299; ἐπὶ δεξιά, ἐπὶ ἀριστερά, to the right, to the left. 2) Of time: a) In marking the limit: ἐπὶ ἡῶ, till morning, Od. 7, 288. b) To mark continuance: for, during; ἐφ' ἥμισαν, Il. 2, 299; ἐπὶ δηρόν, for a long time, Il. 9, 415. In like manner to mark the measure: ὅσον ἐπι, as far as, Il. 2, 616; ἐπὶ ἥμισον πάσης, to the half of the entire ship, Od. 13, 114. 3) Of manner, cause, etc.: a) To mark design or purpose: ἐπὶ βούν ἵτω, for an ox, i. e. to fetch him, Od. 3, 421; στέλλειν ἐπὶ ἀγγελῆι, on an embassy, Il. 4, 384; more rarely spoken of persons: ἐπ' Ὀδυσσῆα ιέναι, Od. 5, 149. b) To mark conformity: ἐπὶ στάθμη, by the line, Od. 5, 245; ἐπὶ ἴστα, Il. 12, 436. c) To mark a respect in which any thing is true; ἀφιστοι πάσαν ἐπ' ἴσθιν, in every attack, Il. 6, 79. II) As an adv. often found in Hom. in the signif. then, moreover, besides, thereupon, etc. Il. 1, 458. 5, 705. Od. 3, 164. 285. It must often be connected with the verb. III) In composition with a verb it sometimes has the local significations of the adv. and sometimes it denotes a consequence in time, an accession, etc.

ἴμ, in anastrophe. 1) for ἐπι, when it follows the governed word. 2) for ἔχεσθαι, it is present, it is there, there is, thou art, Od. 14, 92; comm. with dat. Il. 1, 515. Od. 11, 307. Also with infin. following, οὐδὲ ἔμινε,—ἀφήσας ἄπο οἰκου ἀμύναι, there is no man to avert the evil from the house, Od. 2, 59.

ἐπιάλλω (ἴάλλω), aor. 1 ἐπέκλα, to send to, to cast upon, to lead or bring to, τι τινι; οἵρος Κῆρας τινι, Od. 2, 316; ἐπέκλει τάδε ἔργα, he has brought about these things, * Od. 22, 49. ἐπιάλμενος, see ἐφάλλομαι.

ἐπιαγόδων, poet. for ἐφανδάνω, q. v.

ἐπίανω, another reading for ἐγλαυειν, Od. 15, 557.

ἐπιάχω, poet. (ἴάχω), to call to, to shout aloud to, to cheer, to applaud with shouts, Il. 7, 403. 13, 822. 2) Generally, to cry out, * Il. 5, 860. 14, 148 (only pres. and imperf.)

ἐπιβάθρος, τό (βαθρός), the passage-money, the price paid by a passenger (ἐπιβάτης) on ship-board, Od. 15, 449. †

ἐπιβαίνω (βαίνω), fut. ἐπιβήσω, aor. 1 ἐπέβησα, aor. 2 ἐπέβην, infin. ep. ἐπιβήμεναι, fut. mid. ἐπεβήσομαι, aor. 1 mid. ἐπεβήσαμην (only the ep. form ἐπεβήσετο, ἐπεβήσεο), 1) Intrans. to mount, to ascend, to step upon or into. a) With gen. ἵππων, δίρρον, Il. 5, 46; 8, 44; πύργων, τεῖν, etc. again: προσσάσων, to mount the battlements, Il. 12, 444; γαῖης, to disembark, Od. 12, 282; metaph. of a corpse, to be laid upon the funeral pile, Il. 4, 99. b) to go to, to reach, with gen. πόλης, to the city, Il. 16, 396; with accus. rarely; Πιερίην ἐπιβάσσα, away over Pieria, [not to P.] Il. 14, 226. Od. 5, 50; often metaph. ἀναιδίης, to devote oneself to impudence, Od. 22, 424. ἐνφροσύνης, Od. 23, 52; τέχνης, to try art, h. Merc. 166, 485. 2) Transit. only fut. and aor. 1 act to cause to mount, to cause to ascend; τινὰ ἵππων, upon the chariot, Il. 8, 129; hence: to lead to, to place upon, to bring to, πολλοὺς πυρῆς, Il. 9, 546; τινὰ πάτρης, to send one to his country, Od. 7, 223; metaph. εὐκλείης, σαυφροσύνης, to elevate any one to renown, to bring one to understanding, Il. 8, 285. Od. 23, 13.

ἐπιβάλλω (βάλλω), aor. 2 act. ἐπέβαλον, aor. 2 mid. ἐπεβάλλομην, 1) Act. to cast upon, to lay upon, with accus. Il. 11, 846; ἐπιβάλλειν ἱμάσθιν subaud. ἵπποις, to give the horses the lash, Od. 6, 320. b) Intrans. to cast oneself upon, to go to; η δὲ Θεὸς ἐπέβαλλε, the ship sailed to Phœnix, Od. 15, 297; h. Ap. 427. 2) Mid. to cast upon for oneself, κλέψοντο, Od. 14, 209. b) to cast oneself upon a thing, to fall upon it, to seek or strive after, with gen. ἑράσσων, Il. 6, 68.

ἐπιβάσκω (βάσκω), poet. form of ἐπιβαίνω, with transit. signif.: κανάν ἐπιβαστίποντος

Ἀχαιῶν, to bring the sons of the Achaians into misfortunes, Il. 2, 234. †

ἐπιβήμεναι, see *ἐπιβάλναι*.

ἐπιβήτωρ, ορος, ὁ, one that mounts, ὑπνον, Od. 18, 263. 2) a leaper (spoken of the boar), * Od. 11, 131.

ἐπιβλής, ἥτος, ἐ (ἐπιβάλλω), prop. that which is thrust forward; a bolt or bar, for fastening the door, Il. 24, 453. †

ἐπιβόάω (βοάω), only fut. mid. *ἐπιβάσσωμαι*, Ion. for *ἐπιβάσσομαι*, to cry to. 2) Mid. to call upon, to call to for aid, with accus. θεούς, Il. 10, 463. Od. 1, 378.

* *ἐπιβάσκομαι (βόσκω)*, to pasture upon, to feed upon, τινι, Batr. 54.

ἐπιβουκόλος, ὁ (βουκόλος), a herdsman, always with βοῶν, * Od. 3, 422.

ἐπιβρέμω (βρέμω), to roar against, to rush upon, to kindle with a roaring sound, πῦρ, Il. 17, 739. †

ἐπιβρέθω (βρέθω), aor. 1 *ἐπέβρισα*, to fall heavily upon. ὅτι *ἐπιβρίσῃ Διὸς ὄμβρος*, when the rain of Jupiter falls violently, Il. 5, 91. 2) Metaph. to press upon, Il. 7, 343. 12, 414; in a good sense: ὅππότες Διὸς ὄφαι *ἐπιβρέσσαι* ὑπερθερ, when the hours of Jupiter from above load with fruit, Od. 24, 344.

ἐπιβωσόμεθα, see *ἐπιβάσσομαι*.

ἐπιβώτωρ, ορος, ὁ (βάτωρ), a shepherd, perhaps chief-shepherd, μήλων, Od. 13, 222. †

ἐπιγόνουπέω, ep. for *ἐπιδουτίων*, to make a noise upon or over, to utter sounds around; to this is referred: *ἐπὶ δ' ἔγδουτησαν*, Il. 11, 45.

ἐπιγύρωμαι (γύρωμαι), to arise again, to come again, spoken of time, Il. 6, 148. 2) to reach; οὐσος ἐπὶ δουρὸς ἐφατὴ γύρνεται, * Il. 15, 358.

ἐπιγυρώσκω (γυρώσκω), aor. 2 *ἐπέγυρος*, subj. 3 plur. ep. *ἐπιγύρωσι* for *ἐπιγύρων*, optat. *ἐπιγύροι*, to recognize, to know again, with accus. Od. 24, 217. 2) to become acquainted with, to learn, to see, *Od. 18, 30.

* *ἐπιγυραπτός, ἡ, ὡν, bent, curved, twisted*, h. Ven. 87.

ἐπιγύρωπτω (γύρωπτω), aor. *ἐπέγυραμψα*, to curve, to bend around, to twist, with accus. δόρν, Il. 21, 178; metaph. to influence, to bring over, to persuade, τινά, Il. 2, 14; κῆρ, Il. 1, 589; νοον τοθλέν, to persuade the minds of the brave, * Il. 9, 514.

ἐπιγυροίη, see *ἐπιγύρωσκειν*.

ἐπιγυρώσι, see *ἐπιγύρωσκειν*.

ἐπιγονής, ἴδος, ἡ (γόνον), the part above the knee, the thigh. *μεγάλην ἐπιγονίδα θέτο*, should form for himself a bulky thigh, * Od. 17, 225.

ἐπιγραβδήρ, adv. (*ἐπιγράφω*), grazing, scratching upon, Il. 21, 166. †

ἐπιγράφω (γράφω), aor. 1 *ἐπέγραψα*, to graze or scratch upon the surface, with accus. χρόα, Il. 4, 139; with double accus. τρεῖς ταρσού, to graze one on the sole of the foot, Il. 11, 388; hence 2) *ἐπιγράψειν* αλῆρον, to mark a lot (by scratching upon it), Il. 7, 187. (It is = *σημαντισθαι*, v. 175; the idea of writing is inadmissible.)

* *ἐπιδαίομαι*, depon. mid. (*δαίω*), to communicate, to give; ὄφον, to take an oath, h. Merc. 383; [Herm. prefers *ἐπιδώσομαι* ὄφον.]

'*Ἐπίδαυρος, ἡ*, a city in Argolis, on the Saronic gulf with a temple of *Ἄσκλαπιος*, now *Pidauro*, Il. 2, 561.

ἐπιδέδρομε, see *ἐπιτρέξω*.

ἐπιδέξιος, ον (δεξίος), prop. on the right, only neut. plur. *ἐπιδέξια*, as adv. on the right. ὄφρυσθεὶς ἐξεῖης *ἐπιδέξια*, rise in order to the right, i. e. to the right beginning from him who occupies the seat of honor, at the mixing vessel, Od. 21, 141; see Buttm. Lexil. I. p. 175. This direction was regarded as propitious, see *δεξίος*; hence ἀστράπτων *ἐπιδέξια*, lightning on the right, (a sign of prosperity promised by the deity,) Il. 2, 353.

ἐπιδενής, ἐς, poet. for *ἐπιδενής*, needy, wanting, with gen. δαιτὸς ἔσσης οὐν ἐπιδενεῖς, sc. έσμεν, we lack not a common meal, Il. 9, 225. ἄλλης λώβης οὐκ ἐπιδενεῖς, sc. έστι, ye need no other wrong, Il. 13, 622; absol. ὃς καὶ ἐπιδενής, sc. ἡ, who is needy, poor, Il. 5, 481. 2) inferior, defective, with gen. βίης, in power, Od. 21, 185; with double gen. βίης ἐπιδενέες εἰμέν 'Οδυσσῆος, we are inferior in strength to Ulysses, Od. 21, 253; the neut. as adv. *ἐπιδενεῖς* ἔχειν δίκης, to lack justice, Il. 19, 180.

ἐπιδένομαι, depon. mid. (*δενόμαι*), to fail in, to want, with gen. χρυσοῦ, Il. 2, 229; τούτων, Od. 15, 371. 2) to be inferior, to be weaker, with gen. μάχης, Il. 23, 670; also with gen. of the pera.: πολλὸν κακῶν ἐπιδένεις, thou art much inferior to them, Il. 5, 636; and with double gen. μάχης 'Αχαιῶν, in battle to the Greeks, Il. 24, 385.

ἐπιδημεύειν (*δημεύειν*), poet. for *ἐπιδημεῖν*, to

abide in the country, to be at home, Od. 16, 28. †

ἐπιδήμιος, ον (δῆμος), among the people, internal, domestic, πόλεμος, Il. 9, 64. b) at home, present, Od. 1, 194.

ἐπιδίωμει (δίδωμι), fut. ἐπιδώσω, aor. 1 ἐπιδώσα, infin. aor. 2 ἐπιδῶνται, to give in addition, to add to, τι τινί, Il. 23, 559; to give as a dowry, θυγατρὶ μείλιο, Il. 9, 148, 290. 2) Mid. to take thereto for oneself, only ἐπιδώμεθα θεούς, let us take the gods to it, (viz. as witnesses, supply from v. 255, μαρτύρους,) Il. 22, 254. (Schol. μαρτύρους ποιησαμέθα.) The derivation from ἰδέσθαι is improbable, although Voss follows it: 'let us look up to the gods.'

ἐπιδίνειν (δίνειν), aor. part. ἐπιδίνησας, part. aor. pass. ἐπιδινθείεις, 1) Act. to turn about, to whirl around in order to cast, with accus. Il. 3, 378, 7, 269. Pass. to fly around in a circle, spoken of an eagle, Od. 2, 151. 2) Mid. to revolve any thing by oneself; metaph. έμοι τόδε θυμός πόλλ' ἐπιδινεῖται, my mind often revolved this, i. e. considered it thoroughly, Od. 20, 218.

ἐπιδίφριας, ἄδος, ἡ (δίφρος), the upper rim of the chariot-seat = ἄρτνε, Il. 10, 475. †

*ἐπιδίφριος, ον (δίφρος), lying upon the chariot-seat, being upon the chariot-seat. δῶρα ἐπιδίφρια τιθέναι, to lay the presents upon the chariot-seat, * Od. 15, 51. 75.*

ἐπιδραμεῖν, ἐπιδραμέτην, see ἐπιτρέχω.

ἐπιδρομος, ον (ἐπιδραμεῖν), prop. whither one can run, accessible, exposed to attack; τεῖχος, a wall easily stormed, Il. 6, 434. †

ἐπιδύον (δύειν), aor. 2 ἐπιδύναι, to set upon, only in tmesis. μὴ πών εἰ τὸ ήδειον δύναι, Il. 2, 413. †

ἐπιδώμεθα, see ἐπιδίωμει.

ἐπιεικέλος, ον (εἰκελος), similar, resembling, τινί, always with ἀθάνατοισιν and θεοῖς, Il. 4, 394, and Od. 15, 414.

ἐπιεικής, ἐς (εἴκα), 1) suitable, becoming, fitting, proper. τύμβος ἐπιεικῆς τοῖος, a mound such as is fitting, Il. 23, 246. Often the neut. either absol. ὡς ἐπιεικές, as is fitting, Il. 8, 431; or with infin. ὥν κ' ἐπιεικές ἀκούειν, which (μῦθος) it is suitable to hear, Il. 1, 547. cf. Od. 2, 207.

ἐπιεικτός, ἡ, ὁν (εἴκω), yielding, giving way; always with a negat. μήρος οὐκ ἐπιεικτός, unyielding spirit, Il. 5, 892; σθίρος, invincible strength, Il. 8, 32; πίνθος, un-

ceasing grief, Il. 16, 549; hence 2) [With negat.] *intolerable, evil, like σχέτλιος. ἔργα οὐκ ἐπιεικτά, Od. 8, 307.* The explanation 'not yielding,' i. e. having permanence, seems against the Hom. usus loquendi; cf. Nitzsch ad Od. 8, 307.

ἐπιειμένος, η, ον, see ἐπιέννυμι.

ἐπιεισομαι, see ἐπιειμι (εἰμι).

ἐπιειλπομαι, depon. mid. only pres. (ἔλπω), to hope, with infin. Il. 1, 545; with accus. Od. 21, 126.

ἐπιέννυμι, poet. for ἐφέννυμι (έννυμι), aor. 1 ἐπένσσα, part. pass. ἐπιειμένος, 1) to put on, to clothe, to put over; with accus. χλαῖναν, to lay over, Od. 20, 143; metaph. in the part. perf. ἐπιειμένος, clothed with; with accus. ἐπιειμένος ἀναιδέσσην, clothed with impudence, Il. 1, 149; ἀλεήν, with power, Il. 7, 164. Od. 9, 214. 2) Mid. to clothe oneself with, νερπάλην, Il. 14, 350; only in tmesis.

ἐπιξάρελος, ον, vehement, violent; χόλος, Il. 9, 525; and the adv. ἐπιξάρελῶς, vehemently, exceedingly, Il. 9, 516. Od. 6, 330. (The deriv. is uncertain; according to Apoll. from ζα and ὅρίλλειν.)

ἐπίηλε, see ἐπιαίλλω.

*ἐπίηρα, only twice, in the phrase ἐπίηρα φίρειν τινί, to be favorable to any one, to render oneself agreeable, to show kindness, * Il. 1, 572, 578. Wolf. (Buttm. Lexil. I. p. 152, supposes a tmesis, and writes separately, ἐπὶ ήρα, cf. ἡρα.)*

ἐπίήραος, ον (ἄρω), agreeable, welcome, with dat. Od. 19, 343. †

**ἐπίηρος, ον, agreeable, grateful, Frag. h. 58. †*

ἐπιθαρσένω (θαρσόνω), to inspirit; to encourage, to embolden, any one, with accus. Il. 4, 183. †

ἐπιθεῖτε, see ἐπιτιθημι.

ἐπιθῆμα, τό, ep. for ἐπιθέμα, that which is placed upon any thing, a cover, a lid, Il. 24, 226. †

ἐπιθρεῖας, see ἐπιτρέχω.

*ἐπιθρώσκω (θρώσκω), to leap upon; with gen. ηρός, the ship, Il. 8, 515; with the dat. τύμβῳ, upon the grave (by way of insult), Il. 4, 177; without cases: τόσσον ἐπιθρώσκουσι, so far they leap (spoken of horses), * Il. 5, 772.*

ἐπιθένω (θένω), aor. part. ἐπιθένσας, 1) to rush upon, to attack, Il. 18, 175. Od. 16, 297. 2) to desire earnestly, h. Merc. 475. (Some

derive it from ἴθνε, but this has always short *v*; in both cases the *v* is long; and *i* is long by its position in the arsis.)

*ἐπιστωρ, ὄφος, ὁ, ἡ (ἴστωρ), *acquainted with, experienced in*; with gen. μεγάλων ἔργων (*peritum, i. e. auctorem magnorum factorum*, Damm), Od. 21, 26. †

*ἐπικαίω (καίω), *to kindle upon, to light, πῦρ*, h. Ap. 491; in tmesis, Il. 22, 170.

*ἐπικαμπύλος, οὐ (καμπύλος), *curved, bent*, h. Merc. 90.

ἐπίκαιρ, adv. *on the head*, a different reading for ἐπὶ κάρ, Il. 16, 392; see κάρ.

ἐπικάρδιος, η, οὐ (ἐπικάρ), prop. *head foremost, stooping forward*. οἱ νῆσες ἐφέροι ἐπικάρτιαι, the ships were borne forward with depressed prow (Voss, ‘with depressed masts’), Od. 9, 70 (according to Schol. ‘careening, oblique, inclined’).

Ἐπικάστη, ί, in the tragic poets Ἰοχάστη, daughter of Menoceus, and wife of king Laius of Thebes, to whom she bore Oedipus. After he had ignorantly slain his father and solved the riddle of the Sphinx, he received as a prize his mother for a wife. When she discovered her relationship to him, she put an end to her life by hanging, Od. 11, 271.

ἐπίκειμαι, depon. mid. (κείμαι), fut. ἐπίκειναι, *to lie upon; spoken of doors, to be joined to*, Od. 6, 19; metaph. ἐπίκειστ̄ ἀνάγκη, *force will overpower*, Il. 6, 458.

ἐπίκειόν (κείω), aor. 1 ep. ἐπίκειρα, *to shear off, to cut off; φάλαγγας, to cut down the squadrons, i. e. to penetrate*, Il. 16, 394. 2) Metaph. *to hinder, to render void; μῆδα,* *Il. 15, 467. 16, 120.

ἐπίκειλαδέω, poet. (κειλάδεω), *to cry out to, to cheer, to applaud*, only in tmesis. ἐπὶ δὲ Τρῶς κελάδησαν, *Il. 8, 542. 18, 310.

ἐπίκειλω, poet. (κιλέω), aor. 1 ἐπίκεισται, 1) *to impel, to run into*, spoken only of ships; νῆσος, *to run ships to the shore*, Od. 9, 148. 2) Without accus. intrans. *to land, to lie on the strand*, Od. 9, 138; and of the ship, ἡ ἡπίρηψις κειλών, *the ship run upon the land*, *Od. 13, 114.

ἐπίκειλομαι, depon. mid. poet. (κιλομαι), aor. 2 ep. ἐπίκειλομαι, *to call to, with accus. Ερωτής*, Il. 9, 454. †

ἐπίκεινται (κεράννυμι), aor. 1 infin. ἐπικέιμαι, ep. for ἐπικείμαι, *to mingle with*. 2) *to mingle again; εὖν, to mix wine again*, Od. 7, 164. †

ἐπικερομέω (κερομίω), *to insult, to mock, to deride*; only in the part. with προσέρχης, Il. 16, 744. Od. 22, 194. 2) In a milder signif. *to jest with, to banter*, Il. 24, 649.

ἐπικεύθω (κεύθω), fut. ἐπικεύσω, *to conceal, to hide, often with the negat.*, Il. 8, 821; μῆθον, Od. 4, 744.

ἐπικίνημι, ep. (κίνημι, poet. form of σκαδάννυμι), pres. and imperf. mid. *to strew over, to sprinkle upon*. 2) *to spread itself upon, to diffuse itself*; with accus. ὑδωρ ἐπικίνεται πάντα, *the water spreads itself over the land*, Il. 2, 850; spoken of the morning light, *Il. 7, 451. 458.

ἐπικλείω, poet. (κλείω), *to praise, to celebrate, with accus. αἰολῆρ*, Od. 1, 351. † Or, with Nitzsch, *to accompany with applause*. [The var. lec. ἐπικλένεται is to be preferred according to Nägelsbach, ad Il. p. 230.]

Ἐπικλῆς, ης, ὁ, *an ally of the Trojans, from Lycia, slain by Telamonian Ajax*, Il. 12, 378.

ἐπίκλητος, ιος, ή (ἐπικλέω), *an appellation, a surname*; only accus. abso. with the surname. τὸν ἐπίκλητον Καρυάτηρ κίλητον, Il. 7, 138. Λοτινάτης, οὐ Τρῶς ἐπίκλητος καλίουσι, Il. 22, 506. Od. 5, 273. h. Ap. 366.

ἐπίκλιτο (κλίω), perf. pass. ἐπικλίμαται, *to lean upon; pass. to be inclined*. οὐδὲ ἐπικλιμένας σανίδας, *he found not the doors inclined, i. e. shut*, Il. 12, 121. †

ἐπίκλοτος, οὐ (κλέπτω), *thievish, cunning, crafty, deceptive*, Od. 11, 364. 13, 291; also with gen. μύθων, *crafty in words*, Il. 22, 281; τόξον, *dexterous with the bow*, Od. 21, 397.

*ἐπικλίνω (κλύω), *to inundate, to sprinkle*, pass. κύματι, Batr. 69.

ἐπίκλινο (κλύω), *to listen to, to understand*, with accus. Il. 23, 652; with gen. Od. 5, 150.

ἐπικλεύθω (κλεύθω), fut. ἐπικλεύσω, aor. 1 act. ἐπικλεύσαι, aor. 1 mid. ἐπικλεύσάρην, 1) *to spin*; only metaph.; prop. spoken of the Parcae, who spin for every one his fate; then gener. of the gods, *to impart, to allot, to assign, τι ταῖς; τοῖς ἀλβοῖς*, Od. 3, 208. 16, 64. ὥς τε Κρονίος ὄλμεν ἐπικλεύσαι γαμιστὴ το γεννώμεν τε, *to whom the son of Saturn in his marriage and birth shall allot happiness*, Od. 4, 208 (Eustath. reads instead of the fut. ἐπικλεύση, with more propriety). 2) Mid. as depon. spoken of the gods, *to suspend; ἀλ-*

Θρον ἀνθρώποις, destruction over men, Od. 20, 579; οἵζειν, O.l. 20, 196; and with infin. instead of accus. to allot, to grant; οἰκόνδε νέσσθαι, Od. 1, 17, and ζάειν, Il. 24, 525 (in the Il. only once).

ἐπικόπτω (*κόπτω*), fut. ἐπικόψω, to strike upon from above; βοῦν, to strike upon the neck of the ox in order to kill it, to slay the ox, Od. 3, 443. †

ἐπικουρέω (*κούρος*), fut. ἐπικουρήσω, to help, to aid, absol. Il. 5, 614. †

ἐπικουρός, or (*κούρος*), helping, aiding; only as substant. a helper, an assistant; spoken of Mars, βροτῶν, h. 7, 9; and as fem., Il. 21, 431. The plur. often used of the allies of the Trojans, Il. 2, 130. 815. Hom. calls them frequently τηλεκλητοί, * Il. 9, 233.

ἐπικραίνω, ep. lengthened ἐπικραίνων (*κραίω*), aor. 1 ἐπέκρηνα, ep. ἐπεκρήνω, operat. ἐπικρῆνε, imperat. ἐπικρήνο, 1) to finish, to fulfil, to accomplish, to grant, τινι τι; ἐπικρήνο, Il. 1, 455; ἀφήνειν, Il. 15, 599; and absol. οὐ σφιν ἐπεκραίνειν, he did not grant it to them, Il. 3, 302. 2) to rule, to govern, Θεούς, where Hermann would substitute οἴμους, h. Merc. 531 (from ἐπικράνω, only ἐπικρήνει, Il. 15, 599, and pres. h. Merc. l. c.).

ἐπικρατέω (*κρατίω*), to hold the rule, to command, to govern, with dat. νήσσουν, Il. 10, 214, and absol. Od. 17, 320. 2) to have the mastery, to be victorious, to conquer, Il. 14, 98.

ἐπικρατέως, adv. (*ἐπικρατῆς*), with great force, with might, * Il. 16, 81, 23, 863.

* ἐπικρέμαμαι, depon. mid. (*κρέμαμαι*), to hang upon, to hang over, to impend. πέτην ἐπικρέμεται, h. in Ap. 284.

ἐπικρήνων, ep. see ἐπικραίνω.

ἐπικρήνει, see ἐπικραίνω.

ἐπικρήναι, see ἐπικραίνωνται.

ἐπίκριον, τό (*κρίων*), a scilicet yard, * Od. 5, 254. 318.

ἀπικρέω (*κρέω*), aor. ἀπάνυρσα, to fall upon any thing; to this is assigned ἐπὶ σύμματι κήρατα, Il. 3, 23; see κήρια.

ἐπιλάμπω (*λάμπω*), aor. 1 ἐπιλάμψα, to shine upon. ἡλίος ἐπέλαμψε, the sun shone theron, Il. 17, 650. † h. Merc. 141.

ἐπιλαυθάνω and ἐπιλήθω (*λήθω*), aor. ἐπέλησα, fut. mid. ἐπιλήσσομαι, aor. 2 mid. ἐπειλαθόμην, 1) Act. to cause to forget; with gen. in aor. 1: ὁ ὑπνος ἐπιλησσάτων, sleep caused a forgetfulness of every thing,

Od. 20, 85. 2) Mid. to forget thereupon, any thing, with gen. Ἰθάκης, Od. 1, 57; and gener. to forget, Il. 7, 452; τίχης, Od. 4, 455. The pres. ἐπιλαυθάνω is not found in Hom., and from ἐπιλήθω only ἐπειλήθετο, Od. 5, 324.

ἐπιλέγω (*λίγω*), to collect to or in addition; only mid. in tmesis, ἐπὶ δὲ ξύλα πολλὰ λιγυσθε, Il. 8, 507, and λέγοντο, v. 547.

ἐπιλεῖθω (*λεῖθω*), to pour upon, especially upon the flame in making libations of wine, Od. 3, 341; and in tmesis, Il. 1, 463.

* ἐπιλέπω (*λέπω*), aor. ἐπιλέψα, to peel off, to strip off the bark, h. Merc. 109, where the reading is questioned [but without cause, Passow].

ἐπιλεύσσω (*λεύσσω*), to look upon, to see, τόσσον, Il. 3, 12. †

ἐπιλήθομαι, see ἐπιλαυθάνω.

ἐπιληθός, or (*ἐπιλήθω*), causing to forget, producing oblivion; with gen. φάρμακον κακῶν ἐπιληθὸν ἀπάντων, which caused an oblivion of all evils, Od. 4, 221. †

ἐπεληκέος (*ληκέω*), to make a noise upon, to clatter [to beat time whilst others dance, Passow, cf. Atheneus I. 13], Od. 8, 379. †

ἐπιλιγύδηρ, adv. (*λιγύδηρ*), scratching, grazing, Il. 17, 599. †

ἐπιλίγω (*λίγω*), to give the wink, to make a sign with the eyes, with dat. Od. 18, 11. † h. Merc. 387.

ἐπιλαβέσθω (*λαβεῖνω*), to insult, to offer an affront to, Od. 2, 323. †

ἐπιμαίομαι, depon. (*μαίνομαι*), aor. ἐπιμηνάμην, to be madly desirous of any thing, to desire vehemently; with dat. τῷ γυνῇ Προστού ἐπειμήνετο, χρυπταδῆ φιλότητι μηγήμεναι, for him the wife of Praetus passionately longed, that she might enjoy illicit love (according to Voss and the Schol. for ἐστα—μηγήμεναι); Körpen and Passow, by a forced construction, connect the sentence ἐπειμήνετο τῷ μηγήμεναι, Il. 6, 160. †

ἐπιμαίομαι, depon. mid. (*μαίομαι*), fut. ἐπιμαστομαι, ep. στ., aor. 1 ἐπιμασάμην, ep. στ., 1) to touch, to handle, to feel, with accus. μάστης ἵππους, Il. 17, 430. 5, 748; τινὰ φάρβδων, Od. 13, 429. 16, 172. δίον ἐπιμαστονέτα, Od. 9, 441; spoken of a physician, Εἰχος, to examine a wound, Il. 4, 190; ξέρεος μάστη, to grasp the hilt of the sword, Od. 11, 530; χιλί, i. e. χιλι, not χιλί as ed. Wolf [conf. Eustath. and Bothe]. ἐπιμαστάμενος,

grasping with the hand (viz. the sword), Od. 9, 301. cf. 19, 490; metaph. πυρὸς τίγνη, to essay the art of fire, h. Merc. 108. 2) With gen. to seek to attain, to desire, to strive after; σχολίου, to seek the rock, Od. 12, 220; and metaph. νόστον, Od. 5, 344; δάκρυ, Il. 10, 401 (*μάστιξ* is used only in the pres. and imperf.; the other tenses are furnished by the obso. *μάστιξ*).

ἐπιμάρτυρος, ὁ (*μάρτυρος*), a witness on any occasion; spoken only of the gods, Il. 7, 76. Od. 1, 273.

ἐπιμάσσομαι, see *ἐπιμαλομαι*.

ἐπιμαστος, ὁ (*ἐπιμάστος*), prop. sought out, picked up; ἀλίγης, passively, a picked-up beggar, Od. 20, 377. † The Schol. explains it actively, ‘a beggar that picks up his living.’

ἐπιμειδάω (*μειδάω*), aor. part. *ἐπιμειδόσας*, to smile at or upon; always with προσέη, Il. 4, 356. 10, 400. Od. 22, 371.

* *ἐπιμειδάω* = *μειδάω*, h. 9, 3.

ἐπιμέμφομαι, depon. mid. Ion. (*μέμφομαι*), to blame about, to reprove for, to reproach with, τινὶ τι, Od. 16, 97; with dat. of pers. Od. 16, 115. 2) to trouble oneself about, to be displeased with, to be angry; with gen. σύγωνῆς, on account of a vow, Il. 1, 65; and with ἔνεκα, Il. 1, 94.

ἐπιμένω (*μένω*), aor. *ἐπιμενω*, 1) to remain at, to tarry, to wait, ἐν μεγάροις, Od. 4, 587; ἐς αὐγίον, Od. 11, 351; *ἐπιμενων*, τεύχεα δίω, wait, that I may put on my armor, Il. 6, 340; and with ἵβα, h. Cer. 169.

ἐπιμήδομαι, depon. mid. (*μήδομαι*), to plot, to devise, to contrive; δόλον τινί, an artifice against any one, Od. 4, 437. †

ἐπιμηρίω (*μηρίω*), to be angry, to be in a rage with, τινὶ, any one, Il. 13, 460. †

ἐπιμητήσκω (*μητήσκω*), aor. 1 mid. *ἐπιμητάσκην*, and aor. 1 pass. *ἐπιμητήθη*, 1) to remind of. 2) Mid. with aor. pass. to remember, to think of, with gen. παιδῶν, Il. 15, 662; χάρης, Il. 17, 103. τοῦ *ἐπιμηθεῖς*, remembering him, Od. 4, 189. (Only the mid. and part. aor. 1 pass.)

ἐπιμέμνω (*μέμνω*), poet. form fr. *ἐπιμένω*, to remain, to wait for, * Od. 14, 66. 15, 372.

ἐπιμέξ, adv. mixed, mingled together, pell-mell; spoken of warriors and horses confusedly blended together, Il. 21, 16. 11, 525. Od. 11, 537. *πελώνεται ἐπιμέξ*, they were slain without distinction, Il. 14, 60.

ἐπιμίσγω (*μίσγω*), ep. form of *ἐπιμίγνεται*. 1) Act. to mingle with. 2) Mid. which alone Hom. uses, to have intercourse with any one, to have commerce or communication with; with dat. Φαιῆσσοι, to come to the Phaeaces, Od. 6, 241; in the Il. always spoken of battle, to meet, to mingle in fight; Τρίσσοι, with the Trojans, Il. 10, 548; absol. to mingle in the battle, Il. 5, 505.

ἐπιμητησίμεθα, see *ἐπιμητήσκω*.

ἐπιμένω (*μένω*), aor. 1 *ἐπέμνεται*, to murmur or mutter at, to sigh from displeasure, * Il. 4, 20. 8, 251 (prop. to say μῦ to, always spoken of inarticulate sounds).

ἐπιτίμειος (*τίμω*), aor. 1 *ἐπέτιμεται*, to share, to distribute; with dat. σίτον τραπέζῃ, to distribute the bread to the table, i. e. upon the table, Il. 9, 216. 24, 625; spoken of persons: to distribute among several, Od. 20, 254.

ἐπινεύω (*νεύω*), aor. 1 *ἐπίνευσται*, to give the nod to, to make a sign to, as an indication of command or of assent to a prayer, τινὶ, Il. 9, 620. ὃς οἱ ὑπίστητο πρότοι, ἐμῷ δ' διένευσται καρητη, as I first promised him, and nodded with my head (to confirm the promise), Il. 15, 75. h. in Cer. 169; and by tmeis, ἐπί δρόποις νεύσται, Il. 1, 528. Od. 16, 164; and gener. to nod, κόρυθι, Il. 22, 314.

ἐπινεφρίδιος, or (*νεφρός*), at or upon the kidneys, Il. 21, 204. †

ἐπινέω or *ἐπινήθω* (*νίω*), aor. 1 *ἐπίνησται*, to spin, like *ἐπιπλέθω*, used of the Parcae: τινὶ τι, to allot any thing to any one. ἡσσα οἱ Δίαι γεννομένη ἐπινήστη λίνη, what Moira spun in a thread for him at birth, i. e. what she allotted him, Il. 20, 128; spoken of Moira, Il. 24, 210. (Hom. does not use the pres.)

ἐπιπηγέω, ep. form (*πηγέω*, *νήσω*), to heap upon, to lay upon; νεροῖς περιπλήξ, upon the funeral pile, * Il. 7, 428. 431.

* *ἐπινήχομαι*, depon. mid. ep. form (*νήχωμαι*), to swim upon, Batr.

ἐπίνησσεν, see *πανέσσω*.

* *ἐπινάγτιος*, or, lying on the back, Batr. 80.

ἐπιζήνως, or, poet. for *ἐπικονιός* (*κνός*), common, in common, ἄρουρα, Il. 12, 422. † [Better the Schol. Bekker, νοροῦς ὄφες ἔχουση, having common limits, see Jahrh. J. und K., p. 262.]

* *ἐπιστροχεύειν* (*στροχόειν*), to pour out wine, θεῖαι, h. Ven. 205.

* ἐπόπτης, ον, ὁ, poet. for ἐκόπτης, ον, ὁ, a *looker-on, a spectator*, Ep. 12.

ἐπιορχέω (ἐπίορχος), fut. ἐπιορχίσω, to swear falsely, πρὸς δαίμονος, by a divinity, Il. 19, 189. †

ἐπίορχος, ον (ὅρχος), swearing falsely, perjured. Homer has only the neut. as subst. in the sing.: *a false oath*; as εἰ δέ τι ταῦτ' ἐπίορχον, sc. ἔστι, Il. 19, 264; and ἐπίορχον ὀμνύει, to swear a false oath, * Il. 10, 332. 19, 260.

ἐπιόσσομαι, depon. poet. (ὄσσομαι), to look at with the eyes; metaph. to consider, to observe; θάνατον ἵτακεν, Il. 17, 381. †

ἐπίουρα, τά, see under οὐρός.

ἐπίουρος, ὁ (οὐρός), a *spectator, a watch, an inspector, a keeper*, like ἄφορος, with gen. νῶν ἐπίουρος, Od. 13, 405; with dat. Κρήτη, ruler over Crete, Il. 13, 450.

ἐπίοψομαι, see ἄφορα.

ἐπιπάσσω (πάσσω), to strew or sprinkle upon, with accus. φάρμακα, only in tmesis, * Il. 4, 219. 5, 401.

ἐπιπείθομαι, mid. (πείθομαι), fut. ἐπιπεῖθομαι, prop. to persuade oneself, to yield to persuasion, Od. 2, 103. 10, 406; generally, to obey, μάντη, Il. 1, 585. 4, 412; with double dat. εἰ δί μοι οὐκ ἐπίεσθ' ἐπιπεῖθεται, if he shall not obey my words, Il. 15, 162. 178.

ἐπιπέλομαι, depon. mid. poet. (πέλομαι), to come to, to arrive; only the sync. part. ἐπιπέλομενον ἔτος, * Od. 7, 261. 14, 287; τινι, to any one, in tmesis, Od. 15, 408. 2) to reach, to extend, like ἐπιγύγνοσθαι, in tmesis, Il. 10, 351.

ἐπιπέταμαι or ἐπιπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐπιπτάμην, and from ἐπιπτόμην the infin. ἐπιπτίσθαι, to fly to, with dat. εἰώντας ἐπέπτατο δεξιὸς ὅρνις, Il. 13, 821. Od. 15, 160; and spoken of an arrow, καθ' ὥρλον, Il. 4, 126.

ἐπιπέλναμαι, depon. mid. poet. (πέλναμαι), a form of ἐπιπελάζω, to draw near, to approach. χιονίς ἐπιπέλναται, Od. 6, 44. † (Only in the pres.)

ἐπιπλαζόμαι (πλάζω), part. aor. 1 πασα. ἐπιπλαζθῆναι, to wander over, to stray about, with accus. πότον, over the sea, Od. 8, 14. †

ἐπιπλέω (πλέω), to sail over, to navigate, with accus. ὑγρὰ κάλενθαι, Il. 1, 312; ἀλμυρὸν υδωρ, Od. 9, 227. (Only pres. and imperf. and in addition from the Ion. form ἐπιπλέω pres., aor. 1, and aor. 2 q. v.)

ἐπιπλήσσω (πλήσσω), fut. ἐπιπλήξω, to strike upon, with accus. τόξῳ, Il. 10, 500; metaph. to reprove, to blame, to reproach, τινὶ, * Il. 12, 211. 23, 580.

ἐπιπλώω, Ion. and ep. for ἐπιπλέω; from which part pres. ἐπιπλώω, Od. 5, 284; 2 sing. aor. 2 ἐπιπλέω, Od. 3, 15; part. ἐπιπλώς, Il. 6, 291; and aor. 1 ἐπιπλώσας, Il. 3, 47.

ἐπιπνέω, ep. ἐπιπνείω (πνέω), aor. 1 ἐπιπνευσα, to blow upon, to breathe upon, to blow, absol. Il. 5, 698; esp. spoken of a favorable wind, with dat. τηῖτι, to blow upon the ship, Od. 4, 357. 9, 139 (only the ep. form ἐπιπνείω).

ἐπιποιήμιν, ἔτος, ὁ, ἡ (ποιήν), shepherd, shepherdess, as fem. Od. 12, 131. †

ἐπιπρέπω (πρέπω), to be prominent or conspicuous, to show oneself in, to appear in. οὐδὲ τι τοι δούλειον ἐπιπρέπει, nothing servile appears in thee, Od. 24, 252. †

ἐπιπροέμεν, see ἐπιπροῦμη.

ἐπιπροΐαλλω (ἴαλλω), aor. 1 ἐπιπροΐαλλα, to send forth to, with accus. θεούς, h. Cer. 327; spoken of things: to place before; τραπεζάν τινι, to place a table before any one, Il. 11, 628.

ἐπιπροΐημι (προΐημι), aor. 1. 3 sing. ἐπιπροΐηκε, infin. aor. 2 ἐπιπροΐεμεν ep. for ἐπιπροΐειν, to send away, to send forth to, spoken of men, with accus. τινά, Il. 9, 520; and dat. of the place: τινὰ τηνοῖν, any one to the ships, Il. 17, 708. 18, 58; but τινὰ τηνοῖν Ἰλιον εἰσω, to send any one in ships to Troy, Il. 18, 439. b) Of missiles: to cast at, to throw or shoot at; ἴόν τινι, an arrow at any one, Il. 4, 94. 2) Apparently intrans. to steer to, to sail to, but sc. ναῦν: τηνοῖσιν, to the islands, Od. 15, 299. (ι in the middle syll. is short.)

* ἐπιπροχέω (χίω), to pour out at or upon any occasion, metaph. θρῆνον, to pour forth a lamentation, h. 18, 18.

ἐπιπταιόω (πταιόω), aor. 2 ἐπέπτασον, to sneeze at or upon; τινὶ ἐπέσσον, at any one's words, Od. 17, 545. † This was considered a propitious omen, h. Merc. 297.

ἐπιπτέσθαι, see ἐπιπέθαι.

ἐπιπλέομαι, depon. mid. (πλέομαι), obire, to go over, to walk about, with accus. comm. spoken of leaders: to inspect, with accus. στίχας αὐδρέων, Il. 3, 196. 4, 250; spoken also of warriors, in order to attack, στρέψεις τοις ἀστέοις τε, Il. 11, 264. 540.

ἐπιφέγξω, poet. (φέγξω), iterat. impf. **ἐπιφέγξεικον**, *to sacrifice at or upon*, Od. 17, 211. †

ἐπιφέγξω (φέπω), *to incline towards, metaph.* ημῖν ὅλεθρος **ἐπιφέγξει**, destruction im- pends over us, Il. 14, 99. †

ἐπιφέγξω (φέω), *to flow to or upon, to run,* spoken of a river: μήν καθύπερθεν **ἐπιφέγξει**, it flows upon it above, Il. 2, 754; *metaph.* of men, *to flow to*, *Il. 11, 724.

ἐπιφέγξσω (φέγσω), *to draw into, to push in, to thrust into*; **ἐπιβλήτης**, τὸν τρῆς **ἐπιφέγξστον**, (iterat. imperf.) a bar, which three were wont to thrust in (to bar the door), *Il. 24, 454, 456.

ἐπιφέγίπτω (φέγτω), aor. **ἐπέφέμψα**, *to cast upon, to throw to or against, δοῦρα τινι, a spear at any one*, Od. 5, 310. †

ἐπιφέρθος, or, ep. **ἐπιτάφθος**, *hastening to aid, helping, subst. helper, assistant, with dat.* Il. 4, 390. 23, 770; see **ἐπιτάφθος** (for **ἐπιφέρθιον**).

ἐπεφώομαι, depon. mid. ep. (φώομαι), aor. 1 **ἐπεφώοσάμην**, 1) *to move rapidly or vehemently, at or about, with dat. μήλαι δώδεκα ἐπεφώοντο γυναῖκες*, twelve women moved vigorously (worked) at the mills, Od. 20, 107. 2) Spoken of the hair: *to roll or fall thereupon, χαῖται ἐπεφώναστο κρατὸς ἀπ' ἀθανάτου*, thereupon rolled the locks from the immortal head, Il. 1, 529. cf. h. 26, 14. *see φώομαι*. [By ἐπ-, is indicated that the motion of the hair follows the nod, Nagelsb.]

ἐποσίω, ep. **ἐπιστίω** (*στίω*), *to shake or brandish against, τι τινι*, spoken of Jupiter: αὐγίδα πάσιν, to brandish the regis against all (to excite terror), *Il. 4, 167. 15, 230, (only the ep. form.)

ἐποσένω, ep. **ἐπιστένω**, for the most part poet. (*στένω*), aor. 1 **ἐπέστενα**, perf. pass. **ἐπέστιμαι**, with pres. signif., pluperf. **ἐπεστύμην**; which is also ep. aor. 2. hence part. with retracted accent, **ἐπεστύμενος**. 1) *Act. to drive away, to put in motion, with accus. δμός*, to excite the servants, Od. 14, 399; **κῆτος τινι**, to drive a sea-monster against one, Od. 5, 421. 2) *Metaph.* κακά τινι, to send evils upon any one, Od. 18, 256; **ἐντάστα**, Od. 20, 87. II) Mid. and pass. especially perf. pass. as pres., and pluperf. as ep. aor., prop. *to be driven on*. 1) *to hasten to, to rush to*, Il. 2, 86; hence, **ἐπεστύμως**, hastening, **άγορίδης** to the assembly, Il. 2, 207; **ρεμόντε**, Il. 18, 675; with dat. τινι, to hasten to any one, Od.

4, 841; **εἰς τινα**, Il. 13, 757; with gen. of place, **πεδίοιο**, through the plain, Il. 14, 147; with accus. **τῆα**, to the ship, Od. 13, 19; **δέμαντα**, Od. 6, 20; with infin. **ὁ δὲ ἐπέστενε διώκει**, he made haste to pursue him, Il. 21, 601; *metaph.* **ἐπέστενται τοι θυμός**, thy heart is driven, is prompted, Il. 1, 173. 9, 42. b) In a hostile signif. *to rush upon, to attack, often absol. and with dat.* Il. 5, 459. 584; with accus. **τιχός**, **ἐπεστύμενος**, Il. 12, 143. 15, 395. (The gen. is unusual: **τείχος**, Il. 12, 388; depends upon **βάλε**: he cast him from the wall; cf. Spitzner; *metaph.* spoken of fire and water, Il. 11, 737. Od. 5, 314. Horn. has only the ep. form.)

ἐπισκοπος, ὁ (*σκοπός*), 1) *an observer, a spy, a scout, with dat. τησσαν, against the ships*, Il. 10, 38. 342. 2) *overseer, commander, protector, spoken of Hector*, Il. 24, 729. **ἐπισκοποι** **ἀρμοιάων**, the defenders of covenants (of the gods), Il. 22, 255; **ὑδατωρ**, *inspector of wares*, Od. 8, 163.

ἐπισκύζομαι, depon. mid. (*σκύζομαι*), aor. 1 **ἐπισκυσμάτην**, *to be displeased, angry at any thing*, Il. 9, 370; **τινι**, any one, Od. 7, 306.

ἐπισκύριος, τό (*σκύριον*), *the skin of the forehead, above the cavity of the eyes, which moves in various passions, supercilium; hence metaph. like ὄσσα, as a sign of anger, pride, spoken of lions: πᾶτε δι τὸν ἐπισκύριον σάτον ἔλκεται*, he draws down the entire skin of the forehead, Il. 17, 136. †

ἐπισμυγεῶς, adv. (*ἐπισμυγεός*), *shamefully, wretchedly, miserably, ἀπέτιστεν*, Od. 3, 195; **ναντίλλεται** [*sic, cum sua pernicie navigaverit patris causa*, cf. Barnes and Bothe]. *Od. 4, 672.

ἐπισπαστος, η, or (*ἐπισπάει*), *drawn to oneself, attracted*. **ἐπισπαστον κακὸν ἔχει**, to have an evil which one has drawn upon oneself, *Od. 18, 73. 24, 462.

ἐπισπεῖν, see **ἐρέπτεν**.

ἐπισπέχω (*σπέχω*), *to urge forward, to hasten on*, Od. 22, 451; with accus. **κάτηρη**, viz. the studs, Il. 23, 430. 2) *Intrans. to urge oneself, to hurry forward rapidly, ἄστας ἐπισπέχουσι*, Od. 5, 304.

ἐπισπέσθαι, **ἐπισκόμενος**, *see ἀρέπειν*.

ἐπισπων, *see ἀριστεῖν*.

ἐπισπείν, *see ἀριστεῖν*.

ἐπισπεργον, τό, ep. for **ἐπισπέρπεν**.

ἐπισπετόν, adv. (*ἐρίστημι*), *proceeding in,*

going up to, Od. 12, 392. 13, 54. οἱ δὲ ἄρα δόρκον ἐπισταδὸν ἀπέλιγοντο, * Od. 16, 453; ἐπισταδὸν is unnecessarily explained ‘one after another’; Voss, ‘busily.’ The sense is, ‘they went and prepared the evening meal.’

ἐπίσταμαι, depon. imperf. ἐπιστάμην, without augm. fut. ἐπιστήσομαι, 1) *to understand, to know, to be acquainted with*, with accus. ἄργα, Il. 23, 705; ἄργα περικαλλέα, Od. 2, 117; spoken of women who are skilled in works of art. 2) *to understand, to know how, to be able*; spoken both of the mind, as φρεσίν, Il. 14, 92; θυμῷ, Od. 4, 730; and of the body, as χερόis, Il. 5, 60; with infin. Il. 4, 404. *ἐπίστατο μῆλος εἶναι*, he knew how to be mild to all, Il. 17, 671 (prop. Ion. from ἐρίστημi, to direct one’s thought to any thing). The part. pres. ἐπιστάμενος, η, or, prop. understanding, comm. as adj. *intelligēgen*, *practised, experienced*, often absol. of men and brutes, and also ἐπεστάμενοι πόδες, Il. 18, 599. a) *skilful, dexterous*, mostly with infin. σάφα εἰπέν, Il. 4, 404. b) With gen. ἐπιστάμενος πολέμου, acquainted with war, Il. 2, 611, ed. Barnes; ἀσθῆς, Od. 21, 406. c) With dat. ἐπιστάμενος ἄπορτι, suband. πολεμίεν, Il. 15, 282 (prob. Ion. for ἐρίσταμαι, cf. the Germ. *versetzen* and the Engl. *understand*).

ἐπισταμένως, adv. *intelligently, skilfully, dexterously*, Il. 10, 265. Od. 20, 161.

ἐπιστάτης, ον, ὁ (*ἐρίστημi*), origin. one who approaches; only σὺς ἐπιστάτης, who approaches thee, a beggar, Od. 17, 455. † (Hesych. ἀπὸ τοῦ ἐρίστασθαι τῇ τραπέῃ.)

* ἐπιστενάχτω = ἐπιστενάχομαι, Batr. 73; but ἐπιστενάχτω, ed. Frank.

ἐπιστενάχομαι, depon. mid. (*στενάχω*), *to groan at or over*, Il. 4, 154. †

ἐπιστεφής, ἡς (*ἐπιστέψω*), *up to the brim, brimful*, with gen. only κρητίδας ἐπιστεφέας οἶνος, mixing-vessels brimful of wine, Il. 8, 232. Od. 2, 431; see ἐπιστέψα.

ἐπιστέψω (*στέψω*), only in the mid. ἐπιστέψομαι, always κρητίδας ἐπιστεφέας οἶνος, they filled the vessels full to the brim [they crowned the vessels with wine], Il. 1, 470. 9, 175. Od. 1, 148, and elsewhere. The old Gramm. thus unanimously explain this, see Athen. XV. p. 674. I. 13; and also most modern, as Heyne, Voss; and Buttm. Lexil. I. p. 97, who explains it, ‘to fill so full that the liquid rises above the brim and forms a

crown.’ To fill the vessel thus full was a religious custom. To a use of garlands there is here no reference, as in Virg. *Aen.* 1, 723. The gen. with verbs of filling is common.

ἐπιστήμων, ον (*ἐπισταμαι*), *intelligent, experienced, acquainted with*, Od. 16, 374. †

ἐπίστροφος, τό (prop. neut. of ἐπίστροφος, belonging to the hearth), subst. *a cover, a shed*, under which the ships drawn on shore stood supported by stakes; otherwise *recipior*; πᾶσιν ἐπίστροφον ἔτινες ἔκαστοι, each one of all (the Phœaceans) has here a shed, Od. 6, 265; † cf. Nitzsch ad loc. Voss, incorrectly, ‘they rest each one upon supporting props.’ The masc. ἔκαστοι cannot refer to νῆσις [in like manner Cowper, inaccurately, ‘each stationed in her place’].

ἐπιστονάχεις (*στονάχειν*) = ἐπιστενάχομαι, from which aor. 1 ἐπιστονάχηται, *to roar, spout* of the sea, Il. 24, 79. †

* ἐπιστενάχτω = ἐπιστενάχτω, q. v.

ἐπιστρέφω (*στρέφω*), *to turn to, to turn towards, with accus. only aor. 1 ἐπιστρέψεις, Il. 3, 370. † 2) Mid. *to turn oneself towards, to go, to penetrate*, h. 27, 10.*

ἐπιστροφάδητος, adv. (*ἐπιστρέψω*), *turning hither and thither, turning on all sides*; κτένειν, to slay on all sides, Il. 10, 483; τύχειν, Od. 22, 308 (others, *fiercely*; Voss, *vigorously*; Schol. *τυργάς*).

ἐπιστροφος, ον (*ἐπιστρέψω*), prop. *turning oneself to, consoiting with, holding intercourse with*; with gen. ἀνθρώπων, with men, Od. 1, 177. †

Ἐπίστροφος, ὁ, son of Iphitus, grandson of Naubolus, leader of the Phocians before Troy, Il. 2, 517. 2) leader of the Halizonians, an ally of the Trojans, Il. 2, 856. 3) son of Evenos, brother of Mynea, slain by Achilles on the expedition against Lyrnessus, Il. 2, 692.

ἐπιστροφάω (*στρεφάω*), poet form of ἐπιστρέψω, intrans. as ἐπιστρέψομαι, *to turn oneself to, to go into, to visit*; accus. πόλεας, to go through cities, Voss, Od. 17, 486; † metaph. of carea, h. Merc. 44.

Ἐπίστρωρ, ορος, ὁ, a Trojan, slain by Patroclus, Il. 18, 695 (signif. = ἐπιστήμων).

ἐπιστρίφων, τό (στριφόν, prop. neut. of ἐπιστρίφων), *an ankle-clasp, a kind of hook or buckle, by which the greaves, consisting of two plates, were fastened*. *κυρτίδες*; ἐπ-

σφριφοις ἀφαρνίαι. According to others, a covering for the ankle, by which the plates were fastened; hence Voss, 'plates fastened together with silver ankle-coverings,' * Il. 3, 331. 11, 18, etc.

* ἀπισχεδόν, adv. (*σχεδόν*), *near, almost, h. Ap. 3.*

ἐπισχερός, adv. (*σχερός*), prop. connected together, *in a row, one after another, in order*, like ἀφεῖς, with κτενεύθαι, ἀναβαίνειν, * Il. 11, 668. 18, 68.

ἐπισχείη, ἡ (ἐπίχω), *a pretence, a pretext*; with gen. οὐδέ τι^ν μύθον ποιήσωθαι ἐπισχετηρίου^ν εἴρησα^νθε, ἀλλ' ἐμὲ ίμενοι γῆμαι, you were able to make no other pretext for your resolution (or attempt) but wishing to marry me, Od. 21, 71. † (The ancients explain μύθον here by στάσις, uproar, noise, it being Ήσολ. for μόθος, see μύθος).

ἐπίσχασις, ios, ἡ (ἐπίχω), 1) *restraint, hindrance*. 2) *abstinence, moderation, temperance*, with infin. following, Od. 17, 451. †

ἐπίσχω (τάχω), form of ἐπίχω, 1) *to direct, to guide, ἐπίπονος*, Il. 17, 465. 2) *to hold up, to check*, Od. 20, 266 (according to the Schol., which explains ἐπίσχεται by κατάσχεται, as aor. 2 from τάχω, q. v.).

ἐπισώρων, τό, ep. *ἐπισώρων*, *the tire, the iron band encompassing the wooden circumference of a wheel (σωρός)*; only in the ep. form, * Il. 5, 725. 11, 537. 23, 519.

ἐπισάρφος, ὁ, ἡ, *a helper, an assistant, spoken of the gods; μάχη, in battle, Il. 12, 180; also fem., Il. 5, 808. 826. (From ἐπίσ-φος, as ἀταρφηρός fr. ἀτυρός, see Thiersch § 174. 7.)*

ἐπιστένω (τέλω), *to stretch, to extend; only in tmesis, Il. 17, 736. Od. 11, 19.*

ἐπιτέλλει (τέλλω), aor. 1 act. *ἐπιτέλλει*, aor. 1 mid. *ἐπιτελλέμενη*, perf. pass. *ἐπιτέλλειμαι*, 1) *Act. to end in addition* (cf. τέλλει in Schneider's Lex.), *to annex, to add*; thus in tmesis, προτερός δ' ἐπὶ μῆθον ἔτελλε, finished, i. e. spoke in addition a harsh speech, Il. 1, 26, 326. 16, 199. 2) *to commission, to order, to command, to impose, to bid, τι ταῦτα, πολλά ταῦτα*, Il. 4, 229; μῆθόν ταῦτα, *to give a verbal direction to any one, Il. 11, 480; often with only one of the two cases, συνθετικας, to give commands to any one, Il. 5, 320; often absol. with infin. instead of accus., Il. 4, 229. Hence pass. ἐμοὶ δ' ἐν τάντη^ν ἔτελλατο, every thing was entrusted to me, Od. 11, 524; with infin.*

Il. 2, 643. 2) Mid. like act. *to commission, to command, any one, with infin.* Il. 2, 802. 10, 61; with accus. νόστος, ὃν ἐκ Τροΐης ἐπετελεσσοτο 'Αθηνῆ, the return which Minerva had commanded from Troy, Od. 1, 327.

* ἐπιτερψής, ἡς (ἐπιτερψης), *pleasurable, agreeable, h. Ap. 413.*

ἐπιτέρψος (τίττει), 1) *to delight with, to charm*; only 2) Mid. *to delight in, to be charmed with, ἔργοις*, Od. 14, 228; † and with accus. θυμός, ἥτος, h. Ap. 146. 204.

ἐπιτέρπεται, see ἐπιτέρπει.

ἐπιτέρπεται, see ἐπιτέρπει.

ἐπιτηδές, adv. *enough, sufficiently, adequately*; in two passages: οἵ δ' ἱράται ἐπιτηδεῖς ἀγύρομεν, let us collect on board rowers enough, Il. 1, 142. μητρίκων σ' ἐπιτηδές ἄφιηται λοχώσων, in sufficient numbers the chief of the suitors lie in wait for thee, Od. 15, 28; later, with changed accent, ἐπιτηδές. (According to Damm from τίττει; according to Buttm. Lexil. I. p. 46, from ἐπὶ τῇδε; or, according to Passow, from τῆδε, a form of τίττει.)

* ἐπιτηρέω (τηρέω), aor. 1 part. *ἐπιτηρη-*ουσ, *to wait for, to watch for, νίκηται*, h. Cer. 245.

ἐπιτίθημι (τίθημι), fut. *ἐπιτίθησαι*, aor. 1 *ἐπέθηκα*, aor. 2 optat. *ἐπιθέσσει*, ep. for *ἐπιθετήσθαι*, infin. *ἐπιθέναι*, aor. 1 mid. *ἐπειθήσα-*το, aor. 2 mid. *ἐπιθέστο*, part. *ἐπιθέματος*, *to place upon, to put upon, 1) to put upon, to lay upon, comm. τινί τι; φρεστί κινεῖται, Il. rarely; τινά λεξίσιν, to lay any one upon the bed, Il. 24, 589; φάρμακα, Il. 4, 190; αἰδάτα, to place food (upon the table), Od. 1, 140; spoken of sacrifices, Πορειδάνων τινέρων μέρη, to offer the thighs of oxen to Neptune, Od. 3, 179; Απόλλωνι, Od. 21, 267. b) Metaph. *to lay upon, to inflict, ἀλγεα Τρωσί*, Il. 2, 40. πολλοὶ γὰρ δὴ τάλημεν ἐξ ἀνδρῶν, γαλεῖτ' ἀλγεῖς τοῖς ἀλλήλοισι ταθέντες, many of us have suffered from [on account of] men inflicting grievous pangs upon one another, says Dione to Venus, Il. 5, 384. The Schol. unnecessarily connects ἐξ ἀνδρῶν and ταθέντες. The sense is, 'we suffer because we have taken part in the affairs of men,' cf. v. 385 seq. θωνή, to inflict punishment, Od. 2, 102. 2) *to put at or to, to attach, to add, ἀλλα, Il. 7, 364. 391; τινί τι; κορώνην, a curved end (to the bow), Il. 4, 111; περόνην, Od. 19, 256. b) to place before in order to close any thing,**

λέθω θύρασιν, Od. 12, 370; θύρας, to close the doors, Il. 14, 169. Od. 22, 157; hence said of the Hours: ἡμέν ἀνακλίγαι τύφος ἥδ' ἐπιθύμεια, to put back the cloud and place it before, i. e. to open and shut, Il. 5, 751. 8, 395; spoken of the Trojan horse, λόχον, Od. 11, 525. c) Metaph. μύθῳ τίλος ἐπιθύμεια, to put an end to the word [i. e. to fulfil the declaration], Il. 19, 107 [20, 369]; φρόνια ἴεροῖσιν, to fix his heart upon, to direct his mind to the victim, Il. 10, 46. II) Mid. to put upon, τι τινι; στεφάνην κεφαλῆψιν, Il. 10, 31; χεῖρας στήθεσσιν τινος (his hands), Il. 18, 317.

ἐπειτημήτωρ, ορος, ὁ (τιμών), an avenger, one who inflicts punishment, epith. of Jupiter, ἐπειτημήταρος ἵεσταν ταξιάν τι, Od. 9, 270. †

ἐπιτλῆραι (ΤΛΑΣ), only imper. aor. ἐπιτλήτω, absol. to continue patient at or under; with dat. μύθουσιν ἔμοστιν, my words, * Il. 19, 220. 23, 591.

ἐπιτολμάω (τολμώ), to have courage, to dare, to take courage, to encourage oneself, with infin. Od. 5, 363; absol. to remain patient, * Od. 17, 238.

ἐπίτορος, ος (τοινός), stretched, whence the subst. ὁ ἐπίτορος (subaud. ἰμάς), a rope with which the sail-yard is made fast to the mast, the yard-rope, Od. 12, 423. †

ἐπιτοξάζομαι, depon. mid. (τοξέζω), prop. to bend the bow at any one, to shoot, to aim at any one, with dat. Il. 3, 79. †

ἐπιτραπέω, ep. for ἐπιτρέπω, ἐπιτραπέσσομαι, Il. 10, 421. †

ἐπιτρέπω (τρέπω), aor. 1 act. ἐπέτρεψα, aor. 2 act. ἐπέτρεπον, aor. 2 mid. ἐπετραπόμην, perf. pass. ἐπιτέτραμμαι, 3 plur. Ion. and ep. ἐπιτετράφαται, 1) Act. 1) to turn to, to give over to, to commit to, to trust to, τι τινι; οἰκόν τινι (to one's care), Od. 2, 226; without accus. [expressed], aor. 2 τινοις ἐπετράπομεν μάλιστα, to these we trusted most [sc. τὸ φυλάσσειν], Il. 10, 59; instead of the accus. we have also the infin., Il. 10, 116. 421. Θεῖς ἐπιτρέπειν τι, to leave to the gods, Od. 19, 502; hence pass. φέπιτετράφαται λαοί, to whom the people are entrusted, Il. 2, 25; and spoken of the Hours: τῆς ἐπιτέτραπται οὐρανός, Il. 9, 750. 2) to turn to, to leave to, to yield to, τινην τινι, Il. 21, 473; παισὶ κτημάτα, to leave possessions to children, Od. 7, 149; and without accus. [expressed], οὐκ ἐπέτρεπο [sc. ιεντόν], cf. Nægelsb. p. 313],

γύρας, he yielded not to age, Il. 10, 79. II) Mid. to turn oneself to. οὐδὲ θυμός ἐπετράπει τίρεσθαι, thy mind was inclined to ask, Od. 9, 12.

ἐπιτρέχω (τρέχω), aor. 2 ἐπειδραμον, part. aor. 1 ἐπιθρέξας, Il. 13, 409; † perf. ἐπειδρόμα, to run to, both to render aid and to attack. ἄρματα ἵπποις ἐπέτρεχον, the chariots rolled after the horses, Il. 23, 504. 2) to run over, to graze, spoken of a spear, Il. 13, 409. λευκὴ δ' ἐπειδρόμεν αἰγάλη, glittering splendor glances over it, Od. 6, 45. cf. Od. 20, 357.

ἐπιτροχάδηρ, adv. running over cursorily, hastily, only ἀγορεύειν (Voss, 'with flying tongue'), Il. 3, 213. Od. 18, 26.

ἐπισηρόω (φέρω), fut. ἐπολσω, to bring to or upon, only in a hostile signif.; χειράς τινι, to lay hands upon one, i. e. to attack him, Od. 16, 438; and βαρελας χειρας, Il. 1, 89.

* ἐπιφθάνειν (φθάνω), part. aor. 2 ἐπιφθάμα, to be beforehand, to anticipate, Batr. 217.

ἐπιφθονέω (φθονώ), to envy, to refuse enviously, to grudge, to forbid, with dat. Od. 11, 149. †

ἐπιφλέγω (φλέγω), to kindle, to set fire to, to burn up, with accus. ὑλην, νεκρόν, * Il. 2, 455. 23, 52.

ἐπιφράζομαι (φράζομαι), aor. 1 ἐπεφράσμην, ep. σσ, and with like signif. aor. 1 pass. ἐπεφράσθην, Od. 5, 183. 1) to think of, to meditate upon, to consider, with accus. βούλην, Il. 2, 282. 13, 741; absol. Il. 21, 410; gener. to observe, to perceive, to understand, τι, Il. 5, 665; in connection with νοεῖν, Od. 8, 94. 533; to recognize, Od. 18, 94. 2) to devise, to plan, to excogitate, ὅλεθρόν τινι, Od. 15, 444; absol. οἷον δῆ τὸν μῦθον ἐπεφράσθης ἀγορεύειν! Od. 5, 183.

ἐπιφρονέω (ἐπίφρων), to be thoughtful, intelligent, wise, discreet, only part. pass. Od. 19, 385. †

ἐπιφροσύνη, ἡ (ἐπίφρων), discreetness, prudence, intelligence, judgment, Od. 5, 437; in the plur. ἀνέλασθαι ἐπιφρονύεις, to assume a thoughtful care, * Od. 19, 22.

ἐπίφρων, ος (φρην), considerate in or upon, thoughtful, intelligent, wise, prudent, spoken of persons, Od. 23, 12. ἐπίφρων βούλην, in counsel, Od. 16, 242; of things, βούλη, a prudent counsel, Od. 3, 128. 19, 326.

* ἐπιφωνέω (φωνίς), to call to, to call on any occasion, Fr. 42.

ἐπεγειρέσα (χεὶρ), fut. φέρειν, to lay hands upon, to seize, with dat. δεῖντε, * Od. 24, 396. 395.

ἐπιχείραι, see ἐπιχείριον.

ἐπιχείριον (χεὶρ), aor. 1 ep. ἐπέχειρε, infin. ἐπιχείρειν, aor. 1 mid. ἐπεγειράμην, ep. aor. sync. 2 mid. ἐπέχυντο, 1) to pour upon or over; χερῶν ὕδωρ, water upon the hands, Il. 24, 303. Od. 4, 212; χειρίθια προχόν, water from the pitcher, Od. 1, 136; metaph. of sleep, in tmesis: μητοτρόπουσσιν ὑπνον, Od. 2, 395; ἀνέμος αὐγμένα, to excite the breath of the winds, Od. 3, 289; δούρατα, to cast spears, Il. 5, 618. b) Mid. a) to pour upon for oneself, spoken of things dry: to pour upon, to heap upon, ὄλην (as ballast), Od. 5, 257; χύσις φύλλων, an effusion of leaves, Od. 5, 487. b) With ep. sync. aor. 2, only metaph. of a multitude of men: to pour upon, to rush to, τοι δ' ἐπέχυντο, Il. 15, 654. 16, 295.

ἐπιχθόνιος, or (χθὼν), living on the earth, earthly, 1) As epith. of ἄνηρ, βροτός, ἀνθρώπος, Il. 1, 266. 2, 553. 2) As subst. an inhabitant of the earth, h. 14, 2.

ἐπιχράω (χρών), to attack, to fall upon, to assail, with dat. of men and brutes, Τρόιοσσιν, ἀρεσσον, Il. 16, 352. 356. μητέρι μοι μητρίτηρες ἐπέχρασον, the suitors assailed my mother, i. e. pressed her, Od. 2, 50 (μοι is dat. used in the language of intimacy, see Nitzsch ad loc.).

ἐπιχρίτω (χρίω), aor. 1 ἐπέχριτα, 1) to anoint, to besmear, with accus. τόξον ἀλοιφῆ, Od. 21, 179; παρειάς, Od. 18, 172. 2) Mid. to anoint oneself, ἀλοιφῆ, * Od. 18, 179.

ἐπιφανέον (ψύνε), to touch upon the surface, to graze, to touch; metaph. to feel. ὅστις ὄλλυτος περ ἐπιφανή πραπίδεσσιν, who can feel but little with the heart, Od. 8, 547. †

ἐπινηγάι, ai (ἰωγή), places near the shore, where ships, secure from storms, could lie at anchor, roads, Od. 5, 404. †

ἐπίσων, see ἐπειπόντις (εἰμι).

ἐπίλε, ep. for ἐπέλει, see πέλλα.

ἐπίλεον or ἐπίλεν, ep. for ἐπέλεον, and ἐπίλετο, ep. for ἐπέλετο, see πέλομαι.

ἐπίληρτο, see πελάζω.

ἐποίειν, fut. of ἐπιφέρειν.

ἐποίχομαι (οἴχομαι), to go to, to go, to come to, 1) Absol., Od. 1, 143; limited, πάντος, Il. 5, 508: ἀνὰ στρατόν, Il. 1, 383. 2) With accus. of persons and animate things, a) to go to any one, μητοτρόπας, Od. 1, 324. b) to go

about, to go through, to inspect, spoken of a leader, Il. 6, 81; στίχας ἀνδρῶν, Il. 15, 279. πάντας ἐπέχετο, he went about all (the seals), Od. 4, 451. c) to fall upon any one, to attack, with accus. οὐρῆας, spoken of Apollo, Il. 1, 50; Κύπρων χαλκῆ (with a weapon), Il. 5, 330; espec. spoken of Apollo and Diana: ἀγανᾶς βαλάνεσσιν (to attack with gentle missiles, V.), Od. 11, 173. 15, 411; see ἀνάλλων. 3) Of things: to go to any thing, to go about, τι; την̄ ἐργα, Il. 15, 676; metaph. ἐπέχοσθαι ἄργον, to go to work, Il. 6, 492; δόρατος, Od. 13, 34; spoken of women: ιστός ἐπέχοσθαι, to go about the loom, see ιστός, Il. 1, 31.

ἐπομαι, mid. see ἔτει.

ἐπόμηναι and ἐπομήναι (όμηναι), imperf. ἐπέμνυναι, fut. ἐπομοῦμαι, aor. ἐπώμησα, to swear by, to take an oath of a thing; absol. Od. 15, 437; with accus. ὄφεως, with μάντεις and infin., Il. 9, 132. 274; ἐπομένων, a false oath, Il. 10, 332.

ἐπομφάλιος, or (όμφαλός), at, upon the navel; on the boss, spoken of a shield: βάλλω σάκος μισσον ἐπομφάλιον, in the midst of the boss, Il. 7, 267. †

ἐποπίζομαι, depon. (όπλομαι), to honor, to reverence, to dread, with accus. Διὸς μῆνος, Od. 5, 146. † h. Ven. 291.

ἐποπτάω (ἐπιτάω), to roast upon, to roast, ξυκατα, Od. 12, 363. †

ἐποπτεύω (ἐπιτεύω), to look upon, espec. to inspect, to superintend, with accus. ἔγεια ἐπιπτεύσκε, Od. 16, 140. †

(ἐπόπτοπαι), pres. obsol., fut. ἐπόμημαι, see ἐποράω.

ἐπορέγομαι, mid. (όργη), part. aor. ἐπορέξαμενος, to extend oneself towards, in order to attack, to extend the spear for a thrust, Il. 5, 335, † subaud. ἔγεια, see ὄργη.

ἐπόργυμι and ἐποργίω (όργυμα), imperf. ἐπόργυνε, aor. 1 ἐπόρφα, imperat. ἐπόρφειν, ep. aor. sync. mid. ἐπόρτο, 1) to excite, to awaken, τι τινί; μόρσιμεν ἔμαρ, Il. 15, 613. b) Frequently in a hostile signif. to excite, to rouse against any one, Il. 5, 765; and with infin., Il. 7, 42. II) Mid. together with ep. aor. 2 and pluperf. to rush against, to assail; with dat. Ἀχιλῆ, against Achilles, Il. 21, 324.

ἐπορεύομαι (ὁρούω), aor. 1 **ἐπόρευσα**, *to leap upon, to spring upon, to rush upon*, any one, with dat. always in a hostile signif. Il. 3, 379. 4, 472; and *ἐν πόντῳ*, h. Ap. 400; with double dat. *τινὶ δορὶ* (with the spear), Il. 16, 320; metaph. spoken of sleep: *αὐτῷ ὑπὸς ἐπόρευσε*, sleep fell upon him (with the idea of haste), Od. 23, 343. b) With the accus. **ἀρμα**, *to leap upon the chariot*, Il. 17, 481.

ἐπορευομένος, see **ἐπόρευμα**.

ἐπος, *εος, τό, a word*, and generally every thing expressed by speech; hence also, *speech, narration, tradition*. Hom. **ἐπος** καὶ μῦθος, discourse and narration, Od. 11, 561; in the plur. Od. 8, 91. According to the connection it signifies a) *a word pledged, a promise*: *διαπίσσω τὸν ἔπος*, Il. 8, 8. b) *counsel, command*, Il. 9, 100. c) *a response or oracle of a soothsayer*, Od. 12, 266. d) *narration, song of a bard*, Od. 8, 91. 17, 519. e) *word, in opposition to deed*, Il. 15, 234; hence **ἐπεστίν καὶ χρεσὶν ἀργίγειν**, to help any one by word and deed, Il. 1, 77. cf. Spitzner ad Il. 15, 234. f) *the contents of discourse, matter, nearly = πρᾶγμα, thing*, Il. 11, 652. Od. 22, 289 [cf. Nagelsb. ad Il. 1, 76, the affair in hand].

ἐπορθέω (ὅτρίνω), aor. 1 **ἐπορτηγα**, *to incite, to urge on*. 1) Spoken of persons, with accus. *to encourage, to urge, to impel, to command*; often θυμος ἐπορθήτει, and in connection with ἀνέψει, comm. with accus. and infin. following, *ἐπαίροντας τάφρον διαβαρίζειν*, to go over the trench, Il. 12, 50; with dat. of the pers. and infin. only, Il. 15, 258. Od. 10, 531. 2) Of things: *to excite, to press, with accus. πόλεμόν τινα*, to excite a contest against any one, Od. 22, 152; *πομπήν*, to ask urgently an escort, Od. 8, 30; but ἄγγελλας πολλεσσον, to send embassies to the cities, Od. 24, 365. II) Mid. *to press for oneself, to urge, πομπήν*, Od. 8, 31. ↑

ἐπονεράνιος, *ἰη, ιον* (οὐρανός), *in heaven, heavenly*, epith. of the gods, Il. 6, 129. Od. 17, 484.

ἐποχέομαι, mid. (δχίω), fut. **ἡσομαι**, *to ride upon, to travel, ἴπποις*, Il. 10, 330; *ἴπποις καὶ ἄρμασι*, to ride in chariots, * Il. 17, 449.

* **ἐπόψιος**, *ον* (δύρι), *to be looked at, to be conspicuous, remarkable, noted*, h. Ap. 496 (old reading for ἵπόψιος, Il. 3, 42).

ἐπόψομαι, see **ἔρομαι**.

ἐπόψιος, see **πάρθος**.

- **ἕπτα**, indecl. *seven, often in Il. and Od.* **ἐπταβόειος**, *ον* (βόειος), *made of seven layers of ox-hide, seven-hided, σάκος*, * Il. 7, 220. 222.

ἐπταετής, *ές* (τετος), *of seven years, only in neut. ἐπταετες* as adv. *during seven years*, * Od. 3, 305. 7, 259.

ἐπταπόδης, *ον, ὁ (πούς)*, *seven feet long, Θρῆνος*, Il. 15, 729. ↑

* **ἐπτάπορος**, *ον (πόρος)*, *having seven courses, with seven paths*, epith. of Pleiades, h. 7, 7.

Ἐπτάπορος, *ὁ*, *a river of Mysia*, Il. 12, 20. According to Strab. XIII. p. 603, it is called **Πελίναρος**. It rises in the mountain Teunes, and falls, after manifold windings, into the Sinus Adramyttenus, at the village Celenae.

ἐπτάυνος, *ον, seven-gated, having seven gates*, epith. of the Boeotian Thebes, Il. 4, 406. Od. 11, 263. cf. Apd. 3, 6. 6.

ἐπταρος, see **πταρω**.

ἐπτατο, see **πτερωται**.

ἐπταχα (**ἐπτά**), *seven-fold; διτέτειν*, to divide into seven parts, Od. 14, 434. ↑

ἘΠΙΩ, an obrol. theme from which come **ἐπος**, **ἐπίτον**, **ἐπέτω** and **ἐπινίτω**, prop. to arrange; then, *to speak, to say*.

ἐπω, imperf. **ἐπον**, 1) Act. only ep. *to be about any thing, to be employed, to be busy*, comm. with prep. **ἀμφί**, **μετά**, **πρό**: **ἀμφὶ Οδυσσέα Τρώες ἐπον**, the Trojans were engaged about Ulysses, i. e. they encompassed him, Il. 11, 483; **μετά Τυδέος νιὸν**, to hasten to the son of Tydeus, Il. 10, 516; **πρό τεύχεα**, to busy oneself about the arms, Il. 15, 555. In all these and other passages, a time-sis may be supposed. 2) Trans. with accus. *to take care of, to clean, τεύχεα*, Il. 6, 321. II) Mid. **ἐπομαι**, imperf. **εἰπόμην** and ep. **ἐπόμηη**, fut. **ἐπομαι**, aor. 2 **ἴσπομηη**, imperat. ep. **σπεῖδε**, **ἴσποσθα**, subj. **ἴσπωμαι**, optat. **ἴσποληη**, infin. **σπεῖσθαι**, Od. 22, 324; **ἴσπισθαι**, Il. 5, 423; part. **ἴσπομενος**, Il. 12, 395. The first **ε**, in the subj. optat. infin. and part., is rejected by Becker, Thiersch § 232, 56. Buttman Gram. p. 280, and Spitzn. Excurs. X. on Iliad, consider it correct and epic, but reject the pres. **ἴσπεται**, Od. 4, 828; for which **ἴσχεται** must be read; signif. *to follow*. 1) Spoken of living beings: *to go after, to accompany*, with dat. chiefly of warriors who follow a leader, Il. 2, 524. 675 seq., strength.

ened by ἄμα, Il. 5, 551. Od. 11, 372; again, μετὰ τινα, Il. 18, 234; also μετὰ κτίλον ἔστετο, the flock followed the ram, Il. 13, 492; again, σύν τινι, Od. 7, 304. b) Metaph. spoken of inanimate things; often of ships, Il.; of bridal presents: ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι, as many as it is suitable to give with a dear daughter, Od. 1, 278. 2, 197. τριφάλεια ἔστετο ἄμα χιψή, the helmet followed the hand, i. e. he retained the helmet in his hand, Il. 3, 376. ἔπαλις ἔστετο, the breast-work followed, i. e. fell down, Il. 12, 398; metaph. to attach to, to be connected with, to follow, as κύδος, τιμή, Ἀγη, Il. 4, 415. 9, 573; ἢ τινος, from, by means of, any one, Il. 8, 140; where belongs h. Ven. 261. 2) to be able to follow, to come forth with, τινι, Il. 16, 154. Od. 6, 319; metaph. spoken of the limbs and the bodily powers: γούνας² αὐτῷ ἔπειται, Il. 4, 314; χεῖρες, Od. 20, 237. 3) In a hostile signif. to pursue, τινι, Il. 11, 165; ἀμφ' εἰτὸν, Il. 11, 474. 15, 257; only in Il. 4) In the imperat. equivalent to, to come. ἔπειτο προτίκα, come nearer, Il. 18, 387. Od. 5, 91.

* ἐπωλένιος, ον (ἀλένε), upon the elbows, in the arms, h. Merc. 433. 510.

ἐπώνυμος, ον (ὄνομα, ὄνυμα), deriving its name from, named after, having a surname, from any particular occasion. Ἀλκόνην καλέσαντος ἐπώνυμον, they named her Alcyone with a surname (in reference to the sad fate of her mother), Il. 9, 562; the real name of a person containing a reference to character or fortune, Od. 7, 54. 19, 409. h. Ap. 373.

ἐπῶρτο, see ἐπόρυμα.

ἐπάγατο, most probably 3 plur. pluperf. pass. from ἐπέχω, Il. 12, 340. † πᾶσαι (πῦλαι) ἐπάγατο, all the gates were closed (ἐπικεκλεισμέναι ἤσαν, Apoll. Hesych.). From ἐπέχω, perf. with change of vowel ὥχα (conf. συνόχεια, ὥχεις), perf. pass. ἐπάγμαι; ἐπέχειν τὰς κύλας, to shut the gates, is after the analogy of ἐπέχειν τὰ ὡτα, cf. Buttm. Gr. Gram. ἔχω; Roest p. 308; Thiersch § 232, 64; who however translates it: to press. Other explanations are a) 3 plur. pluperf. from ἐπόλυω, with the reading ἐπάγατο, which cannot by any means signify 'to shut.' b) 3 plur. imperf. from ἐπολχομαι; with the reading πάσαις ἐπάγατο, the Trojans ran to all, which does not accord with the connection.

ἔραξε, adv. (ἔρα), on the earth, to the earth, with πίπτειν and χιω, Il. and Od.

ἔραμαι, ερ. for ἔραω, depon. mid. aor. 1 ἴρασσαιν, ερ. σσ, to love, to love dearly, with gen. frequently spoken of persons, Il. 3, 446; of things: πολέμου, μάχης, Il. 9, 64. 16, 208; δόρπου, h. Cer. 129.

ἔραρός, ἡ, ὁν (ἔραω), lovely, charming, epith. of beautiful towns, Il. 9, 531. Od. 7, 18.

ἔραρος, ὁ, a meal, to which each guest contributes his share, Od. 1, 226. 11, 415; a pic-nic. According to Nitzsch ad Od. 1, 226, ἔραρος in the sense of a contribution to a common object, e. g. an entertainment, is not appropriate in Homer, but it is to be taken in a general signif.: an entertainment of princes with a superior king; perhaps, a friendly entertainment.

ἔρατερός, ἡ, ὁν (ἔραω), lovely, agreeable, charming, often spoken of countries, cities, rivers, also ἴρος, ὄμηλικη, Il. 3, 175. 6, 156; of persons, Od. 4, 13. 8, 230.

ἔρατιζω, ep. form of ἔραω, to desire vehemently, with gen. χρειῶν ἔρατιζω, * Il. 11, 551. 17, 680.

ἔρατός, ἡ, ὁν (ἔραω), beloved, lovely, agreeable; δῶρον Ἀφροδίτης, Il. 3, 64. † Often in the hymns.

ἔργαζομαι, depon. mid. (ἔργον), augm. εἰργ., 1) to work, to be active, absol. Od. 14, 272. h. Cer. 139; spoken of bellows, Il. 18, 469. 2) Trans. to perform, to do, to practise, with accus. ἔργα, Od. 20, 72; ἔργα ἀειδεῖα, to practise shameful deeds, Il. 24, 733; ἔργημα, Od. 17, 321; also χρηστόν, to work gold, Od. 3, 435.

ἔργαζω, ἔεργαζω, poet. form of ἔργα, to separate. χρόα ἔργαζεν, Il. 11, 437. † ἀπό δ' αὐγένος ὕμον ἔργαζεν, Il. 5, 147. †

* ἔργασιν, ἡ (ἔργαζομαι), work, labor, activity, h. Merc. 486.

* Ἐργίνος, ὁ, son of Clymenus, king of Orchomenus, h. Ap. 297.

* ἔργμα, τό (ἘΡΓΩΝ) = ἔργον, work, act, deed, h. 27, 20. 32, 19.

ἔργον, τό, (ἘΡΓΩΝ), 1) work, deed, action, often plur. θέρξιλα, ἀπόνυμα ἔργα, ἔργα φιλοτήτα, the delights of love, Od. 11, 246; and in antithesis with μῆδος, βουλή, Il. 9, 443. 2) work, labor, business, occupation, trade, limited by an adj. or substant. ἔργα γάμοιο, the works of marriage. ἔργα πολημύρα, works of war, Il. 5, 428. 429. θαλάσσια ἔργα, seafaring business, Il. 2, 614; fishing, Od. 5, 67; also spoken of animals, Od. 17, 313. Chiefly

in the following special connections: a) ἔργα ἀνθρώπων, works of men, i. e. agriculture, as the peculiar employment of men. Hence also ἔργον, labor in the field, Od. 14, 222; and ἔργα in the plur. *cultivated fields, estates*, Il. 2, 751. Od. 14, 344; espec. πλορά ἔργα, Od. 4, 318; and ἔργα πατρίας, Od. 2, 22; also ἔργα βοῶν, Od. 10, 98. b) ἔργα γυναικῶν, the works of women, i. e. partly the cares of house-keeping, but espec. weaving, spinning, and other female labors of art, Il. 9, 128. Od. 2, 117. cf. Od. 1. 356. c) In the Il. espec. the labores of war, fighting, battle, war, Il. 4, 470. cf. 539; also ἔργον μάχης, Il. 6, 522. 3) the product of labor, work. ἔργα γυναικῶν, woven stuffs, Il. 6, 289. ἔργα Ἰταλοτοιο, metallic products, Od. 4, 617. 4) Generally, work, thing, matter, affair, Il. 1, 294; ἔργα δαιτὸς, Il. 9, 228; ὅπερις ἵσται τάδε ἔργα, how these things shall end, Il. 4, 14; spoken of a great stone: μίγα ἔργον, a huge affair, Il. 5, 303. 20, 286.

ἔργων, and comm. εἰργων, Ion. and ep. for εἰργων, aor. 1 act. ἔρξα, perf. act. ἔργμαι, 3 plur. ep. ἔργαται (without augm.), pluperf. 3 plur. ἔργατο and ἔργατο, part. aor. pass. ἔργαται. The Attica distinguish between εἰργων, to exclude, and εἰργων, to include. Hom. has only the spirit len. (εἰργων is found only Il. 23, 72, εἰργων, prop. ἐθέργων is most common, a form of εἴργυναι, ἔργαθω.) Primary signif. to separate; according to the connection: 1) to include, to hem in, to confine, with accus. ἄντρος διέργειν, to include within, to limit, Il. 2, 617. 845. 9, 404; δόμον, to shut up, Od. 7, 88; pass. with ἐν: ἀρχθῆντες ποταμῷ, confined in the river, Il. 21, 282. Od. 10, 283. ἐνθα τε φρένες ἔργαται, where the diaphragm is shut up, Il. 16, 481. σάκεσσι ἔργατο, Il. 17, 354. γύρφωνται ἔργυμάται, confined, i. e. firmly fortified dams or dykes, Il. 5, 89; see γύρφων (ponies subtilis firmati, Heyne). 2) to exclude, to separate, to prohibit, to remove, Il. 23, 72; with ἀπό: βίλος ἀπὸ χρόος, Il. 4, 130. οὐσον ἐν τηνῶν ἀπὸ πύργου τάρφος; ἔργειν, all the space from the ships onward, which the trench separated from the wall, Il. 8, 213; cf. Spitzner [all the space from the ships to the wall and from the wall to the ditch, cf. Schol. and Heyne, ad loc.]; with the gen. alone: παιδός, Il. 4, 131; ἔργόμενοι πολίμωι, restrained from war, Il. 13, 525. 3) Generally, to press, to crowd, λαγή ἔρ-

γίριστερά, pressing the people to the left, or separating the people, i. e. touching the left side of the army, Il. 12, 201; ἐπὶ τῆς, Il. 16, 395; with ἄττος, and gen. Od. 12, 219.

ἘΠΙΓΩ, obsol. pres. which furnishes tenses to ἔρδω or φέζω, q. v.

ἔρδω, poet. (**ἘΠΙΓΩ**), fut. ἔρξω, aor. ἔρξα, perf. ἔργα, plupf. ἔργειν, 1) to do, to make, to perform, often absol. Il. 4, 29; with accus. ἔργα, Il. 10, 51. Od. 2, 236; with the dat. pers. τῇ τινι, Il. 14, 261. Od. 14, 289; but more frequently with double accus. χακόν and χακά τινα, Il. 3, 351. 9, 540; also εἰν ἔρξαι τινά, to benefit any one, Il. 5, 650. 2) Espec. to offer, to sacrifice, ἵκατόμβας, ἵερα θροῖς, Il. 2, 306. (ἔργα and ἔργειν are used in the signif. to do, conf. φέζω).

ἔρεβερνός, ἡ, ὁν (**Ἐρεβός**), dark, gloomy, νύξ, Il. 5, 659; and ἀνήρ, * Il. 5, 864.

Ἐρέβερνός(το), see **Ἐρεβός**.

ἔρεβερθος, ὁ, a chick-pea, perhaps cicer arietinum Linn., Il. 13, 589. †

Ἐρεβός, εος, τό, ep. gen. **Ἐρέβετος**, **Ἐρέβετωντο**, **Erebus**, a gloomy place under the earth, between the upper world and the palace of Pluto, through which souls departing from the upper world pass to Pluto; *the nocturnal gloom of Hades*, Il. 8, 368. Od. 10, 528. 12, 81; ἐρεβεντρός, Il. 9, 572, appears corrupted from ἐρεβεντρός, according to Thiersch § 186, 4. Rost Dial. 23, c. [cf. Jahrbüch. Jahn und K. März 1843, p. 263.]

Ἐρεβόδε, adv. to **Erebus**, Od. 20, 356. †

ἔρεσιν, poet. (ἔρομαι), to ask, to interrogate, with accus. pers. τινά, Il. 6, 176; of the thing, γενεῖν, Il. 6, 145; and with double accus. τινά τι, Od. 1, 220. 4, 137; also ἀμφὶ τινι, after any one, Od. 24, 263. 2) to try, said of the lyre, h. Merc. 487. 3) to say, to speak, h. Merc. 313. Herm. reads ἔρεσιν for ἔρεσιν and translates: *quoniam singula accurate disceptasse*. II) Mid. as depon. Od. 17, 305. h. Merc. 313.

ἔρεθίζω (ἐρέθω), to irritate, to provoke, in a good signif. only: δμωάς, μητρά, to excite to interest and curiosity, Od. 19, 45. b) Elsewhere in a bad signif. to excite to anger, to irritate, Il. 1, 32; *χερτομόδιος, χαλεποῖς ἐπίεστι*, Il. 5, 419. Od. 17, 395; and spoken of lions: κύνας τὸ ἄνθρακα τε, Il. 17, 658.

ἔρεθω (kindred with ἔρις), poet. form of ἔρεθίζω, to irritate, to anger, with accus. Il. 1, 519; and with infin. h. 7, 4, in the Od. spo-

ken of cares : *to disquiet, to distress*, Od. 4, 813. πνιγαὶ δέ μοι ἀμφ' ἀδινῶν κῆρ ὁξεῖαι μελεδῶναι ὀδυρομάτην ἵρεθουσι, poignant cares thronging about my enveloped heart distress me grieving, Od. 19, 517. (*μοι belongs to κῆρ*)

ἐρεῖδω, aor. 1 ἐρεισα, aor. 1 mid. ἐρεσαόματη, perf. pass. ἐρήσεισαι, 3 plur. Ion. ἐρησέδαται, 3 sing. pluperf. ἐρήσειστο, aor. 1 pass. ἐρεσθην (augm. only in the aor. mid.), 1) Act. 1) Trans. *to place firmly on, to lean upon, to fix firmly upon*, with accus. and prep. πρὸς, περὶ τι, τὴν τινα and dat. alone. δόρυν πρὸς τεῖχος, Il. 22, 112. Od. 8, 66; ἀσπίδ' τὴν πίγμη, Il. 22, 97; pass. τὴν μελίης ἐρεισθεῖς, leaned, supported upon the spear, Il. 22, 225. τὸ δὲ θρόνος περὶ τοῖχον ἐρησέδατο, within were seats placed around the wall, (others, fixed,) Od. 7, 97. λᾶν ἐρησέδαται δύο, Il. 23, 329. χάλκιοι τοῖχοι ἐρησέδαι τὸ θα καὶ τὸ θα, brazen walls were erected on both sides, Od. 7, 86. According to Butt. Gr. Gram. § 98, the reading ἐληλάδαι or better ἐληλάστο, rejected by Wolf, is to be preferred, see ἐλαύνω. So also Voss: the walls extended; again: *to put upon with violence, οὐδεὶς ἐρεσθη, he was stretched upon the ground*, Il. 7, 145. 11, 144; οὐδεὶς δί σφιν χαῖται ἐρεσθαται, their manes extended to the ground, Il. 23, 284. b) *to thrust any thing, to press, to strike*, with the accus. since by pressure a movable object is urged forward: ἀστές ἀσπίδα ἐρειδε, κόρην κόρων, ἀνίρα δ' ἀνήρ, shield pressed shield, Il. 13, 131 (said of pent-up troops); βελεσσοῖς τινα, to press with missiles, Il. 16, 108; hence pass. *to be thrust, to be pressed*, with διὰ: διὰ θάρηκος ἐρησεστο ἔγχος, the spear penetrated the cuirass, Il. 3, 358. 7, 252. 2) Intrans. *to lean upon, to press, ἀλλήγοντι ἐρείδονται, pressing one upon another, i. e. quickly; according to Eustath. ‘turning towards each other, so that one maid held the head, the other the feet of the dead,’ Od. 22, 450; perhaps also intrans. βελεσσοῖς, Il. 16, 108. 11) Mid. *to support oneself upon, to lean upon, with dat. σκήπτρῳ, ἔγχῳ, with gen. ἐρεστο γερὶ γαλῆς, with the hand upon the earth*, Il. 5, 309. 11, 355. 2) Abol. *to press, to exert oneself, ἐρεσάμενος, βάλε, Il. 12, 457; and generally to strive, to struggle, Il. 16, 736, of steeds, Il. 23, 735. On ἐρησέδαται, see Thiersch § 212. 35. c. Buttum. p. 200.**

ἐρείκω, aor. 2 ἐρεκον, act. *to tear in pieces, to break up*; only mid. with aor. 2 intrans. *to tear, to break*. ἐρικόμενος περὶ δουφή, spoken of the cuirass, Il. 13, 441. ἐρεκε πόρης, * Il. 17, 295.

ἐρειο, ep. for ἐρον, see ἐρομαι.

ἐρείμεν, ep. for ἐρόμεν, see ἐρέα.

ἐρείνω, poet. aor. 2 ἐρεπον, perf. pass. ἐρηριμαι, 3 sing. pluperf. ἐρειντο, ep. shortened for ἐρηρ., 1) Trans. in the act. *to cast down, to demolish*, with the accus. τεῖχος, ἐκάλεσε, Il. 12, 258. 15, 356. ἐρειντο τεῖχος Ἀγαλάω, the wall of the Greeks was torn down, Il. 14, 15. 2) Intrans. in aor. *to tumble down, to fall*. a) Commonly spoken of men: οἱ ἐρέας, οἱ κοτῆς, γρῦς; ἔστη γρῦς ἐρειών, falling to his knees, he stood, Il. 5, 309. ἐρειτε προπόν, Il. 5, 58. Od. 22, 296. b) Of trees: Il. 16, 492. 13, 389. 21, 243.

Ἐρευβοι, οι, the *Erembi*, a people mentioned by Homer after the Sidonians, Od. 4, 84. According to Hellanicus and most of the old Geogr. Strab. 16, p. 728, they were the *Troglodytae*, (fr. ἐρα, earth and ἐρεβεντη,) and dwelt east of Egypt, in Arabia. Others sought them in Cyprus; others still make them a branch of the *Aethiopians*, as Volcker Geogr. p. 89.

ἐρευνός, ḡ, ὁ (kindred with ἐρεβος), *dark, black, γαῖα, Od. 24, 106. h. Merc. 427; more commonly gloomy, with the idea of dreadful, as αἰγίς, λαῖλαψ, ρῦξ, Il. 4, 167.*

ἐρεξα, see φένα.

ἐρέομαι, ep. for εἰρομαι, whence imperf. ἐρέοντο, infin. ἐρεσθαι, *to ask*.

ἐρέπτομαι, depon. mid. (kindred with ἐρεπω), *to graze, to eat, to consume*, always of brutes, λιοτόν, κρι, πυρόν, Il. 2, 776. 5, 196. 19, 553; δημόν (a corse), Il. 21, 204; spoken of men who eat the raw fruit of the Iova, Od. 9, 97; always and only particip.

ἐρέπττο, see ἐρείπει.

ἐρεσιη, ḡ, see εἰρεσιη.

ἐρέσσω (skin το ἐρέθω), *to row, always intrans.* Il. 9, 361. Od. 11, 78.

ἐρέτης, ον, ὁ (= ἐρεσσω), *a rower, only in the plur. Il. and Od.*

Ἐρετμενός, ης, ὁ (= ἐρετης), a Phœcian, Od. 8, 112.

ἐρετμόν, τό (ep. for ἐρετμός), *an oar, εὐηρης, in Hom. always as neut.* Od. 11, 121. 12, 15. 23, 268; also in the plur. Od. 11, 125.

Ἐρέτρια, ḡ, see Ειρέτρια.

ἐρεύγομαι, depon. mid. aor. 2 ἥρηγον, 1) Intrans. to belch, to eject wind from the stomach, spokeu of the Cyclopa: ἐρεύγετο οἰνοβαρίστης, heavy with wine, he belched, Od. 9, 374. b) Metaph. of the sea, to dash up, ἐρευγομένης ἀλός, Il. 17, 265. κύματα ἐρεύγεται τῷ πτερόντι, the waves dashed upon the land, Od. 5, 403. 438. c) In the aor. 2. to bellow, spoken of an ox, only Il. 20, 403. 404. 406. 2) Trans. with the accus. φόνος αἴματος, to vomit forth the bloody gore, Il. 16, 162.

'Ἐρευθαῖών, ὄνος, ὁ, a noble Arcadian, who was slain by Nestor in a war of the Pylians and Arcadians, Il. 7, 136. 4, 319 (= ἕρευθος).

ἐρεύθω, aor. ἔρευνα, to redden, to dye or color red; γάιαν αίματι, * Il. 11, 394. 18, 329.

ἐρευνῶ (kindred with ἔριος), fut. ἔρειν, to search for, to track, spoken of dogs: ἤχρια, Od. 19, 436; of lions: μετ' ἀνέροις ἤχρια, Il. 18, 321; τιύχεια, to seek the weapons, Od. 22, 180; τιύχη, h. Merc. 176.

ἐρέψω, aor. 1 ἔρεψα, to cover over, espec. to furnish with a roof, to roof; θάλαμον καθύπαρθεν, Il. 24, 450. Od. 23, 193; to build, since roofing is the finishing stroke: ἀπότιτοι χαρέστι ἐπὶ τῷρον ἔρεψα (if I have ever built thee a well-pleasing temple, thus Voss), Il. 1, 39; see ἐπερέψα.

'Ἐρεχθεῖς, ἥης, ὁ, in the earlier fables was not distinguished from Erechthonius; according to Hom. he was a son of Tellus, educated by Minerva in her temple, and as the primitive hero of Athena, worshipped with the patron goddess of the city, Il. 2, 547. Od. 7, 81. According to later tradition, son of Vulcan and Tellus or Athina, daughter of Cranaus, Apd. 3, 14. 6.

ἐρίχθω (kindr. with ἔρεικω), to tear in pieces; metaph. θυμὸν δάκρυσι καὶ στοναχήσι, to torture the mind with tears and sighs, Od. 5, 83. Pass. h. Ap. 358. 2) to hurry hither and thither, spoken of a ship: ἐρίχθεος τοι ἀνίσοιστο, to be tossed by the winds, Il. 23, 317.

ἐρέω, Ion. for ἐρᾶ, see εἴρω, and φημι.

ἐρέω, ep. pres. for εἴρομαι, to ask, to seek, whence part. ἐρίων, Il. 7, 129; subj. ἐρείομεν, ep. for ἐρέομεν, Il. 1, 62; optat. ἐρίσομεν, Od. 4, 192.

ἐρῆμος, η, ον, (Att. ἐρημος, ον, prob. from "ΕΡΑ), solitary, deserted, spoken of places, Il. 10, 520. Od. 3, 270; μῆλα, Il. 5, 140.

ἀρηρέδασαι, see ἐρείδω.

ἐρητύνω (ἔρινώ), aor. 1 ἐρήτυνα, iterat. form ἐρητυσασαι, aor. 1 pass. ἐρητύθητη, 3 plur. ἐρήτυθητη. ep. for ἐρητύθησαι, without augm. 1) Act to restrain, to check, to repress, with accus. φάλαγγας, λαόν, often with dat. instrum. ἀγανοῖς, μειλιχίοις ἐπίσσσαιν. Pass. ἐρήτυθεν κατ' ἔδρας, they were restrained upon the seats, Il. 2, 99. 211; conf. Il. 8, 345. Od. 3, 155. b) Metaph. to hold in check, to moderate, to restrain, θυμόν, Il. 1, 192. Pass. Il. 9, 635. 462. 13, 280. II) Mid. as depon. with accus. λαόν, Il. 15, 723; (v long before σ when a long syllable follows, short when a short follows, cf. Spitzner Pros. § 52, 5.)

ἐρε-, an inseparable particle, which like ἀρι, is used only in composition, and strengthens the idea of the word, very.

ἐριανύγης, ενος, ὁ, ἡ (αὐχήν), having a lofty neck, high-necked, epith. of steeds, * Il. 10, 305. 11, 159.

ἐριβρεμέτης, ον, ὁ (βρέμω), loud-thundering, epith. of Jupiter, Il. 13, 624. †

*ἐριβρομος, ον (βρέμω), loud-roaring, loud-thundering, epith. of Bacchus, h. Bacch. 6, 36.

ἐριβροῦχος, ον (βρέχω), loud-bellowing, h. Merc. 116.

ἐριβωλαξ, ακος, ὁ, ἡ and ἐρίβωλος, ον (βώλαξ), having great clods, an epith. of fertile regions; both forms often occur in the Il.; in the Od. each once, Od. 5, 34. 13, 235.

ἐρίγδονπος, ον (δοῦπος), ep. for ἐρίδονπος, ον, 1) loud-thundering, epith. of Jupiter, Il. 5, 672; and often. 2) loud-roaring, resounding, ποταμοί, Od. 10, 515; πόδες, ἵππων, Il. 11, 152; αἴθοντα, the resounding porch, Il. 24, 323. Od. 3, 349 (ἐρίγδονπος, only of Jupiter and the hoofs of horses; elsewhere ἐρίδονπος).

ἐριδαινώ, ep. (ἐριζώ), aor. 1 mid. ἐριδάσθαι, 1) to contend, to dispute, to quarrel, with dat. and ἀντίτι τινός, Od. 1, 79; and μετά τινι, Od. 21, 310; primarily spoken of a contest with words, ἐπίσσσαι, Il. 2, 342. 1, 574; metaph. spoken of winds, ἀλλήλοις, Il. 16, 765. 2) to fight, to struggle, Od. 2, 206. ἐριδαινομεν εἴνεται τῆς ἀρετῆς, we struggle on account of the virtue, viz. of Penelope, as Aristarchus rightly explains it, τῆς ταύτης ἀρετῆς. e. Nitzsch ad loc. who rejects the explanation of Thiersch Gr. § 284, 20; for 'precedence,' and of Voss: 'to combat for the prize,' absol. to combat, to contend, ἐριδάσθαι ποστιν, in running, Il. 23, 792.

ἐριδήσασθαι, see ἐριδάγω.

ἐριδαίνειν (poet. form of ἐριζω), *to irritate, to provoke, with accus. σφίξις*, Il. 16, 280. † ἐριδόνης, ον = ἐριγόνης.

ἐρίζω (ἔρις), aor. 1 mid. (*ἐρεστέται* subj. aor. 1), 1) *to contend, to dispute, to quarrel, τῷ with any one, primarily spoken of a verbal contest, then gener. of a hostile disposition, τῷ, with any one, Il. 1, 6, 6, 131, 13, 109; ἀντιβλητῷ τῷ, to contend face to face with any one, Il. 1, 277; περὶ ἵσης, for justice [*suo jure*, Heyne], Il. 12, 423. 2) *to combat, to contend, to vie, τῷ, with any one, Il. 6, 131; the thing which the combat respects stands, a)* In the accus. Ἀρροδηγή κάλλος, with Venus in beauty, Il. 9, 389. Od. 5, 213. b) *περὶ τυροῦ*, as μίθων, concerning eloquence, τόξων, in archery, Il. 15, 284. Od. 8, 225. c) In the dat. ποσὶ, δρηστοσύνῃ, Il. 13, 325. Od. 15, 321. d) With infin. χρεὶ μαχησασθαι, Od. 18, 38; absol. Νέστωρ οἰος ἔριζεν (sc. αὐτῷ), vied with him, Il. 2, 555, Wolf. II) Mid. *to contend, with double dat. with any one about any thing, Il. 5, 172. ἀνθρώπῳ τῷ τις μοι ἐρεστέται* (for ἐρεστέται) *πτήμασιν*, no one of men would vie with me in possessions, Od. 4, 80.*

ἐρίηρες, οἱ, poet. form for ἐρίηροι.

ἐρίηρος, ον (ἄρω), plur. by metaplasim.

ἐρίηρος, prop. very suitable, hence: a) *greatly attached, faithful, intimate, dear, διαιρός*, Il. 3, 47. Od. 9, 100. b) *pleasing, agreeable, who pleases all, ἀνδός*, Od. 1, 346.

ἐριθηλῆς, ἑς (θάλλος), *very verdant, blooming, beautiful, luxuriant*, epith. of cultivated fields and trees, * Il. 5, 90. 10, 467. 17, 53.

ἐριθός, ὁ, *a laborer, a hired reaper*, Il. 18, 560. 560. 2) *a servant, a companion, hence τλήμαν γαστρὸς ἐριθός = crepitus ventris, h. Merc.* 296.

ἐρικυδῆς, ἑς (χύδος), *very distinguished, famous, glorious*; δάρα θεῶν, Il. 3, 65: ἥβη, Il. 11, 225; and often δαῖς, Il. 24, 802. Od. 3, 66.

ἐριμῦκος or (μυκάομι), *loud-bellowing, epith. of cattle*, Il. 20, 497. Od. 15, 235.

ἐρινεός, ὁ, *the wild fig-tree, caprificus*, Od. 12, 103. 2) In the Il. it is also a proper name of a particular region near Troy; *the fig-hill*, according to Voss. Strabo XIII. p. 597, calls it a strong place planted with fig-trees, from which the city was most accessible to the enemy, Il. 6, 433. ἐρινεός ἡρεμοεῖς, here was the watch-tower, Il. 22, 145.

'Εριννός, νός, ἡ, plur. τοι 'Εριννές, contr.

'Εριννός, Il. 9, 484; the *Eriinyes*, goddesses of vengeance (the Furies of the Romans), Hom. mentions not their number, form or names, the sing. stands Il. 9, 571. 19, 87; commonly plur. Il. 9, 454 seq. They are the symbol of the scourging of a guilty conscience which follows every act of impiety, and especially of the curse which rests upon any wretch who violates the most sacred duties of humanity. They punish therefore the disobedience of children to parents, Il. 9, 454. Od. 2, 135. 11, 280; violated duties towards parents, kindred and suppliants, Il. 15, 204. Od. 17, 475; perjury, Il. 19, 260; and every slaughter, Il. 9, 571. Since they punish the impious man here in life, they appear hostile to men, and prompt them also to wicked actions, Il. 19, 87. Od. 15, 231. Thus in character they approach the Fates, and as goddesses of fate they do not permit men to learn too much of their future destiny, Il. 19, 413. They dwell in Erebus, Od. 15, 234. Il. 9, 571; and they punish transgressors even after death, Il. 19, 270. According to Hes. Th. 185. Tellus bore them from drops of the blood of Uranus, and Apd. 1, 1, 3, mentions as their names: *Tisiphone, Megara, and Alecto*. 2) As appell. *curses*: τῆς μητρός, Il. 21, 412. (τῆ in the nom. in the derived cases τῆς.) 'Εριννός prob. derived from an Arcad. word ἐρνών, to be angry, Paus. 8, 25. 4; or from ἐρῆνε, ἐρινύει, to track, hence the correct orthography is 'Ερινός, adopted by Spitzner.)

ἐριος, τό, Ion. and ep. εἰριος (dim. from ἐρός), wool, often in the plur. τὰ εἰρια, Il. 3, 388; ἐρια only Od. 4, 124.

ἐριούνης, ον, and ἐριούνος, ὁ, *that brings prosperity*, according to Schol. from ἐρει and ὀντημι, *very useful*, epith. of Mercury, Il. 20, 72; ἐριούνης only Il. 20, 34. Od. 8, 322. 2) As pr. n. for *Mercury*, Il. 24, 360. 440.

ἐρις, ἴδος, ἡ, accus. ἐριν and ἐριδα (the last most common; ἐριν only in the Od.), 1) *contention, strife, discord*; μάχεσθαι, to contend in strife, i. e. with words, Il. 1, 8 (so Wolf rightly), cf. Il. 7, 210. 20, 66; in like manner ἐριδεῖ ξυνελαίνειν, to bring into strife, Il. 20, 134. ἐριν στήσαι ἐν τῷ, Od. 16, 292; particularly in the Il. spoken of war: *content, battle*, Il. 3, 7, 5, 732. ἐριδεῖ ξυνάγειν Ἀρηος, Il. 5, 861. ἐριδεῖ προθύλλειν, Il. 11, 529. 2) *combat, emulation, rivalry*; hence ἐριδος, from rivalry, Il. 7, 111. Od. 4, 343. ἐρις ἐρ-

γοῦο, emulation in a work, Od. 18, 386. ἔριδα προφέρειν, to show rivalry, Od. 6, 92. ἔριδα προφέρεσθαι τινι ἀεθλω, to propose a combat to any one, Od. 8, 210.

Ἐρις, ιδος, ἡ, Eris, as a goddess, the author of fighting and contention, Il. 4, 441; sister and wife of Mara, Il. 5, 518. 20, 48. Accord. to Hea. Th. 223, she is the daughter of Night. She is mentioned Il. 11, 3. 4. 18, 535. Later, the goddess of strife and discord.

ἐρισθεῖς, ἐξ (στόνος), very strong, all-powerful, epith. of Jupiter, Il. 13, 54. Od. 8, 289.

ἔρισμα, ατος, τό (τρίζω), the occasion of contention, the apple of discord, contention, Il. 4, 33. †

ἔριστάρυλος, ον (σταφυλή), of large grapes, σίνος, * Od. 9, 111. 358.

* ἔρισφάραγος, ον (σφαραγίω), i. q. ἔρισφάραγος, loud-sounding, loud-thundering, epith. of Neptune, h. Merc. 187.

ἴριστημος, ον (τιμή), highly-prized, precious, splendid, highly-honored, epith. of the segia, Il. 2, 447; and of gold, * Il. 9, 126.

ἴρικρος, ὁ, ἡ, a kid, Il. and Od.

Ἐρισθέλη, ἡ, daughter of Talaus and Lysimache, wife of Amphiarau. She suffered herself to be bribed by Polynices with the necklace of Harmonia, and persuaded her husband to take part in the expedition against Thebes, although as a prophet he foresaw his death. According to the direction of the father, her son Alcmeon put her to death, Od. 11, 326.

Ἐριχθόνιος, ὁ, son of Dardanus and Batia, father of Troe, distinguished for his wealth, as three thousand mares fed in his pastures, Il. 20, 219 seq.

Ἐριώπης, ιδος, ἡ, wife of Oileus, Il. 13, 697.

* ἔριωπης, ιδος, ἡ (ἀψ), large-eyed, Ep. 1, 2.

ἴρκειος, ον, Att. ἔρκειος, prop. belonging to the court (ἔρχος), hence ἔρκειος, ὁ, house-protecting, an epith. of Jupiter, because as a tutelary deity he had his altar commonly in the front court, Od. 22, 335. †

ἔρκιον, τό (dimin. from ἔρχος), an enclosure, a hedge, a wall, αὐλῆς, Il. 9, 476. Od. 18, 102.

ἔρχος, εος, τό (εἰργω), 1) an enclosure, a hedge, a fence, for the protection of fields and gardens, Il. 5, 90; and especially about

the court of the dwelling, Od. 21, 238; hence the court, the front court, Od. 2) a cage, a net, a trap to take birds; perhaps a fowling-floor, Od. 22, 489. 3) Metaph. a protection, a defence, spoken of the girdle and the shield: ἔρχος ἀκόντων, against javelins, Il. 4, 137. 15, 646; βαλίτων, Il. 5, 316; spoken even of persons, of Achilles and Ajax: ἔρχος πολέμου, bulwark of the war, Il. 1, 284. 3, 239; like πέργος. Of frequent occurrence is the formula πούον ος ἔπος φύγει ἔρχος ὁδόντων! what a word escaped the fence of thy teeth! and ἀμειρταὶ ἔρχος ὁδόντων, Od. 10, 328. Il. 9, 409. The old commentators, and with them Damm and others, understand by it the protection of the teeth, as a periphrasis for the lips; others, as Wolf, Nitzsch, better, the teeth themselves, from their similarity to a palisade, see Nitzsch ad Od. 1, 64.

ἴρμα, ατος, τό, I) (From the root ἔρδειν, ἔρδειν, ἔρδειν), any thing which contributes to the support or strengthening of a body, a prop, a stay, a post; especially the shores upon which ships, when drawn out upon the land, rested, to prevent their rotting; later φάλαγγες, Il. 1, 486. 2, 154; metaph. spoken a) Of men: ἔρμα πόλης, the support, the pillar of the city, Il. 16, 549. Od. 23, 121; and b) Spoken of a pointed arrow: μελανῶν ἔρμ' ἐδυνάτων, the prop of black pangs, upon which the pangs as it were rested, Il. 4, 117 (Voss, 'the fountain of dark tortures;' Aristarchus, however, rejects this verse).

II) (From σίρω, to place in a row), only in the plur. ἔρματα, τά, every thing strung in a row, an ear-ring, a pendant, Il. 14, 182. Od. 18, 297 (τρόπτια, Schol.), cf. Buttm. Lexil. I. p. 111.

Ἐρμαῖος, η, ον, consecrated to Mercury; hence ὁ Ἐρμαῖος λόφος, the hill of Mercury, in Ithaca, behind the city, on the mountain Nelson, Od. 16, 471.

Ἐρμῆς, ep. *Ἐρμίας*, ὁ, gen. *Ἐρμελαο*, *Ἐρμελο*, Il. 15, 214; and *Ἐρμία*, h. Merc. 413; dat. *Ἐρμῆ*, ep. *Ἐρμειη*, *Ἐρμη* (ed. Spitzner *Ἐρμίη*), Il. 5, 390, and *Ἐρμηγ*, h. 18, 36; accus. *Ἐρμῆν*, ep. *Ἐρμελαν*, voc. *Ἐρμῆ*, ep. *Ἐρμία*, *Mercurius*, son of Jupiter and Maia, according to Od. 8, 335. 14, 435. He is a messenger of the gods, together with Iris, supporting, however, more the character of a protector and mediator, Il. 24, 334. Od. 5,

28; hence διάκτορος. As ensigna, he bore the golden winged shoes, Od. 5, 45, and the magic rod [the *caduceus*], with which he closed in sleep the eyes of men and opened them again, v. 47; whence χρυσόφραγξ. He is the bestower of blessings, of prosperity, and of wealth acquired by traffic, whence ἐριώνιος, ἀκάκητα, σῶκος, Il. 14, 491. Od. 15, 319. On account of his wisdom and cunning he is called ἐύποκος, and he protects wise and crafty men, Od. 19, 397. He is mentioned in Od. 24, 1, as guide of departed souls into the lower world. In the Hom. hymn an account is given of his birth, the invention of the seven-stringed lyre, and his first theft of cattle. (Signif. according to Damm, from εἴπει, to speak, for ἄρεις, one who communicates; more correctly, from εἴη, perf. pass. ἔρημαι, to join: the mediator, the negotiator.)

Ἐρμιόνη, ἡ, 1) daughter of Menelaus and Helena; according to Hom. she became the wife of Neoptolemus, to whom she was promised by Menelaus when before Troy. According to a later tradition, she was first betrothed to Orestes. He accordingly slew Neoptolemus and married Hermione, Pind. 2) a town in Argolis, with a haven and a temple of Ceres, now *Castri*. It was supposed that there was an entrance from here to the infernal world, Il. 2, 560. Ἐρμιόνη, ὄρος, ἡ, Scyl. Polyb.

ἐρμῆς or ἐρμῖν, ἵνος, ὁ (ἔρμα), a support; espec. a bed-post, foot of the bedstead, * Od. 8, 278. 23, 198.

Ἐρμός, ὁ, *Hermus*, a river in Æolis (Asia), which rises in Phrygia, flows by Smyrna, and empties into the gulf of Smyrna between Temnos and Leuca; now *Sarabat*, Il. 20, 392.

ἐρυς, εσος, τό, a young asion, a shoot, a sprout, spoken of young trees which had sprung up, Il. 17, 53. Od. 6, 163; as a simile of Achilles, ἀνιδραμεν ἐρυετ ἵνος, Il. 18, 56; spoken of Telemachus, Od. 14, 175.

ἴρετο, see ἐρθω.

* ἐρόεις, εσσα, εν (ἔρος), lovely, amiable, h. Ven. 284. h. Merc. 31.

ἘΡΟΜΑΙ, ep. form εἰρόμαι, ἐρίομαι and ἐρέω; Hom. has only of the aor. ἐρόμην, subj. ἐρεύεθα, optat. ἐροιτο, and the infin. as pres. accented ἐρίσθαι (Att. ἐρίσθαι), to ask, τινά or τι, also with double accus. Od. 3, 243;

and τινά περὶ τινος, any one concerning any one, Od. 1, 135. 405; ἀμφὶ τι, Od. 11, 572; ἀμφὶ τινι, Od. 19, 95.

ἔρος, ὁ, ep. for ἔρως, q. v.

ἐρπετόν, τὸ (ἔρπω), in the ep. language not merely that which creeps, but every thing which goes on feet, generally, a beast. οὐσὶ ἐπὶ γαῖαν ἐρπετὰ γλυροῦται (Voss, 'every thing that lives and moves on the earth'), Od. 4, 418; † later, a creeping thing, a snake.

ἐρπύζω (from ἔρπω), to creep, to crawl, to move with difficulty, spoken of men who from trouble or great age crawl along, Od. 1, 193. 13, 220. Il. 23, 225.

ἔρπω, to creep, to crawl. εἰρπον φύοι, the skins crawled, spoken of a prodig, Od. 12, 395; elsewhere, to creep about imperceptibly, Od. 17, 158. 2) Gener. to go, to walk, to move, Il. 17, 447. Od. 18, 131. h. Cer. 366. ἐρφάδαται, see φάινω.

ἔρδητα, see φύειν.

ἔρφω (kindred with φέω), fut. ἐρφήσεται, h. Merc. 259. 1) to walk painfully, to walk unsteadily, to halt, spoken of the gait of Vulcan, Il. 18, 421. 2) to go about sad or wretched, to wander around, Od. 4, 367. h. Merc. 259; espec. to go or come to misfortune or injury, Il. 8, 239. 9, 364. b) Often, to go to one's ruin, Il. 9, 377; espec. in the imperat. an expression of disgust: ἔρψ, go to ruin, away with thee, begone, Il. 8, 164. Od. 10, 72. ἔρψεται, Il. 24, 239.

ἔρση, ἡ, ep. always ἔρσην (prob. fr. ἄρθω), dew, Il. 23, 598. Od. 13, 245; plur. ἔρσαι αἵματι μιθαλάται, dew-drops impregnated with blood, Il. 11, 53. These bloody dew-drops, which were regarded as a token of divine anger, proceed from certain butterflies, which after emerging from the chrysalis state emit a bloody fluid, which appears, often in considerable quantities, upon leaves, plants, and fences, see Wilms. Naturgesch. 2. p. 646. 2) ἔρσαι, Od. 9, 222, new-born lambs.

ἴρσηται, εσσα, εν, ep. ἐιρσήται, dewy, covered with dew. ἔρσηται λαός, Il. 14, 348. b) Metaph. of a corpse: fresh, i. e. uncorrupted. ἐιρσήται κεῖται, Il. 24, 419. ἔρσηται, v. 757.

Ἐρύλλος, ὁ, a Trojan, slain by Patroclus, Il. 16, 411. (Heyne from the Cdd. has Ἐρύλλας (from ἐρύν and λαός, deliverer of the people), with whom agree Spitzner and

Buttm. Lexil. I. p. 148, since the long *a* in
'Ερνάλος contravenes analogy.)

ἐργύμηλος, *η*, or (*ἐργυτήν*), *loud-bellowing*,
epith. of an ox, Il. 18. 580. †

ἐργάστηρ, see *ἔρειγομαι*.

ἐρνθαίνω, poet. for *ἔρυθραίνω*, *to redden*;
only mid. *to make oneself red*, *to blush*, *Il.
10. 484. 21, 21.

'Ερνθίροι, *οι* (*νύψηλοι*), a town in Paphlagonia, according to Eustath.; or, more correctly, with Strab. XII. p. 345, two hills on the sea, which in his time, from the red color of the soil, were called 'Ερνθίροι, Il. 2, 855.

'Ερνθραι, *αι*, an old town of Boeotia, on Citheron, in the region of Plataea, on the south bank of the Asopus, Il. 2, 499. According to Eustath. the Boeotian town should be written *βαρυτόρος*, and the Ionian *ἀξυτώρος*; more correctly, however, should both be written *βαρυτόρως*, to distinguish them from the adj. *ἔρυθρος*; at present, we find 'Ερνθραι in Hdt., Thuc. etc.

ἐρνθρός, *ἡ*, *ὄν*, *red*, prop. *dark-red*, *οἴρος*, Od.; *νέκταρ*, Il. 19, 38; gener. *red*, *ruddy*, *χαλκός*, Il. 9, 365.

ἐρνκακέειν, *ἐρνκακον*, see *ἔρνκα*.

ἐρνκακάνω, poet. form for *ἔρνκα*, *to hold back*. *κείνον ἐρνκακάνω*, Od. 1, 199. †

ἐρνκάνω, poet. form for *ἔρνκα*, Od. 10, 429. †

ἐρύκας (poet. forms *ἐρυκάνω*, *ἐρυκαράω*), fut. *ἐρύειν*, aor. 1 *ἐρύξιν*, aor. 2 *ἐρύκανον*, Il. 5, 321. 20, 458; and *ἐρύκανον*, infin. *ἐρυκανδεῖν*, I) Act. *to hold back*, 1) *to hold, to restrain*, *τῷ μεγάροισι γυναικαῖς*, Od. 19, 16; espec. spoken of guests, *τινά*, Il. 6, 217. Od. 1, 14; *to hold fast*, *πόντος πόλλοις ἐρύξει*, Il. 21, 59; *γῆ*, Il. 21, 62. 2) *to check, to hold in, to restrain*, *ἴπουνς λαόν*, Il. 6, 80 (from flight); metaphor. *μίνος*, to check one's force, Il. 8, 178; *θυμόν*, to restrain one's mind, i. e. will, Od. 11, 105. *Ἐτεφός μα θυμός ἐρύξει*, another thought checks me, Od. 9, 302. 3) *to hold back, to keep off, to repel*; without case, Il. 11, 352; *τινά τινος*, e. g. *μάχης*, from battle, Il. 18, 126; also *τινί τι*, like *ἀλλακτῖν*; *κατόν τινι*, to avert evil from any one, Il. 15, 450; *λιμόν τινι*, Od. 5, 166. 4) *to hold back*, i. e. *to hold apart, to separate*. *ὸλλυγος δ' ἔτι χῶρος ἐρύξει*, Il. 10, 161. II) *to hold oneself back, to delay*, Od. 4, 373. 17, 17. *μή μοι ἐρύκεσθορ*, delay not, Il. 23, 443. b) With accus. *to delay any one*, Il. 12, 285.

'Ερνλᾶος, *δ*, a Trojan, Il. 16, 411, ed. Spitzner; cf. 'Ερνάλος.

ἐρνμα, *τό* (*ἐρνόμας*), *protection, defence, covering, χροός*, spoken of the *μίτρη*, Il. 4, 137. †

'Ερνμαρθος, *ό*, a mountain in Arcadia, on the borders of Elis, where Hercules slew the Erymanthian boar; now *Xiria*, Od. 6, 103.

'Ερνμας, *απτος*, *ό*, 1) a Trojan, slain by Idomeneus, Il. 16, 345. 2) a Trojan, slain by Patroclus, Il. 16, 415 (the protector).

ἐρνσάρματος, *ον* (*ἄρμα*), *chariot-drawing*, epith. of horses, Il. 15, 354. 16, 370; only in the metaplastic plur. *ἐρνσάρματες*, *ἐρνσάρματας*.

ἐρνσίπτολις, *ι* (*πόλις*), *delivering the city, protecting the city*, as epith. of Minerva, Il. 6, 305. † h. 10, 1.

* *ἐρνσόμός*, *ό* (a form of *ἔρνμα*), *a protection*, h. Cer. 230.

ἐρνώ and *εἰρνώ*, Ion. and poet. fut. act. *ἐρνίω* (ep. *στ*) and *ἐρνώ* (with *σ* elided); whence 3 plur. *ἐρνόνοι*, Il. 11, 454. 15, 351; aor. 1 act. *ἐρνστα* (ep. *στ*) and *εἰρνστα*, perf. pass. *εἰρνμαι*, whence 3 plur. *εἰρνστατα*, Il. 14, 75; pluperf. 3 plur. *εἰρνστατο*, Il. 15, 654; mid. fut. *ἐρνσомαι*, ep. *ἐρνόμαι*, aor. 1 mid. *ἐρνσάμην* (ep. *στ*) and *εἰρνσάμην*, pluperf. *εἰρντε*, he had drawn, Od. 22, 90. Hom. also uses

1) From the form *EIPTMI* the mid. *εἰρνμαι*, *ἐρνμαι*, in the signif. *to deliver, to protect*, in single forms: 3 plur. pres. *εἰρνσταται* for *εἰρνται*, Il. 1, 239; *εἰρνσταται*, Od. 16, 463; imperf. *εἰρνστα*, Il. 12, 454. 2) The forms with *ῦ* in the pres. and imperf. infin. *ἐρνσθαι*, *εἰρνσθαι*, *ἐρντο*, *εἰρνто*, and *εἰρнто*, are to be regarded as contr. imperf. forms from *ἐρνμαι*; *εἰρнтта* is long by the arsis, as *ἐρнтто*, Il. 6, 403. In the signif. of the aor. stands *ἐρнтто*, Il. 5, 23. 538; cf. Rost's Gram. p. 302. Kühner § 218. (*ἐρнн* has always *ѣ* short; only in the contr. imperf. *ῦ*.) (The form *φνмai* always signifies *to deliver*.) 1) Act. 1) *to draw*, more closely defined by prepos. or adv. with accus. *πάλιν ἐρνέα τινα*, to draw any one back, Il. 5, 836; *ἀστόν εἰς ὄμοε*, Il. 5, 110; *τενρην ἐπὶ τινι*, to draw the string (of the bow) against any one, Il. 15, 464; espec. *τὰς εἰς ἄλι*, Il. 1, 141; on the other hand, *φнторд*, Od. 10, 403; *ἐπ' ἡπιφοι*, the ship upon land (to guard against rotting), Od. 16, 359; pass. *τῆς εἰρнтта* *ἐπὶ θνи*, the ships are drawn upon the sea-shore, Il. 4, 248. 14, 75. *ѡдн* *εїрнтта*, according to the Schol.

are drawn up upon the way, Od. 6, 265; cf. below, 3. b. 2) *to draw* with violence, hence *a) to snatch, to tear away*, ἔγκος ἐκ χυφός, Il. 13, 598; φινὸν ἀπ' ὁστεόφων, Od. 14, 134; πρόστις πύργαν, Il. 12, 258; προκρόστις, Il. 14, 35; espec. τεκφὸν ἐρύτειν, sometimes, to snatch away the dead body, spoken of the friends of the slain, to save it from abuse, Il. 5, 573. 17, 581; sometimes spoken of enemies, to tear away the dead body, to plunder or insult it, Il. 17, 230. 419. 18, 450. b) *to draw, to drag*, τινὰ ποδός, Od. 17, 479; περὶ σῆμα, Il. 24, 16; hence spoken of dogs: τινὰ πρὸ ἀστεος, any one before the city, Il. 11, 454. 15, 351. II) Mid. I) *to draw, to draw off, to draw out*, always with reference to the subject, *to oneself, after or for oneself; μάχαιραν*, to draw one's knife, Il. 3, 271; φάσγανον, ξίφος; δόρυ λείλης, Il. 21, 200; τόξον, to stretch the bow, in order to shoot, Od. 21, 125; νῆσος, Il. 14, 79. Od. 9, 194. ἐρύταντο τις πάντα, they drew all off (from the ships, in order to eat), Il. 1, 466, etc. 2) *to draw to oneself, with violence*; τινὰ μάχης, to snatch any one out of the battle, Il. 5, 456; τεκφὸν τινά, the dead, like the act, Il. 17, 104. 18, 152. 14, 422. 18, 174; hence 3) *to snatch away, viz. from danger, to deliver, to rescue*, τινά, spoken of Apollo, who rescued Æneas from the enemy, Il. 5, 344. 11, 363. Od. 22, 372. χρυσῷ ἐρύσασθαι τινα, to free for gold, to ransom, Il. 22, 351 (the signif. of the Schol. ‘to weigh,’ is not necessary), hence, in general, a) *to deliver, to shelter, to protect*, ἐρύτο, Il. 4, 186. ἐρύτο "Thess., Il. 6, 403. Αὐτὴν εἰρύτο, Il. 16, 542. πῦλος εἰρύτο, Il. 12, 454. b) *to ward off, to restrain, to repel, to obstruct*; Κῆρα, Il. 2, 859. ἦ (μήτηρ) οἱ πλεῖστοι ἐρύτο, which most restrained from him (the spear), Il. 4, 138. 5, 538. ὅδον εἰρύταν, they obstruct the way, Voss, Od. 6, 265. Metaph. Διὸς νόον, to restrain the will of Jupiter, Il. 8, 143; χόλον, to check anger, Il. 24, 584. c) *to draw any thing to oneself for preservation, protection, etc. to guard, to keep, to protect, to watch*, θύρας, Od. 23, 229; ἄκοττον, Od. 3, 208. Εἴ μ' αὖτε εἰρύταται, they watch me still (Telemachus, of the suitors), Od. 16, 483; metaph. φρέσις ἐρύσασθαι τι, to guard any thing in the heart, Od. 16, 459; to spy out, to explore, δίητα θέαν, Od. 23, 82. οἵτις διμοτας πρός Διὸς εἰρύταται, who guard the

laws from Jupiter [i. e. received from Jupiter, or with authority derived from Jupiter], Il. 1, 239. d) *to observe, to follow*, ἐπος, βουλάς, Il. 1, 216. 21, 230.

ἔρχαται, ἔρχατο, see ἔργων.

ἔρχατάν, poet. form from ἔργων, *to enclose, to hem in*; only in the pass. σὺνεῖς ἔρχατόστα, Od. 14, 15. †

ἔρχθείς, see ἔργων.

ἔργομαι, depon. defect. fut. ἔλεινομαι, aor. ἤλθον, ep. ἤλιθον, infin. ἤλθεῖν, ep. ἤλθεμεν, perf. ep. εἰλήλουνθα, 1 plur. εἰλήλουνθμεν, Il. 9, 49; part. εἰληλουνθώς, ἤληλουνθώς, Il. 15, 81. † 1) *to come, to go, and according to the context and the connected prep. and adv. to arrive, to go away, to come back, εἰπτις, ἄψ, πάλιν ἤλθεῖν*, Il. 1, 425. a) Spoken of animate beings: of men and brutes; metaph. also of other motion: by ship, Il. 13, 172. ἐπὶ πόντον ἐργοσθαί, to go upon the sea, Od. 2, 265; to voyage, of ships, Od. 14, 334; hence, on the other hand, πεζός ἤλθε, he came on foot, by land, Il. 5, 204. 17, 613; spoken of the flight of birds and bees, Il. 2, 68. b) Spoken of inanimate things: of the dead, Il. 17, 161; of natural phenomena, Il. 9, 6. 4, 276; of the change of time: ἥλιθς κνέρας, φάσος ἥλιθα, Il. 8, 500. 17, 615; Θάφος, Od. 11, 192; of other objects: γέρας ἐρχεται ἀλλιγ, the reward goes elsewhere, Il. 1, 120; espec. of missiles, Il. 7, 261; διὰ ἀσπίδος, Il. 3, 357; metaph. of the state of the body and soul: κακὸν ἤλθε, θάρυτος, Il. 15, 450. Od. 13, 60; τὸν δ' αἴφα περὶ φρέσις ἤλιθος ἵστη, the voice came to his sense, became audible, Il. 10, 139; ὁδίνη διὰ χροὸς ἤλθε, Il. 11, 398; ἄχος ἀπὸ πρατίδον ἤλθε, Il. 22, 43. 2) It is construed a) With the accus. of the place whither: κλισίην, into the tent, Il. 1, 322; εἰς κλισίην. b) With accus. of nearer limitation: ὁδὸς ἤλθεῖν, to go a way, a journey, Il. 1, 151; and spoken of those who lie in ambuscade: to go a journey, Od. 3, 316; εἰπτα κλευθα, to go the same ways, Il. 12, 225. cf. Od. 9, 262; ἀγγεληπτη ἤλθεῖν, to go on an embassy, Il. 11, 140; see ἀγγεληπτη ἐξεῖνη, Il. 24, 235. c) With gen. of place: πεδίον, to go through the plain, Il. 2, 801. d) With part. a) Fut. which indicates the purpose: ἐργομαι ἔγκος εἰσόμενος, I go to bring the spear, Il. 13, 256. b) With pres. part. or perf. which expresses the manner of coming: ἥλθε θέοντα, she came run-

ning, Il. 11, 715; ἥλθε φθάμπτος, Il. 23, 779. αἱ καὶ νέκυς ἡσχυμάνος ἤλθη if the corpse come back disfigured, Il. 18, 180. γ) The part. ἀλθάν seems to be often used pleonastically, although it serves more completely to present the action: οὐ δύναμαι—μάχεσθαι ἀλθάνθυμάσσειν, I cannot go and fight with the enemy, Il. 16, 521.

ἔρω, for ἔρωτι, see ἔρως.

ἔρω, ep. ἔρωις, see σίρω.

ἔρωδιος, ὁ, the common heron, *ardea major* Linn., which builds its nest in marshes and sea-rushes. Köppen incorrectly supposes it to be the bittern, *ardea stellaris*, Il. 10, 274. † It appears on the right (*δεξίος*), as ominous of good, and according to the Schol. was, especially for those who desired to execute some stratagem, a fortunate sign. Ulysses and Diomedes on their nocturnal visit as spies to the Trojan camp, could not see it, but only heard it, hence they concluded the enemy could not see themselves.

ἔρωέω (root ἔω), fut. ἔρωτος, aor. ἔρωντο, 1) *to flow, to stream, to gush out.* αἴμα περὶ δουρὶ ἔρωνται, Il. 1, 303. Od. 16, 441; metaph. of any violent motion, hence: 2) *to leap, to run, ai (the steeds) δὴ ἔρωνταν ὅπλοντα,* they ran back, Il. 23, 433. 3) *to hasten back, to cease, with gen. πολέμου, χάρης,* to cease from battle, Il. 13, 776. 14, 101. 17, 422. h. Cer. 302; also absol. *to retire, to withdraw.* τύρος οὐποτέ ἔρωται, the cloud never retires, Od. 12, 75; *to loiter, to tarry,* Il. 2, 179. 3) Once trans. *to cause to retire, to repulse,* τινὰ ἀπὸ τηνῶν, Il. 13, 57.

ἔρωτή, ἡ, 1) any vehement motion, *impulse, force, rushing,* especially spoken of missiles: βαλέων ἔρωτή, the invasion of weapons, Il. 4, 542. 17, 562; δούρωτος, Il. 11, 357; ὅστε τὸ ἐπὶ δουρὸς ἔρωτή γίνεται, as far as a cast of a spear extends, Il. 15, 358. λείπετο δουρὸς ἔρωτήν, a spear's cast off, Il. 23, 529. b) Metaph. of men: ὄργαλλεις ἀνθρώπος ἔρωτή, the axe augments the power of the man, Il. 3, 62; λικητήρος, Il. 13, 590. cf. 14, 488. 2) *retreat, cessation, rest, πολέμου,* *Il. 16, 302. 17, 761.

ἔρως, ὕπερ, ὁ, poet. ἔρος. Of the poet, form Hom. has ἔρος, ἔρω (more correctly ἔρω) Od. 18, 212; accus. ἔρων. The nom. ἔρως stands only in two passages, where position occurs, Il. 3, 442. 14, 94; gen. ἔρωτος, Batr. 78; accus. ἔρωτα, h. Merc. 449; *love, θεᾶς, to a goddeas,* Il. 14, 315. Od. 18, 212; and

generally, *desire, longing, appetite, πόσιος καὶ ἐθητός,* Il. 9, 92; γόνον, Il. 24, 227.

ἴρωτάω, Ion. and ep. ιρωτάω, *to ask;* hence imperf. ἴρωτα, Od. 15, 423. †

ἴς, ep. and Ion. for εἰς, q. v. Also for the compounds beginning with ίς, see under εἰς.

ἴσαγειρατο, see εἰςαγειρατο.

ἴσαγω, ίσαθρέω, see εἰςαγώ, etc.

ἴσαλτο, see εἰςαλλομαι.

ἴσάντα, see εἰςάντα.

ἴσβη, see σβίννυμι.

ἴσδνεται, see εἰςδύνω.

ἴσεδρακον, see εἰςδέρκομαι.

ἴσελένσομαι, see εἰςέλεχομαι.

ἴσεμάσσατο, see εἰςμαλομαι.

ἴσεννυτο, see εἰςένειν.

ἴσηλατο, see εἰςαλλομαι.

ἴσθη, see εἰννυμι.

ἴσθης, ἥτος, ἡ (εἰννυμι), *a garment, a robe, a dress,* Od. 1, 165; comm. collect. *clothing.* 2) *cloth, carpeting,* used for a bed, Od. 23, 290 (with digamma: *vestis*).

ἴσθιω, ep. ίσθω and ίσθι, only in the pres. and infin. ἴσθιε, ἴσθε, *to eat, to consume,* with accus. metaph. πάντας πῦρ ίσθιε, Il. 23, 182. οἶκος ίσθιεται, the house, i. e. the property is being consumed, Od. 4, 318.

ἴσθλός, ἡ, ὁ, like ἄγαθός, *good, valorous, brave, noble, excellent in its kind:* a) Spoken of men and of every thing which concerns them: θηρητήρ, an excellent hunter, Il. 5, 51; τὸ τινι, Il. 15, 283. Especially in Il. a) Spoken of excellence in war, *brave, in opposition to κακός,* Il. 2, 366. 5, 469. β) *noble, of good descent,* Od. 8, 553. b) Of things: φάρμακα, healing medicines, Od. 4, 228; τεχνα, πτήματα, etc. c) *good, favorable, propitious, δρυιδές,* Od. 24, 311. 2) As subst. οἱ ίσθλοι, *the noble, the distinguished, often: τὸ ίσθλόν, good fortune, prosperity,* in opposition to κακός, Il. 24, 530; τὸ ίσθλά, *prosperity,* Od. 20, 86; *possessions, valuables,* Od. 10, 523.

ἴσθος, εος, τό (poet. for ίσθῆς), *a garment, cloth,* Il. 24, 94.

ἴσθω, poet. form from ίσθλω, *to eat, to consume,* mostly of men, Od. 9, 479; of brutes, Od. 13, 409; metaph. κειμήλια, Od. 2, 75.

ἴσθλεῖν, see εἰςέδον.

ἴσιμεναι, see εἰςίμηι.

ἴσιηται, see εἰςέδομαι.

ἴσκον, see εἰμι.

ἴσόφομαι, see εἰςοφάμαι.

ἐσπέριος, η, ον (ἐσπερος), 1) Spoken of the time of day: *belonging to the evening, at evening*, Od. 2, 357; ἐσπέριος ἀπογειώμενη, Il. 21, 560. 2) Of a point of the compass: *western, belonging to the west*, ἐσπέριος ἀνθρώπων, Od. 8, 29.

ἐσπερος, δ, plur. τὰ ἐσπέρα, Od. 17, 191; the evening hours, *vesper, the evening, μίλας*, Od. 1, 423. 4, 786. 2) Adj. *belonging to evening*, h. 18, 14; espec. ὁ ἐσπερος αστήρ, the evening star, Il. 22, 318; (with digamma.)

ἐσπερε, ep. imperat. for εἰπαται, a poet. form with epenthetic σ, four times in the Iliad, only in the constr. ἐσπερε νῦν μοι Μούσα, see εἰπον.

ἐσπόμην, see ἐπομαι.

ἐσσα, ἐσσαι, ἐσσάμενος, see ἐννυμι.

ἐσσεῖται, see εἰμι.

ἐσσενορτο, see σεύω.

ἐσσι, see εἰμι.

ἐσσο, see ἐννυμι.

ἐσσουμαι, see σεύω.

ἐσσύμενος, prop. part. perf. pass. from σεύω, as adj. *hastily, rapid, precipitate*, from which adv. ἐσσυμένως, *hastily, quickly, rapidly*, Il. 3, 85; and Od. see σεύω.

ἐστάμεν, ἐστάμεναι, see ἰστημι.

ἐσταμεν, see ἰστημι.

ἐσταν, see ἰστημι.

ἐστασαν, 3 plur. plupf., but ἐστασαν for ἰστησαν, see ἰστημι.

ἐστηκα, ἐστήκειν, see ἰστημι.

ἐστο, see ἐννυμι.

ἐστρωτο, see στρώνυμι.

ἐστωρ, ορος, δ, the *shaft-pin*, the pin or nail at the end of the pole, over which a ring (*κρίκος*) was put. Through this ring the yoke-straps were made fast, Il. 24, 272. † (Prob. from ἵημι, ἀπὸ τοῦ ἔστεως.)

ἐσχάρη, η, ep. ἐσχαρόφιν for ἐσχάρης, ἐσχάρη Od. 5, 59. 7, 169; 1) the *hearth, the house-hearth* (a fire-place on the earth), primarily for affording warmth; hence Penelope worked by it with her maidens, Od. 6, 305. b) the place for sacrificing, Od. 14, 420; hence supplicants sought refuge in it, hence: καθέζετο ἐπ' ἐσχάρῃ ἐν κοντήσι πάρη πιρή, he seated himself on the hearth in the dust by the fire, Od. 7, 153; cf. v. 169. Dat. ἐπ' ἐσχαρόφιν, Od. 19, 389. 2) any *fire-place*. ὅσσαι Τρώων πυρὸς ἐσχάραι, as many fire-places as are in the camp of the Trojans, Il. 10, 418; (perhaps more correctly: as many fire-hearths

as there are of Trojans, i. e. as many native Trojans.)

ἐσχατάν (ἐσχατος), *to be last, to be at the end*, only part. pres. ἐσχατών, ὄσσα, ep. for ἐσχατῶν, ὄσσα. δῆμος ἐσχατών, last man of the enemy, i. e. one in the rear, Il. 10, 206; also spoken of cities (a frontier town), * Il. 2, 508. 616. (According to Buttm. the correct form is ἐσχατόν.)

ἐσχατη, η, 1) *the extremity. a) the limit, the border, the end of a place, νήσον, λιμίν,* Od. 2, 391. 5, 238; θείης, *the borders of Phthia*, Il. 9, 484. *ἐσχατὴ πολιμοιο*, the end of the battle, the extreme limb of the action, either the extremity of the wing or the rear, Il. 11, 524. 20, 328. b) Spoken of a place remote from a town, espec. lying on the sea, Od. 14, 104. 2) *the most remote part*, thus ὑπροῦ, Od. 4, 517. 5, 489.

ἐσχατος, η, ον (prob. from ἔχω, ἔσχω) *the extreme, the last, the most remote, spoken only of place: ἐσχατοις ἄλλων*, Il. 10, 434; and *ἐσχατος ἀνδρῶν*, thus Hom. calls the Ethiopians because they were conceived of as dwelling at the extremity of the earth's surface, Od. 1, 23. Neut. plur. as adv. *ἐσχατα*, at the end, Il. 8, 225.

ἐσχατών, see ἐσχατάν.

ἐσχον, ἐσχόμην, see ἔχω.

ἐσω, see εἰσω.

* ἐταιρεῖος, η, ον, *as a friend, belonging to friendship. 2) intimate, φιλότης*, h. Merc. 58.

ἐταιρη, η, ep. and Ion. ἐτάρη, only Il. 4, 441; *a female companion, a female friend, a mistress*, metaph. spoken of flight: φάσον ἐταρη, Il. 9, 2; and of the lyre, δαστὶ ἐταιρη, Od. 17, 271. h. Merc. 478.

ἐταιρίω, ep. ἐταιρίω (ἐταιρος), aor. 1 ἐταιρισα, ep. σσ, aor. 1 mid. only optat. *ἐταιρεύσαντο, to join or associate oneself with any one, to be a companion, τιτη*, Il. 24, 335. h. Ven. 46. Mid. to make anyone a companion for oneself, to take as an associate, τιτη, Il. 13, 456.

ἐταιρος, δ, ep. and Ion. ἐτάρος, *a companion, an associate, an assistant, a helper, a comrade*, spoken generally of associates in war and travel, Il. 1, 179. Od. 1, 5; with dat. Il. 18, 251; prop. adj. hence: ἐταιρος ἀντί, Od. 8, 584; metaph. a favorable wind is called ἀνθλός ἐταιρος, a good companion, Od. 11, 7. 12, 149; (both forms used according

to the necessities of the metre, prob. ἔτης, akin to ἔτερος).

ἔταρη, ἡ, and ἔταρος, ὁ, see ἔταιρη, ἔταιρος.
ἔτεθήπεια, see ΘΑΦΩΣ.

'Ετεοκλῆς, ἕονς, ep. ἥος, son of Oedipus and Iocaste [Hom. Epicaste], who agreed with his brother Polynices, that they should reign alternately, each a year. Eteocles did not fulfill this covenant; hence arose the Theban war. For Tydeus, who came to him as an ambassador of Polynices, he laid an ambuscade, Il. 4, 375; whence the adj. 'Ετεοκλέος, η, ον, *Eteoclean*, βίη 'Ετεοκλητη, the power of Eteocles, see βίη, Il. 4, 386.

'Ετεοχρῆτες, οι (from ἔτεος and Κρῆτες, true Cretans), the *Eleocretans* (native Cretans, Voss), one of the five tribes in Crete. They were the aboriginal inhabitants of the island, and not of Hellenian derivation. According to Strab. they lived in the south; their chief city was Prasus, Od. 19, 176.

ἔτεός, ἡ, ὁ, *true, real*, as adj. νεικεῖν πόλλ' ἔτεα, to utter many true reproaches, Il. 20, 255; elsewhere only the neut. sing. as adv. 1) *true, agreeable to truth, manτεύεσθαι*, Il. 2, 300; (Hesych. ἀληθές) ἀγορεύειν, Il. 15, 53. 2) *in truth, in reality*, and often in the Od. εἰ ἔτού γε, if indeed really, Od. 3, 122.

ἔτεραλκής, ἐς (ἀλκή), *in which the strength or power is attached to one of two parties* (τετραλκής). Διαταῦτων μάζης ἔτεραλκει γίγην δοῦναι, to give the decisive victory of battle to the Greeks (Voss 'an alternating victory,' Köppen, 'shifting'), Il. 7, 26. 8, 171. Od. 22, 236. δῆμος ἔτεραλκής, a decisive body, a superior force, i. e. which gives new courage to the others, Il. 15, 738, (Voss *changeful*).

ἔτερημερος, ον (ἡμέρη), *changing with the day*. ζωντες ἔτερημεροι, they live on alternate days, spoken of Castor and Pollux, Od. 11, 303. †

ἔτερος, η, ον, ἔτιδηρη, ep. dat. fem. 1) *the other, one of two*, alter, Il. 5, 258. 288; plur. ἔτεροι, the one part, alterutri, Il. 20, 210. 7, 292. 378. In correlative clauses we have ἔτερος μέν, ἔτερος δέ, or ἄλλος, ἔτερος, Il. 13, 731; also ὁ μάτις, ἔτερος δέ, Il. 22, 151; sometimes the first ἔτερος is wanting, Il. 7, 420. 24, 528. ἔτηρη χειρί, with one hand, or ἔτηρη or ἔτιδηρη alone, according to the connection, with the right or left, Il. 12, 452. 16, 734. b) In counting, the *second*, instead of δεύτερος,

Il. 16, 179; ἔτερος δέ, Il. 7, 420. 2) *the other, alias, opposed to many, like ἄλλος*; ἔτερη ὑφασματα [τὰ τῶν πολεμίων], Il. 4, 306; ἔτερος, ἄλλος, Il. 9, 313; ἔτεραι, ἄλλαι, Od. 9, 124.

ἔτέροστο, see τερσταίνω.

ἔτέρωθεν, adv. from the other side, ἐπιάχειν, Il. 13, 835. 2) Poet. for ἔτερωθι, on the other side, opposite, Il. 3, 230. 6, 247. h. Merc. 366.

ἔτέρωθι, adv. on the other side, elsewhere, Od. 4, 531. Il. 5, 351; ὅθε—ἔτερωθι, Od. 12, 235.

ἔτέρως, adv. in another manner, otherwise. νῦν δ' ἔτέρως ἔβαλοντο θεοί, Od. 1, 234. † Hom. has elsewhere only ἔτέρωστε, hence Spitzner de vers. heroic. p. 97, [and Observ. in Quint. Smyrn. p. 63.] would read ἔτέρωστ, conf. βάλλω.

ἔτέρωστε, adv. to another side, elsewhere, away; νέκυν ἔργειν, Il. 4, 492; conf. 23, 231. ἔτέρωστε κάρη βάλλειν, Il. 8, 306; φοβεῖσθαι, Od. 16, 163.

ἔτέραλτο, see ἐπιτίλλω.

ἔτετυχατο, see τεύχω.

ἔτετμος, see ΤΕΜΩΣ.

ἔτέτυχτο, see τεύχω.

'Ετεωρέν, ἥος, ὁ, son of Boethous, servant of Menelaus (Θεράπων), Od. 4, 22. 15, 95. According to the Schol. he was a relative of Menelaus, his father being son of Argeus, and grandson of Pelope. (Eustath. signif. ὃς ἀληθεύειν χρή.)

'Ετεωνός, ὁ, a town in Boeotia, on the Asopus, afterwards called, according to Strab. Σκάρρη, Il. 2, 497.

ἔτης, ον, ὁ, only plur. *an acquaintance, a friend, a dependant*, always distinguished from relatives by blood or near kindred, (ἔταιροι, συνήθεις, App.) commonly κατίγητοι τε ἔται τε, Il. 6, 239. Od. 15, 273. ἔται καὶ ἀνεψιοι, Il. 9, 464. ἔται καὶ ἔταιροι, Il. 7, 295. Nitzsch ad Od. 4, 3, understands the *descendants* or rather the *retainers of the house* (prob. from ἔθος or έτος, ἔτεος).

ἔτήτυμος, ον (ep. lengthened fr. έτυμος), *true, real, pure, genuine, μῆδος, νόστος*, Od. 3, 241. 23, 62. Espec. the neut. as adv. ἔτήτυμον, *truly, really, κείνου ὡδ' νιός* ἔτήτυμον, he is really his son, Od. 4, 157.

ἔτι, adv. 1) Spoken of the present: *still, even*. ἔτι καὶ γίνεται, even now still, Il. 1, 455. 2) Spoken of the future: *yet, still farther, for the future*, Il. 1, 96. Od. 4, 756. Often with the negat. οὐδὲ ἔτι δήποτε, and he lived

not much longer, Il. 6, 139. Od. 2, 63. 3) Enhancing the signif. with a compar. ἔτι μᾶλλον, still more, Il. 14, 97. [Spoken also of past time, Il. 2, 287. Od. 4, 736; *yet, even when*]; (from ἔω, εἰμι, to be, cf. Thiersch § 198, 4; ἕ in the *arsis*, Il. 6, 139.)

ἴτλην, see τίτην.

ἔτοιμός (ἐτοῖμος), fut. ἄσω, ep. στ, to make ready, to prepare, to give at once, γέρας, Il. 1, 118. 19, 197. Mid.=act. ἵπον Ἀθήνη, to present a victim to Minerva, Il. 10, 571; ταῦτον, Od. 13, 184.

ἔτοιμος, η, or, Att. ἔτοιμος, ready, prepared, hence, 1) real, accomplished, plain. η δὴ ταῦτα ἔτοιμα τετεύχαται, these things indeed have already happened, i. e. are accomplished, Il. 14, 53. η δὲ ἀρέταιμα τίτυκτο, this was plain, was so, Od. 8, 384. b) that can be executed, suitable, *salary*, μῆτις, Il. 9, 425. Commonly, 2) ready, prepared, in readiness, ὀρείστα, Il. 9, 91. αὐτίκα γάρ τοι ἔπειτα μεθ' Ἐπιπόρα πότμος ἔτοιμος, decided, appointed, Il. 18, 96 (prob. from ἔτος).

ἴτορον, see τορίων.

ἴτος, εος, τό, a year, distinguished from τριαντός, Od. 1, 16; in plur. Il. 2, 328. 11, 691.

ἴτραπον, see τρέπω.

ἴτραπτη, ἔτραπτον, see τρίφω.

ἴτυρος, η, or (τρέος), true, pure, genuine, only neut. plur. ἔτυμα, truth, in opposition to φενδα, Od. 19, 203. 567. The neut. sing. ἔτυμον, as adv. truly, agreeably to truth, Il. 10, 534. Od. 4, 140. 157. 2) in truth, really, like τρέον, Il. 23, 440. Od. 23, 26.

ἴτασσος, or (έτος, frusta), vain, ineffectual. πάντα ἔτασσα ταθέναι, Od. 22, 256; hence: *profuse*, idle, ἄχθος, Il. 18, 104. Especially neut. sing. as adv. vainly, idly, Il. 3, 368. 14, 407.

ἴτι and ep. εὖ before two consonants, so that ε̄ is long, adv. (prop. neut. from εὖ), well, rightly, properly. εὐ ἔρθειν, Il. 5, 650; εὖ εἰπεῖν τινα, to speak well of, Od. 1, 302; especially with the idea: skilfully, dexterously, εὐ ποίει ἐπισταμένως, Il. 10, 265; εὖ ψήσας θεον, Od. 4, 480. 2) happily, fortunately, εὖ οἶκον ἴνεσθαι, Il. 1, 19. Od. 3, 168. 3) Strengthening, as εὖ μάλα, very, exceedingly; with numerals: εὖ πάντες, all together, Od. 4, 294. (On the separation of the εὖ, see Thiersch § 170, 7. 8. 9; Herm. ad h. Ap. 36.)

εὖ, loc. and ep. for εὖ, q. v.

εὐαγγέλιον, τό (ἄγγελος), a present for a good message, a reward for joyful news, * Od. 14, 152. 168.

* ἔναγέως, poet. for εὐαγγέλιος (εὐαγγής), purely, hotly, h. Cer. 275. 370. εὐαδε, see ἀνάδαν.

Ἐνάμονίδης, αο, ἥ, son of Euāmon = Eurypylus, Il. 5, 76.

Ἐνάμιω, ονος, ὁ, son of Ormenus, father of Eurypylus, brother of Amyntor, and great-grandson of Aeolus, Il. 2, 736.

ἐνανθής, εἰς (ἄνθος), very blooming, luxuriant, λεχην, Od. 11, 320; † χοροί, h. 30, 14.

Ἐνάνθης, εος, ὁ, father of Maron, Od. 9, 197.

Ἐνβοια, ἥ, Euboea, an island of the Aegean sea, separated by the Euripus from Boeotia, now Negroponte. Homer calls its inhabitants Abantes. It derived its name, according to the mythographers, from Euboea daughter of Asopus, or better, from its good pastures for cattle (εὖ, βοῦς), Il. 2, 535. Od. 3, 174.

εὐβοτος, or (βόσκω), having good pastures, good for pasturing, Σιρίη, Od. 15, 406. †

* εὐβους, ονος (βοῦς), abounding in cattle, accus. εὐβουν, Herm. εὐβων, h. Ap. 54.

εὐγένειος, ον, ep. ἡγύγενεος, having a heavy beard, having a heavy mane, λιον, only in the ep. form, Il., Od. 4, 456.

εὐγένης, εἰς, ep. ἡγύγενης and εὐγένεις (γένος), nobly born, of good extraction, * Il. 11, 427. 23, 81. In Hom. always εὐγένεις with η epenthetic, see Thiersch § 166. 4; ἡγύγενη only h. Ven. 94.

εὐγμα, ατος, τό (εὐχομαι), boasting. κατα εὐγματα, Od. 22, 249. †

εὐγραμπτος, or, ep. εὐγραμπτος, (γραμπτός), well, beautifully bent, in ep. form; κλιδες, Od. 18, 294. †

* εὐδαιμονίη, ἥ (δαιμων), happiness, good fortune, felicity, h. 10, 5. †

εὐδείλος, ον, epith. of Ithaca and of islands generally, most prob. signifying: very plain, widely visible, conspicuous (εὐτεροφυος, App. Schol.), from δείλος, resolved δέιλος and δείλος, because islands, being bounded by the sea, stand out clearly to view; especially spoken of Ithaca, on account of its high shores, * Od. 2, 167. 9. 21. 13, 212; of islands, Od. 13, 234; and Κρητη, h. Ap. 438. Thus Passow and Nitzsch ad Od. 9, 21. We have also the following de-

rations: 1) *situated in the west, western*, from δύλη, *evening*, but in the first place this word does not occur in the signif. *west*, and in the next place, it is applicable at the farthest, only to Ithaca, not to all islands.

2) Exposed to the *afternoon heat, sunny*, (thus Voss in several places) from τὸν and εἴλη with δ inserted, cf. Eustath. ad Od. 9, 21. 3) *beautifully lighted, lying in the twilight*, according to Schol. ad Od. 9, 21, from δύλος is far-fetched, see Buttm. Lexil. II. p. 191.

εὐδικίη, ἡ (δίκη), *uprightness, the practice of uprightness*; in the plur. εὐδικίας ἀνέχειν, rectitude, prop. to practice acts of rectitude, Od. 19, 111. †

εὐδμητος; or, ep. εὐδμητος (δίμω), *well-built, beautifully built*, always in the ep. form, except Od. 20, 302.

εῦδω, fut. εῦδων, aor. 1 εῦδησα, 1) *to sleep, to go to sleep*, with the accus. γλυκὺν ἐπνον εῦδειν, *to enjoy sweet sleep*, Od. 8, 445; spoken of death, Il. 15, 482. 2) Metaph. *to rest, to cease*, spoken of the wind, Il. 5, 524 (kindr. with ΑΠ, ΑΤΩ).

Εὔδωρος, ὁ, son of Mercury and Polymele, was educated by his grandfather Phylas, king of Ephyra in Thesprotia; one of the five leaders of the Myrmidone, Il. 16, 179 seq.; see Πολυμήλη.

εὐειδής, ἔς (εἶδος), *of handsome form, having a beautiful figure, γυνῆ*, Il. 3, 48. †

εὐεργεσίη, ἡ (εὐεργῆς), *good, noble conduct*, Od. 22, 374; in opposition to κακοεργίη. 2) *beneficence, kindness*; plur. εὐεργεσίας ἀποτίειν, *to requite benefits*, * Od. 22, 235.

εὐεργής, ἔς (ἔργον), 1) Comm. *well-wrought, beautifully built, δίφρος, ρῆνες*, Il.; λαίπη, Od. 13, 224; χρυσός, *well-wrought gold*, Od. 9, 202. 2) *well-done*, hence plur. εὐεργίαι, *benefits*, Od. 4, 645. 22, 319.

εὐεργός, ὁ (ἔργον), *nobly acting, excellent*. καὶ ἡ καὶ εὐεργός ἔρπιν, * Od. 11, 434. 15, 422.

εὐερχής, ἔς (ἔργος), *well-fenced, well-enclosed, well-guarded, αὐλή*, Il. 9, 472; θύρας, Od. 17, 267.

εὐένγος, ὁ, ep. εὐένγος (ζένγος), *well-yoked*, in Hom. spoken of ships: *having beautiful rows' seats, well-furnished with rows* = εὐήργεμος, * Od. 13, 116. 17, 288; others interpret, *well-constructed, firm* (only in the ep. form).

εὐέντος, ὁ, ep. εὐέντος (ζένη), *having a*

beautiful girdle, well-girded, epith. of noble women, because the girdle about the breast gave a graceful form to the robe, Il. 1, 429, and h. Cer.

εὐηγενής, ἔς, ep. for εὐερής, q. v.

εὐηγεσίη, ἡ (ἡγέσια), *happy rule, good government*, Od. 19, 114. †

εὐηκής, ἔς (ἀκή), *well-pointed, very sharp, αἰχμή*, Il. 22, 319. †

Εὐητίνη, ἡ, daughter of Evenus = Marpessa, Il. 9, 557.

Εὐηροιδῆς, ον, ὁ, son of Evenor = Leocritus, Od. 22, 294.

Εὐηρος, ὁ (= εὐήριος, gentle), Evenus, 1) son of Mars and Demonice, king of Aetolia, father of Marpessa. When Idas, son of Aphareus, bore off his daughter, he pursued him to the river Lycormas, and as he could not overtake them, he plunged into it, and it received from him the name Evenus. Apollo likewise loved Marpessa, and wrested her from Idas, in the city Arene in Messenia. Idas fought with him for her; Jupiter at length separated them; and upon the free choice which he granted her, Marpessa chose Idas, Il. 9, 557. 2) son of Selepius, king of Lyrnessus, father of Mynes and Epistrophiua, Il. 2, 693.

εὐήνωρ, ορος, ὁ, ἡ (ἀνήρ), prop. *manly*, in Hom. an epithet of wine and of iron; *strengthening the courage, or invigorating men*, * Od. 4, 622. 13, 19; or *befitting a man, man-ennobling* (Voss, 'the spirit-strengthening wine and the man-ennobling brass').

Εὐήνωρ, ορος, ὁ, father of Leocritus, Od. q. v.

εὐήρης, ἔς (ἄρω), *well-jointed, well-fitted, easy to handle or use*, epith. of an oar, * Od. 11, 121 (Voss, 'well-smoothed'). (The derivation from ἔρεσσα is incorrect.)

* εὐήρυτος, ον (ἄρων), *easy to draw, ὕδωρ*, h. in Cer. 106.

* εὐθαρσής, ἔς (θάρσος), *of good courage, resolute, bold*, h. 7, 9.

* εὐθέμεθλος, ον, ep. ἡγθίμεθλος, *well-founded, γαῖα*, h. 30, 1. †

* εὐθηρέων, *to be in a flourishing condition, vigorous; to abound in, to be rich, with dat. κτήσεσσιν*, h. 30, 10 (akin to τιθήντι).

εὐθράξ, τρίχος, ὁ, ἡ (θρέξ), *having beautiful hair, having beautiful mane*, epith. of steeds; only in the ep. form εὐτρίχας, * Il. 23, 13. 301. 351.

εὐθρόνος, οὐ, ep. εὐθρόνος (*θρόνος*), *having a beautiful seat, well-throned*, epith. of Eos; always ep. form, Il. 8, 565. Od. 6, 48.

εὐθύμος, οὐ (*θυμός*), 1) *having good courage*. 2) In Hom. *benevolent, kind*, Od. 14, 63. † Adv. εὐθυμῶς, *courageously*, Batr.

* εὐθύς and εὐθύ, adv. of place, *straight, directly, εὐθὺ Πύλωνθε*, h. Merc. 342; εὐθύς. 355. In the Il. and Od. only the older form ιθύς, ιθύ.

* εὐπός, οὐ (*πόπος*), *having good steeds, epith. of Ischyus*, h. Ap. 210.

Εὐπός, ὁ, a Trojan, slain by Patroclus, Il. 16, 417.

εὐκαμπτής, ἔσ, (*κάμπτω*), *well-bent, beautifully curved, δρόπανον, κλῆς*, * Od. 18, 368. 21, 6; τόξον, h. 27, 12.

* **εὐκαρπός**, οὐ (*καρπός*), *fruitful, abounding in fruits, γαῖα*, h. 30, 5.

εὐκέατος, οὐ, poet. for εὐκίστος (*κεάω*), *easy to split, easily cleaved, κέδρος*, Od. 5, 60. †

εὐκῆλος, οὐ, *Aeol.* lengthened from εὐκῆλος, prop. ἘΦηλός (see εὐκῆλος), *quiet*, Il. 1, 554.

2) *undisturbed*, Il. 11, 371. Od. 14, 479.

εὐκλεῖς, ἔσ (*κλέος*), ep. εὐκλεῖης, accus. plur. εὐκλείας, Il. 10, 281. Od. 21, 331. εὐκλεῖς, Il. 12, 318; *glorious, famous*. οὐ μάν ἡμιν εὐκλεῖς, it is not glorious for us, Il. 17, 415; whence adv. εὐκλεῖς, ep. εὐκλεῖς, *gloriously*, Il. 22, 110.

εὐκλείη, ἡ, ep. for εὐκλεία, *fame, glory*, Od. 14, 402. τινὰ εὐκλεῖης ἐπείθησαι, to elevate any one to fame, Voss, Il. 8, 285.

εὐκλεῖης, ἔσ and adv. εὐκλεῖας, poet. for εὐκλεῖς and εὐκλεῖς.

εὐκλήις, ίδος, ἡ (*κλεῖς*), *well-locked, θύρη*, Il. 24, 318. †

* **εὐκλωστός**, οὐ (*κλώθω*), *well-spun, well-woven, χιτών*, h. Ap. 203.

εὐκρήμης, ίδος, ὁ, ἡ, ep. εὐκρήμης (*κρημῆς*), *having beautiful greaves*, in the Il. epith. of the Achaeans; in the Od. also of ἑταῖροι, Od. 2, 402; always in the plur. and ep. form, Il. 1, 17.

εὐκομός, ep. ηὐκομός, *having beautiful hair, fair-haired*, epith. of noble women, Il. Od. h. Cer. 1.

* **εὐκόσμητος**, οὐ (*κοσμός*), *beautifully adorned*, h. Merc. 384.

εὐκόσμος, οὐ (*κοσμός*), *well-arranged*; only adv. εὐκόσμως, *in a becoming manner*, Od. 21, 123. †

* **εὐκραίρος**, οὐ (*κράῖρα*), *beautifully horned*, spoken of cattle, h. Merc. 209.

εὐκτίμενος, η, οὐ (*κτίμενος*), *well-built, well-inhabited, well-situated, comm.* an epith. of towns, islands, regions; spoken of houses, streets, and gardens, Od. 4, 476. Il. 6, 391. 20, 496. The common form εὐκτιμένη, h. Ap. 36, Herm. has rejected.

εὐκτίτος, οὐ, ep. and Ion. for εὐκτιστος (*κτίζω*), *handsomely built, Αἴτνη*, Il. 2, 592. † h. Ap. 423.

εὐκτός, ή, οὐ (*εὐχομαῖ*), *wished, desired*, Il. 14, 98. †

εὐκυκλός, οὐ (*κύκλος*), *well-rounded*, in the Il. epith. of the shield, Il. 5, 797; in the Od. of the chariot, Od. 6, 58. 70; according to Eustath. to be referred to the wheels: *having beautiful wheels*, Voss; κάνεον, Batr. 35.

εὐλείμων, οὐ, gen. ονος (*λειμών*), *having good meadows, abounding in meadows (convenient for pasturing, Voss)*, νῆσος, Od. 4, 607. †

εὐλή, ἡ (*εἰλέω*), *a worm, a maggot*, produced in dead bodies, etc., plur., * Il. 19, 26. 22, 509. 24, 414.

εὐληρα, τά, ep. for the comm. ηνία, *rein, check*, Il. 23, 481; † (prob. from εἰλέω, Schol. οἱοι εἰληρα, ἀπὸ τοῦ περιειλεῖσθαι τοὺς ἵματας χερσὸν τῶν ηνιώχων).

Εύμαιος, the faithful swine-herd of Ulysses, son of Ctesius, king of the island Syria; he was stolen by a female Phoenician slave of his father, and by the Phoenician sailors sold to Laertes, Od. 15, 402 seq. Ulysses comes to him clad like a beggar, Od. 14, 1 seq. Telemachus lodged with him when he returned from Sparta. He conducted Ulysses to the town, Od. 17, 201; and aided him in slaying the suitors, Od. 22, 267 seq. (prob. from εὖ and ΜΑΙΩ, the well-disposed).

* **εὐμελίη**, ἡ, poet. for εὐμέλεια, *good singing*, the reading preferred by Herm. for εὐμνήλιη, in h. Merc. 325.

εὐμελίης, οὐ, ὁ, ep. εὐμελίης, q. v. εὐμενήτης, οὐ, ὁ, poet. for εὐμενής, *well-disposed, kind, affectionate* (in opposition to δυσμενής), Od. 6, 185. †

εὐμενής, ἔσ (*μένος*), *well-disposed, benevolent, kind, ητορ*, h. 21, 7. †

Εύμηδης, εος, ὁ (*very wise*), father of Dolon, the rich herald of the Trojans, Il. 10, 314.

* εὐμήνης, ἥς (μῆκος), *very long*, Batr. 130.
εὐμῆλος, ὁ (μῆλος), *having good or many sheep, abounding in sheep*, Ὁρτυγίη, Od. 15, 406. † (V. 'good for sheep').

Eūmēlos, ὁ, son of Admetus and Alcestis, who in eleven ships led the Thessalians from Phœbe, Boibe, and Iolcus, Il. 2, 711. He possessed excellent horses, and would have won the prize in the funeral games of Patroclus, had not his chariot been broken, Il. 23, 288 seq. Iphthime, daughter of Icarius, is mentioned as his wife, Od. 4, 798.

εὐμελίης, ὁ, ep. for εὐμελῆς, ep. gen. εὐμελῶ for εὐμελῖα (μελί), *having a good aspen spear, skilled in the use of the spear*, epith. of brave warriors, Il. 17, 9; and espec. of Priam, Il. 4, 165. (The common form εὐμελῆς does not occur in Hom.)

* εὐμολπέω (εὐμολπος), *to sing sweetly*, h. Merc. 478.

[*Eūmolpos*, *Eumolpus*, a masc. proper name, h. Cer. 154. 475.]

* εὐμνήη, ἡ, h. Merc. 325, an unknown word, for which Herm. would read εὐμελήη, Frank, εὐελήη.

εὐνάζω = εὐνάσ (εὐνή), fut. αύσω, *to cause to lie down, to lay down*, Od. 4, 408. Mid. *to lie down, to go to sleep*, Od. 20, 1; παρά τινι, and with dat. alone, Od. 5, 119. h. Ven. 191; also spoken of brutes, * Od. 5, 65.

εὐναιετάω, ωσα, or, *well-inhabited, pleasant to live in, well-furnished*; always in pass. signif. with πόλις, δόμοι, and μηγαρα, Il. 2, 648. Od. 2, 400 (used only in the part.).

εὐναιόμενος, η, or (ναιώ), *well-inhabited, populous*; like εὐναιετάω with πόλις, πτολεθρον, and Βούδειον, Il. 16, 572; Σιδονή, Od. 13, 285. There is no verb εὐναλω.

εὐνάσ and εὐνάζω (εὐνή), fut. εὐνήσω, aor. 1 pass. εὐνήθην, 1) *Act. to place in ambush, τινά*, Od. 4, 440; *comm. to put to rest, to put to sleep*; hence metaph. *to quiet, to soothe* = παίνω, γόνω, Od. 4, 758. 2) Mid. with aor. pass. *to go to bed, to go to sleep, to sleep, εὐνήθην τινά*, with any one, Il. 2, 821. 16, 176; and ἐν φιλότητι εὐνήθην, Il. 14, 360; metaph. spoken of storms: *to be hushed, to be stilled*, Od. 5, 384.

εὐνή, ἡ, ep. gen. εὐνῆρι, 1) *a couch, a bed, ἐξ εὐνῆρι*, Il. 15, 580. Od. 2, 2 seq.; gener. *a place of rest*, of the army, Il. 10, 408; *a lair of a wild beast*, Il. 11, 115; of cattle, Od. 14, 14; in the plur. εὐναι, the

couches of Typhæus, which some explain as the grave, Il. 2, 783. b) *a bed, i. e. a bedstead, the cushion for a bed*, Od. 16, 34. c) *the nuptial couch*. εὐνῆς ἀπιθήμενα, Il. 9, 133; hence *marriage, cohabitation*. φιλότητι καὶ εὐνῇ μιγῆναι, to indulge in the pleasures of love, Il. 3, 445. 2) Plur. εὐναι, *anchor-stones*, i. e. stones used for anchors, which were either let down to hold the ship, or, as Nitzsch ad Od. 2, 418, p. 120, think, stones or masses of matter, with which the ship was attached to the strand when the water at the shore was too deep, see Il. 14, 77; again, Il. 1, 436. Od. 15, 498. 9, 137 [the above view is, however, retracted by Nitzsch, tom. III. p. 35].

εὐνῆθεν, adv. *from the bed*, Od. 20, 124.

Εύρης, ὁ, Ion. for Εὔρεας, son of Jason and Hypsipyle, in Lemnos, who sent wine to the Greeks in Troy, Il. 7, 468; and exchanged a mixing-cup for Lycaon, Il. 23, 747 (from (τηνής, the good sailor, so named from his father).

εὐνητος, ος, ep. εὐνητος (νέω), *well-spun, beautifully woven, χιτων, πέπλος*, Il. 18, 596. Od. 7, 97; always in the ep. form.

εὐνηρι, εὐνηρια, see εὐνη.

εὐνης, ιος, ὁ, ἡ, *bereft, deprived*, with gen. νιον, Il. 22, 44; ψυχης, Od. 9, 524. (According to Eustath. from εἰς, εὐνός, whence εὐνης, εὐνη, cf. εὐκηλος.)

εὐνητος, ος, ep. for εὐνητος, q. v.

εὐνομη, η (ρόμος), *good observance of law, good morals, loyalty*, Od. 17, 487; † in plur. *good laws*, h. 30, 11.

εὐξεστος, ος, ep. εὐξεστος, η, or (ξίω), *well-smoothed, well-polished*; spoken of any thing made of stone or wood, and smoothed with a plane or any similar tool, especially of chariots, tables, bathing-tubs, oars, etc., Il. 7, 5. Od. 4, 48; sometimes with two and sometimes with three endings, see Thiersch Gram. § 201, 16. [The word is used only of wood-work. In Od. 14, 25, ἄκοντες εὐξεστος, it refers to the shaft, not, as Bothe supposes, to the point, Jahrb. J. und Klötz, p. 264.]

εὐξοος, ος, ep. εὐξοος (ξίω), *well-smoothed*; like εὐξεστος, spoken of chariots, tables, and spear-shafts, Il. 2, 390. 10, 373; but Od. 5, 237, σκίαρην εὐξοο, the well-whetted axe, which is explained by some as act. 'that hews well.'

εὔορμος, ος, or (ὄρμος), *having good anchor-*

age, or, with Nitzsch, ‘having level shores,’ λιμήν, Il. 21, 23. Od. 4, 358.

**εὐοχθός, or (perhaps from ὥχνι), fertile, fruitful, γῆ, Ep. 7, 2.*

**εὐπαιαῖς, δος, ὁ, ἡ (παῖς), abounding in children, blest with offspring, h. 30, 5.*

εὐπατέρεια, ἡ (πατηρ), the daughter of a noble father (V. ‘of noble descent’), epith. of Helen and Tyro, Il. 6, 292. Od. 11, 235.

Εὐπειθῆς, εος, ὁ (adj. εὐπιθής), father of the suitor Antinous of Ithaca; he wished to avenge the death of his son, whom Ulysses had slain among the suitors, by a combat against him, but was slain by Laertes, Od. 1, 383. 24, 469 seq.

εὐπεπλός, ον (πέπλος), having a beautiful mantle, handsomely clad, epith. of noble women, Il. 5, 424; Ναυσιάδα, Od. 6, 49.

εὐπηγής, ἐς (πήγνυμι), ep. for εὐπαγής, prop. pressed together; spoken of the physical frame, well-knit, strong, firm. ξείνος μέγας ἢδ' εὐπηγής, Od. 21, 334. †

εὐπηκτος, ον (πήγνυμι), well-jointed, firmly built, epith. of buildings and tents, Il. 2, 661. 9, 663. Od. 23, 41.

εὐπλειος, η, ον, ep. εὐπλειος (πλειος), well-filled, entirely full, πήρη, Od. 17, 467. †

*εὐπλεκής, ἐς, ep. εὐπλεκής (πλέκω), well-interwoven, beautifully entwined, = εὐπλεκτος; Θύσανοι, διφροι, *Il. 2, 449. 23, 436; only in the ep. form.*

εὐπλεκτος, ον, ep. εὐπλεκτος (πλέκω), well, beautifully interwoven; well-twisted, διφροι, Il. 23, 335, ep. form; σειραι, strongly twisted cords, Il. 23, 115, comm. form.

εὐπλοιή, ἡ, ep. for εὐπλοια (πλίω), a prosperous voyage or navigation, Il. 9, 362. †

*εὐπλοκαμίς, ἴδος, ἡ, ep. form from εὐπλοκαμος, having beautiful tresses; only εὐπλοκαμίδες Ἀχαιαλ, *Od. 2, 119. 19, 542.*

εὐπλόκαμος, ον, ep. εὐπλόκαμος (πλόκαμος), having beautiful tresses, with beautiful locks, epith. of goddesses and of women, Il. 6, 380. Od. 5, 125 seq.; only ep. form.

εὐπλυνής, ἐς, ep. εὐπλυνής (πλύνω), well-washed, clean, φᾶρος, Od. 8, 392. 425; only ep. form.

εὐποίητος, ον and η, ον (ποιώ), well-made, beautifully wrought, spoken of works of every kind: well-built, πύλη, κλισή; the fem. εὐποιητη, Il. 5, 466. 16, 636; but εὐποιητος πυράγη, Od. 3, 434; (Thiersch § 201, 16.)

**εὐπόλεμος, ον (πόλεμος), good in war, warlike, h. 7, 4.*

εὐπρήσσω (πρήστω), to make well, to arrange well; whence εὐπρήσσεσκον, Od. 8, 259. † Eustath. reads, more correctly, τὸ πρήστεσκον, see Thiersch Gram. § 170, 7.

εὐπρηστος, ον (πρηθω), strongly kindling, vehemently excited, αὐτην, from the bellowe (V. ‘the glow-enkindling blast’), Il. 18, 471. †

εὐπρυμνος, ον (πρύμνα), having a well-built or beautifully adorned stern, νῆες, Il. 4, 248. †

εὐπυργος, ον (πύργος), furnished with good towers, epith. of fortified towns, Il. 7, 71. †

εὐπωλος, ον (πῶλος), having beautiful horses, abounding in horses, epith. of Ilium, Il. 5, 551. Od. 2, 18, often.

*εὐραξί, adv. (εὐρος), sideways, *Il. 11, 251. 15, 541.*

*εὐραφής, ἐς, ep. εὐραφής (φάπτω), well-sown, sowed fast, δοροι, *Od. 2, 354. 330; only ep. form.*

*εὐρέις, ἐς, ep. εὐρέιης, ep. form of εὐρείης; only in the gen. εὐρέιος ποταμοῦ, contr. from εὐρέοις, in *Il. 6, 508. 15, 265, and elsewhere; see the following.*

εὐρείης, ον, ὁ, ep. εὐρείης, αο (ρέα), beautifully flowing, nobly flowing, epith. of rivers, Il. 6, 34. Od. 14, 257.

**Εὐρῖπος, ὁ, the Euripus, the strait between Europe, Boeotia and Attica; now the strait of Egriboi, h. Ap. 222. (Prob. from εὐ and φίτω.)*

εὐρίσκω, fut. εὐρήσω, h. Merc. 303; aor. act. εὐροι, and aor. mid. εὐρόμην, 1) to find what one seeks, to invent, to discover, to devise; with accus. μῆχος, to devise a means, Il. 2, 343; κακοῦ ἄκος, Il. 9, 250 (see ἄκος); τέκμωρ Πλου, to find the end of Ilium, i. e. accomplish its destruction, Il. 7, 31. 9, 49; but τέκμωρ τι, to find an expedient, a remedy, Od. 4, 374. 2) to find by chance, to light upon, to fall in with, spoken of persons and things very often; with part. αὐτὸν ἔμενος, Il. 5, 752. Mid. to find out for oneself, to devise, τέκμωρ, Il. 16, 472; ὄνομα, Od. 19, 403; θανάτου λίνων ἀτάροισιν, to find deliverance from death for his companions, Od. 9, 421. 2) to find by chance or unawares. οἱ τ' αὐτῷ κακοὶ εὐρετο, he drew evil upon himself, Od. 21, 304.

εὐρος, ον, ep. εὐρφος, beautifully flowing,

rapidly flowing, epith. of rivers, * Il. 7, 329; 21, 130; always in the ep. form.

Εὔρος, ὁ, the *Eurus*, or *south-east* wind, one of the four main winds of Homer, Od. 5, 295. 232. It is stormy, Il. 2, 145. 16, 765; and as a warm wind it melts the snow, Od. 19, 206. (According to some, from αὔρα, according to others, kindred to ήλος, conf. Buttm. Lexil. I. p. 121.)

εὐρός, εος, τό (εὐρύς), *breadth, width*, Od. 11, 312. †

εὐρήπαρχης, poet. for εὐραφῆς, q. v.

εὐρήπιος, ep. gen. see εὐρητης.

εὐρήπετης, ὁ, ep. for εὐρείτης, q. v.

εὐρόος, ep. for εὐρός, q. v.

εὐρυάρνιος, *vita, vior, (ἀγνά)*, *having broad streets, with spacious streets*, epith. of large cities, Il. 2, 329. Od. 4, 246. 22, 230; [also χθὼν εὐρυαγνία, h. Cer. 16.] occurring only in the fem.

Εὐρυάδης, ον, ὁ, a suitor of Penelope, slain by Telemachus, Od. 22, 267.

Εὐρύλαος, ὁ, 1) son of Mecisteus; he went with his kinsman Diomedes to Troy, Il. 2, 565; was one of the bravest heroes, Il. 6, 20; he was also a powerful wrestler, but was conquered by Epeus, Il. 23, 680. 2) a Phœcian, a victor in wrestling, who presented Ulysses with a sword, Od. 8, 115.

Εὐρυβάτης, ον, ὁ, 1) a herald of Agamemnon, Il. 1, 320. 9, 170. 2) a herald of Ulysses, who followed him to Troy, Il. 2, 184. Od. 19, 247.

* εὐρυβίης, αο, ὁ, Ion. and ep. for εὐρυβίας (*βία*), *wide-ruling, having a wide sway*, *Κέλεος*, h. Cer. 295.

Εὐρυδάμας, *αρρος*, ὁ, 1) a Trojan, father of Abas and Polyidus, who knew how to interpret dreams, Il. 5, 149. 2) a suitor of Penelope of Ithaca, slain by Ulysses, Od. 18, 297. 22, 283.

Εὐρυδίκη, ἡ, daughter of Clymenus, wife of Nestor, Od. 3, 452.

Εὐρύχεια, ἡ, daughter of Ops son of Pisenor; Laertes had purchased her at the price of twenty cattle, Od. 1, 429. 430. She brought up Ulysses, Od. 19, 482; then with Eurynome discharged the office of house-keeper and had the charge of the female slaves, Od. 22, 396. 23, 289. Her fidelity, attachment and activity are often praised.

εὐρυχεῖων, ορρος, ὁ (*κρελος*), *wide-ruling*,

epith. of Agamemnon and of Neptune, * Il. 1, 102. 355.

Εὐρύλογος, ὁ, a companion and fellow-wanderer of Ulysses; he conducted a part of the crew to Circe, accompanied Ulysses to the nether world, occasioned the slaughter of the sacred oxen of Helius, by which he drew death upon himself and his companions, Od. 10, 205. 11, 23.

Εὐρύμαχος, ὁ, son of Polybus, according to Od. 4, 629; he and Antinous were the most respectable amongst the suitors of Penelope; he was crafty and subtle, Od. 1, 399. 2, 177. He was slain by Ulysses, Od. 22, 69.

Εὐρυμέδονσα, ἡ, a female slave of Alcinous, king of Phœacia, who brought up Nausicaa, Od. 7, 8.

Εὐρυμέδωρ, οντος, ὁ, 1) father of Peribcea, leader of the giants in Epirus, Od. 7, 58; cf. Pind. Pyth. VIII. 15-19. 2) son of Ptolemaeus, the noble charioteer of Agamemnon, Il. 4, 228. 3) a servant of Nestor, Il. 8, 114. 11, 620.

εὐρυμέτωπος, ον (μέτωπον), *broad-browed, always an epith. of cattle*, Il. 10, 292. Od. 3, 282.

Εἰρυμίδης, ον, ὁ, son of Eurymus = *Telemus*, a Cyclops, Od. 9, 509.

Εὐρυνόμη, ἡ, 1) daughter of Oceanus and Thetis, who received Vulcan when hurled from heaven into the sea, Il. 18, 398 seq. According to Hes. Th. 98, she was the mother of the graces; before Saturn, she with Ophion had the dominion of Olympus, Ap. Rh. 1, 503. 2) the trusty stewardess of Ulysses, Od. 17, 490 seq. 19, 96.

Εὐρυνόμος, ὁ, son of *Ægyptius* in Ithaca, a suitor of Penelope, Od. 2, 22. He is also mentioned in the contest with Ulysses, Od. 22, 242.

εὐρύτων (εὐρύς), aor. 1 εὐρῦνα, *to make broad, to widen, with ἀγάνα, to enlarge the arena of combat*, Od. 8, 260. †

εὐρυόδειος, α, ον (*όδος*), *having broad roads, with wide ways* (widely roamed over V.), epith. of the earth, since it can be travelled over in all directions, only in fem. Il. 16, 635. Od. 3, 453; and often.

εἰρύοντα, ὁ, ep. for εἰρυόνης, as nom. Il. 5, 265; as voc. Il. 16, 241; a form of εἰρύων, whence the accus. εἰρύοντα, Il. 1, 498. 8, 206; either (from ὄψ), *wide-seeing, far-seeing*, or (from ὄψ), *wide-thundering*, epith. of Jupiter.

The last signif. seems to contravene the Hom. *usus loquendi*, since ὅψ, though used to indicate the voices of men and beasts is not applied to every loud noise. Eustath. and Hesych. give both explanations; Heyne, Wolf, Thiersch, § 181. 47. Anm. 2, decide in favor of the first signif. and Voss, ad. h. Cer. 3, translates it the *ruler of the world*, see Il. 13, 732. In h. Cer. 441, connected with βασύκτυνος. [See Jahrb. von Jahn und Klötz, März 1843, p. 264.]

εὐρύποδος, *οὐρ* (*πόδος*), prop. *having broad ways, widely navigated*, always an epith. of the sea, Il. 15, 381. Od. 4, 432. 12, 2.

εὐρυτυλής, *έις* (*πυλί*), *having wide gates, wide-gated*, Λίδος δῶ, Il. 23, 71. Od. 11, 571.

Εὐρύπυλος, *ό*, son of Eutemon, grandson of Ormenus, ruler of Ormenion in Thessaly, who sailed to Troy with forty ships, Il. 2, 736; a brave warrior; he slew many Trojans, was wounded by Paris, and healed by Patroclus, Il. 11, 841. In Pindar he is represented as the son of Neptune, king of Cyrene, and received the Argonauts in Lybia, cf. Mäller, Orchom., p. 466. 2) son of Neptune and Astypalaea, father of Chalciope, king of Coss, Il. 2, 676. 3) son of Telephus and Astyoche, sister of Priam, king of Mysia. He was induced by presents, which Priam sent to his mother or wife, to go to the aid of Troy. He was slain by Neoptolemus, Od. 11, 520 seq. cf. Strab. p. 587.

εὐρυρέεθρος, *οὐρ* (*χέεθρον*), flowing in a broad channel, *wide-flowing*, epith. of the Axius, Il. 21, 141.†

εὐρυρέας, *οὐσα*, *οὐρ* (*φίω*), *wide-flowing*, epith. of the Axius, Il. 2, 849. 16, 289; of the Xanthus, * Il. 21, 304.

εὐρύς, *εῖσα*, *ν*, gen. *εἰσ*, *εἴης*, *έος* (ep. accus. εὐρέεις for εὐρύν, Il. 6, 291. 18, 140); *broad, wide, spacious*, chiefly epith. of the heavens, the sea, countries, etc. [twice of cities, Il. 2, 575. 18, 591.] *εὐρά νότα θαλάσσης*, Il. 2, 159. *εὐρέεις ωμοι*, Il. 3, 227. *τεῖχος εὐρύ*, a thick wall, Il. 12, 5. *χλίος εἰρύ*, a wide-spread report, Od. 23, 137. Compar. *εὐφύτεος*, Il. 3, 194.

εὐρυσθενής, *έις* (*σθένος*), *having a wide dominion, wide-ruling*, epith. of Neptune, Il. 7, 455. Od. 13, 140.

Εὐρυσθενός, *ησ*, *ό*, son of Sthenelus, and grandson of Perseus, king of Mycenæ; he was prematurely born, for Juno accelerated

his birth, that he, and not Hercules might reign, according to an oath of Jupiter in relation to the descendants of Perseus, Il. 19, 100. 123 seq. Thus Eurystheus became master of Hercules and imposed upon him the well-known twelve labors, Il. 15, 639. The last of these labors was to bring up the dog from hell, Il. 8, 363. Od. 11, 617 seq.

Εὐρυτίδης, *οὐρ*, *ό*, son of Eurytus = *Iphitus*, Od. 21, 14.

Εὐρυτίων, *ωρος*, *ό*, a Centaur, Od. 21, 295 cf. Apd. 2, 5. 4.

Εὐρυτος, *ό*, 1) son of Actor and Molione, brother of Cteatus, by tradition son of Neptune. Both marched to aid Augeas, against the Pylians and Nestor, Il. 11, 709 seq., and also against Hercules, who slew him in ambush, Il. 2, 621. They were called *Ἄκτοποιοι* and *Μολιοῦ*, Il. 11, 709. According to Apd. 2, 7. 2, they had together only one body, but two heads, four hands, as many feet, and possessed great strength. 2) son of Melaneus and Stratonice, king of Θεσσαλία (in Thessaly, Il. 2, 730; or in Messenia, Od. see *Οἰχαλίη*), father of Iole, of Iphitus, of Molion, etc. a famous archer. According to Hom. Apollo slew him, because he had challenged him to a contest in archery, Od. 8, 226 seq. Ulysses received from his son Iphitus the bow of Eurytus, Od. 21, 32 seq. According to a late tradition Hercules slew him because he would not give him Iole, Apd. 2, 4. 8 (the bow-drawer, from *ἔρνω*).

* *Εὐρυφάεσσα*, *η* (the far-seeing), sister and wife of Hyperion, mother of Helius, of Selene and Eos, h. 31, 4.

εὐρυφρής, *έις* (*φύω*), *wide-growing*, epith. of barley, Od. 4, 804.†

εὐρύχορος, *οὐρ* (*χῶρος*), having a broad space, *roomy, spacious, extensive*, epith. of cities and countries, Il. 2, 498 (according to the Schol. ep. shortened for *εὐρύχαρος*, see Thiersch § 168, 10, and Nitzsch ad Od. 6, 4; with Passow we may derive it more simply from *χωρός*, *having broad dancing-places*; hence, generally, *having broad plains*).

εὐρύωψ, *οπος*, *ό*, see *εὐρύοπα*.

εὐρώεις, *εσσα*, *εν* (*ενθαῖς*), *mouldy, musty*; and since mould is generated only in dark, confined places, it signif. generally, *dark, gloomy*, epith. of the nether world, Il. 20, 65. Od. 10, 512. 23, 322. 24, 10 (improb. with Apoll. Hesych. poet. for *εὐρύς*).

Εὐρώπη, ἡ, Europa. 1) daughter of the Phoenician Agenor and of Telephassa, according to Apd. 3, 1. 1; Hom. calls her the daughter of Phoenix (if this is not an appel.), mother of Sarpedon and Minos by Jupiter, who bore her off to Crete, in the form of a bull, Il. 14, 321. Batr. 79. Homer does not mention her name; it occurs first in Hdt. 1, 2. 2) the name of a division of the world, first mentioned in h. Ap. 251; in which place only northern Greece seems to be intended. (Signif. εὐρώπης = εὐρὺς; hence εὐρώπη sc. χάρα, the extended, the far-stretching land; cf. Herm. ad h. Ap. l. c.)

εὖς, εὖ, ep. ἡνῦ, ἡνῦ, gen. ἡηος, accus. εὖν, Il. 8, 303. Od. 18, 127; ἡνῦ, Il. 5, 628; neut. ἡνῦ, Il. 17, 456. 20, 80; the form εὖ and εὖ in neut. only adv. 1) *good, excellent, beautiful, glorious*, spoken of persons and things, Il. 2, 653. μένος ἡνῦ, Il. 17, 456. The gen. sing. ἡηος, in the signif. of φίλος stands now correctly instead of ἡηος, his, Il. 1, 393, and 15, 138. 24, 422. 550, where it should even signify *thine*. 2) Gen. plur. neut. εἴσων, as if from a nom. τὰ εἴα, *good things, good*, Il. 24, 528; plainly neut. except θεὸν δωτῆτες εἴσων, Od. 8, 325. 335. h. 17, 12; (see Buttm. § 35, 3. c. Thiersch Gram. § 183, 10; on the other hand, Döderlein supplies from δώρων the kindred subst. δόσων, cf. Kühner § 243, 3.) [cf. Jahrb. Jahn und Klotz, März 1843, pp. 264-265.]

εἴσα, see εἴω.

εἴσελμος, ον, ep. εἴσελμος (*σείλμα*), *well-furnished with oar-benches, or rowers*, epith. of ships, Il. 2, 170, and often. (It does not occur in the nom., cf. Spitzner ad Il. 16, 1.)

εἴσκαρθμος, ον, ep. εἴσκαρθμος (*σκαίφω*), *lightly bounding, easily leaping*, epith. of horses, Il. 13, 31. †

εἴσκοπος, ον, ep. εἴσκοπος (*σκοπός*), *that takes good aim, good to hit*, Λάρτεις, Od. 11, 198. 2) (fr. σκοπίων,) *seeing well, looking out sharply*, epith. of Mercury, Il. 24, 24. Od. 1, 38; only in the ep. form.

εἴσεσλμος, ον, ep. for εἴσελμος, q. v.

Εἴσσωρος, ὁ, ep. Εἴσωρος, father of Acamas of Thrace, Il. 6, 8.

εἴσταθής, ἐς, ep. εἴσταθής (*ἰστημι*), *standing firm, well-founded, μέγαφον*, Il. 18, 374; Θάλαμος, Od. 23, 178; always in the ep. form.

εἴστεφανος, ον, ep. εἴστεφανος (*στέφανος*), 1) *beautifully crowned, Voss*; epith. of Dia-

na, Il. 21, 511; of Venus and Mycene, Od. 8, 267. 2, 120; of Ceres, h. Cer. 224; accord. to Apoll. ad Il. 21, 511, from στεφάνη, περικεφαλίας είδος. The back hair, to wit, was enclosed in a net, see ἀναδέσμη, and then fastened with a band (*στεφάνη*) before. According to others it is to be interpreted of the girdle and = εὐζώνος. 2) *strongly fortified, strongly walled*, an epith. of the city Thebe, Il. 19, 99; see στεφάνη (only in the ep. form).

εἴστρεπτος, ον, ep. εἴστρεπτος (*στρέψω*), *well-twined, well-twisted, spoken of leatherthong*, * Od. 2, 426. 15, 291.

εἴστρεφής, ἐς, ep. εἴστρεφής, *well-wound, well-twisted, spoken of cords, etc.*, Od. 9, 425. 10, 167; of a bow-string, Il. 15, 463; of a gut-string, Od. 21, 408; always in the ep. form.

εἴστροφος, ον, ep. εἴστροφος (*στρέψω*), *well-wound, well-twisted; οἶος ἄντρος, the well-twisted wool of the sheep, i. e. the string of the sling*, * Il. 13, 599. 716; in the ep. form.

* εἴστρωρος, ον (*στρώννυμι*), *well-made, λέχος*, h. Ven. 158. Cer. 286.

εἴτε, ep. 1) Conj. of time, for ὅτε (which arises from this by a rejection of the digamma), *at the time, when, as*. a) With indic. Il. 11, 735. The apodosis begins with εἴθα, τήμος, δή τότε, καὶ τότε, etc., Il. 6, 392. Od. 13, 93. b) In connection with ἄν, εἴτ' ἄν (see ὅτ' ἄν), *in case that, as soon as, as often as*, Il. 1, 242. Od. 1, 192; once without ἄν, Od. 7, 202. c) With optat. h. 17, 8. 2) Adv. of comparison, for ἥντε, *as when, only once*, Il. 3, 10; and according to Aristarch. Il. 19, 386; where Wolf and Spitzner write ἥντε; Buttm. Lexil. II. p. 229, would read ηντε, and Bothe has adopted the reading.

εἴτειχής, ἐς = εἴτειχεος.

εἴτειχος, ον (*τεῖχος*), *having strong walls, well-walled, Τροῖη, Πλος*, Il. 1, 129. A meta-
plast accus. πόλιν εἴτειχεα, is found in Il. 16, 57; which on account of the accent cannot be assigned to εἴτειχής (see however Thiersch § 200, 20).

* εἴτειχητος, ον (*τεῖχος*) = εἴτειχος, h. Ven. 112.

εἴτμητος, ον, ep. εἴτμητος (*τίμω*), *beautifully cut, well-cut, always spoken of leather articles*, * Il. 7, 304. 10, 567; always in the ep. form.

εἴτρεφής, ἐς, ep. εἴτρεφής (*τρέψω*), *well-fed, fat*, * Od. 9, 425. 14, 530.

εὐτρητος, ον, ερ. εὐτρητος, *well-bored, well-pierced, λοβοι*, Il. 14, 182; † ep. form.

Εύτρησις, ιος, η, a village in Thespiae in Boeotia, with a temple of Apollo, who had an oracle there, Il. 2, 502. According to Steph. it received its name from the many roads which traversed it.

εὐτριχας, see εὐθριξ.

εὐτροχος, ον, ερ. εὐτροχος (*τροχός*), *having good wheels, with beautiful wheels, ἄσμα, ἄμαξα*, Il. 8, 438. Od. 6, 72; always in the ep. form.

εὐτυχτος, ον (*τεύχω*), *well-made, handsomely wrought, well-built, κλιση*, Il. 10, 566. Od. 4, 123; *κυρέν*, Il. 3, 336; *ἱμάσθλη*, Il. 8, 44.

* εὐημονος, ον (*ὕμνος*), *abounding in hymns, much-praised*, h. Ap. 19, 207.

εὐφημεω (εὐφημος), fut. ήσω, *to use propitiatory words or words of good omen, or, to refrain from all words of bad omen, especially in sacrifices and religious matters; hence generally, to be still, to be silent, like favele linguis. σύνφημησαι κέλεσθε, command to be silent*, Il. 9, 171. †

Εύφημος, ὁ, son of Trosenus, an ally of the Trojans, leader of the Cicones, Il. 2, 846.

* εὐφήμως, adv. (*φήμη*), *of good omen, propitiously; piously, religiously*, h. Ap. 171.

Εύφίγηης, ον, ὁ, king of Ephyræ, on the Selleis in Elia, Il. 15, 532.

Εύφροβος, ὁ, son of Panthous, one of the bravest Trojans; he wounded Patroclus, and was slain by Menelaus, Il. 16, 806 seq. 17, 59. (Pythagoras affirmed that he was once this Euphorbus, cf. Diog. Laert. 8, 1. 4.) [cf. also Horat. Carm. I. 28, 10.]

εὐφραδής, έσ (*φράζω*), *speaking well, eloquent. 2) clear, only adv. εὐφραδέων, distinctly, eloquently; πεπνυμένα ἀγορεύειν*, Od. 19, 352. †

εὐφραίνω, ερ. εὐφραινω (*φράν*), fut. εὐφρανώ, aor. εὐφρόνω, 1) *Act to delight, to gladden, to please, τινά*, Il. 5, 688; *τινὰ ἐπίεσσι*, Il. 24, 102; *νόμημα ἀνδρός*, Od. 20, 82. 2) Mid. *to be delighted, to enjoy oneself*, Od. 2, 311 (both in the comm. and in the ep. form, Il. 7, 297).

εὐφροσέων, ονσα, ον, ερ. εὐφροσέων (*φρονώ*), *well-disposed, benevolent*; it denotes at once a kind disposition and intelligence, cf. Nitzsch, Od. 2, 160; only as part. in the often repeated verse: δ σφις εὐφροσίων ἀγορήσατο, etc. Il. 1, 73 seq.

εὐφροσύνη, η, ερ. εὐφροσύνη (εὐφρων), *gladness, joy, cheerfulness*, Od. 9, 6. 20, 8; in the plur. Od. 6, 156. * Od.

εὐφρων, ον, ερ. εὐφρων (*φρίν*), *joyful, glad-some, gay*, Il. 15, 99; Θυμός, Od. 17, 531. 2) Act *gladdening, cheering, olvōς*, Il. 3, 246; in both forms.

εὐφρήνης, έσ (*φύω*), *of beautiful growth, growing well, πτελέη*, Il. 15, 243; *μηρολ*, *beautiful thighs*, * Il. 4, 147.

εὐχαλκος, ον (*χαλκός*), *made of beautiful brass, or, beautifully wrought of brass, as στεφάνη, ἀξιη*, Il.; *λιθης*, Od., *handsomely adorned with brass, μελη, κινέη*, Il. 13, 612.

* εὐχερής, έσ (*χειρ*), *managing any thing easily, dexterous*, Batr. 62.

εὐχετάμου, poet. form for εὐχομαι, infin. εὐχετάσσωθαι ep. for εὐχετάσθαι, imperf. εἰχετώρτο ep. for εὐχετάντο, 1) *to affirm any thing of oneself with confidence, as τινὲς ἔμεναι εὐχετόνται*, Od. 1, 172; hence, 1) *to vaunt oneself, to boast, ἐπέεσσι*, Il. 12, 391. 17, 19; *τινὶ τινὶ*, about any thing, Od. 22, 412. 2) In reference to the gods: *to pray, to supplicate, with dat. Κρονῶν*, to Jupiter, Il. 9, 268; Θεοῖσι, 15, 369. Od. 12, 356; and generally, to show reverence, *to thank any one, spoken of men only in reference to a god*, Il. 11, 761. *τῷ καὶ τοι —, θεῷ ἦς, εὐχετοῦμητ*, Od. 8, 487; see εὐχομαι.

εὐχή, η, a vow, a petition, a prayer, only Od. 10, 526. †

Εύχηνω, ορος, ὁ, son of the prophet Polyidus of Corinth, Il. 13, 663; according to Paus. 1, 43, grandson of Polyidus (from εὐχος and ἄνηρ).

εὐχομαι, depon. mid. fut. εὐχομαι, aor. εὐχάμην; ground meaning, *to declare aloud, to affirm confidently*; hence, 1) *boastingly to affirm of oneself, to announce oneself*; often with infin. espec. in reference to family: *πατρὸς δὲ ἀγαθοῦ γένος εὐχομαι εἶναι*, Il. 14, 113. Od. 1, 180 (in this there is contained not exactly the idea of boasting, but merely the declaration with a certain degree of complacency; since in that time every one boasted of that which he believed himself to be, see Nitzsch ad Od.); it stands elliptically: *ἐκ Κρητῶν γένος εὐχομαι, viz. εἶναι, I boast descent from the Cretans*, Od. 14, 199; often, *to boast, to vaunt, to brag*, Il. 1, 91. 2, 597; *αὐτῶς*, Il. 11, 388. 2) *to vow, to promise, with infin. Il. 18, 499; to vow, especially to*

the gods, *τινί*, and infin. εὐχετο ἀπόλλωνι φέξειν ἐκατόμβην, Il. 4, 119; and because benefits were in this way expected from the gods, 3) Gener. to implore, to supplicate, θεῷ, a god; and absol., Il. 1, 87. 6, 240; also with dat. commod. αἵτε μοι εὐχόμεναι, praying for me, Il. 7, 298. (Homer never uses the augment.)

εὐχος, εος, τό, glory, honor, espec. military glory, victory; often διδράγα εὐκός τινι, to give glory to any one, spoken both of the conquered, Il. 5, 285. 654. 11, 445; and of the gods, Il. 7, 81. 203; often in connection with κλέος, νίκην; εὐχος δρέγειν, πορειν τινι, Il. 13, 327. Od. 22, 7; cf. Spitzner ad Il. 15, 462; ἀρισταῖ, Il. 11, 290. Passow explains it, the object of supplication, but most of the ancients fame, and this signif. is required in the Hom. use.

εὐχροής, ἑς, a rare poet. form for εὐχροος (χροα), of a beautiful color, Od. 14, 24. † εὐχολή, ἡ (εὐχομαι), 1) boasting, vaunting, Il. 8, 229; exultation, the shout of victory, in opposition to οἰμωγή, Il. 4, 450. 864. b) the object on account of which one vaunts himself (cf. Wolf Vorles.). εὐχωλήν τινι κατειπειν, Il. 2, 160. 4, 173. 22, 433. 2) a vow made to the gods, Il. 1, 65. 93; prayer, supplication, Il. 9, 499. Od. 13, 357.

εῦω (kindred with αῦω), to singe, to burn off; mostly used of swine, from which the bristles were singed before roasting, Od. 2, 300. 14, 75. 426. σύνες εὐόμενοι τανύοντο διὰ φλογός, the swine were stretched for singing over the fire, Il. 9, 468; and spoken also of the singing of the eyebrows of the Cyclops, Od. 9, 389. (εῦω deserves the preference over εῦω, cf. Buttm. Gram. Il. p. 140).

εὐώδης, ες (ὅζω, ὅδωδα), odoriferous, sweet-scented, fragrant, θάλαμος, Il. 3, 382; ἔλαιον, Od. 2, 339.

εὐώπις, ιδος, ἡ, having beautiful eyes, having a lovely countenance, κούρη, * Od. 6, 113. 142. h. Cer. 334.

ἔφαγον, see ἔσθιω, ἔω.

ἔφαλομαι, depon. mid. (ἄλλομαι), aor. sync. 2 ἐπάλλο, part. ἐπάλμενος and ἐπιάλμενος, 1) to spring upon, to leap upon; ἵππων, the chariot, Il. 7, 15; absol. κίνσας μην ἐπάλμενος, Od. 24, 320; espec. 2) to leap upon, in a hostile signif., to rush upon, τινί, any one, Il. 13, 643. 21, 140; and often absol. in the part., Il. 7, 260. (Hom. uses only 3 sing.

aor. ἐπάλλο and the part. aor. sync. ἐπάλμενος and ἐπιάλμενος, Passow.)

ἔφαλος, ον (ἄλ), situated on the sea, maritime, epith. of sea-board towns, * Il. 2, 538. 584.

ἔφαγ, see φημι.

ἔφανδάνω, poet. ἐπιανδάνω (ἀνδάνω), to please, to be agreeable. ἡ βουλή θεῶντας ἐφίγενε, Il. 7, 45; also pres. ἐπιανδάνει, Il. 7, 407; and imperf. ἐπιήγενε in the Od. often.

ἔφαγη, see φαίνω.

ἔφαπτω (ἄπτω), fut. ἐφάψω; only 3 sing. perf. pass. ἐφῆπται, and 3 plurperf. passa. ἐφῆπτο, and aor. 1 mid. ἐφηψάμην. I) Act. to attach to, to fasten to; hence pass. to be attached to; only in a metaph. signif. with dat. of pers. Τρώεσσις κῆδες ἐφῆπται, woes are attached to the Trojans, threaten them, Il. 2, 15. 69; διέθρον πείραται, Il. 12, 79. Od. 22, 33 (see πείραρ); ἀνανάτοισιν ἔρις καὶ γεῖκος, Il. 21, 513. II) Mid. to touch, to lay hold of, to attain; with gen. ἐπὶν χείροσιν ἐφάψει (i.e. ἐφάγη) ἥπερδοι, as soon as thou shalt touch the land with thine hands, Od. 5, 348.

ἔφαρμόςω (ἀφρόςω), fut. ὄσω, intrans. to fit, to be suitable, to suit, τινί, Il. 19, 385. †

ἔφεσμαι, depon. mid. (ἔζημαι), to sit upon, to seat oneself upon, with dat. διφρῷ, δινόρῃ, Il. 3, 152; πατρὸς γούνασι, Il. 21, 506. 2) to seal oneself by, Od. 17, 334 (only pres. and imperf.).

ἔφερκα, see ἔφερημι.

ἔφετην, see ἔφετημι.

ἔφεισα (ἴσα), defect aor. 1 infin. ἐφίσσαι, ep. for ἐφίσαι, mid. ἐφεισάμην, imperat. ἐφεσσαι, ep. for ἐφεσαι, part. ἐφεσσάμενος, ep. for ἐφεσάμενος, infin. fut. ἐφέσσεσθαι, Il. 9, 455; I) Act. to put upon, to lay or place upon. καταστῆσαι καὶ ἐφέσσαι τινά, to convey to and put ashore, Od. 13, 274. II) Mid. to place any thing for oneself upon, to lay upon. μηποτε γούνασι οἷσιν ἐφέσσεσθαι φλογινόν, Il. 9, 455. ἐμὲ—γούνασι οἷσιν ἐφεσσάμενος, Od. 16, 443. b) With gen. ἐφεσσαί με τηός, put me on board thy ship, Od. 15, 277. cf. 14, 295.

ἔφελκω (ἔλκω), I) Act. to draw towards, to entice, to allure, hence pass. to be enticed, φειδωσιν ἐφελκόμενος, h. 18, 9. II) Mid. to draw or drag to or after oneself; with accus. ἴφελκετο ἔχος, he drew the spear along with him, Il. 13, 597; metaph. ἐφελκεται ἄν-

δρα σιδηρος, the sword attracts (excites) the hero, Od. 16, 294. 2) *to trail, to drag.* πόδες κρεικόμενοι, dragging feet, Il. 23, 696.

ἐφέννυμι, poet. ἐπιέννυμι, q. v.

ἐφέποι (poet. (ἔπω), imperf. ἐφεπον, ep. for ἐφεπον, fut. ἐφάψω, aor. ἐφέπον, infin. ἐπισπέν, part. ἐπισπόν, I) Act. primary signif. *to be behind, hence 1) to follow, to pursue, to drive, τινά, Il. 11, 177; absol., Il. 15, 742; to attack, to assault, Il. 20, 357. 494. b) to drive before oneself, ἵππους, Il. 24, 326; and ἵππους τινά, to drive one's horses upon any one, Il. 16, 724. 732. c) to wander over a place, to go through, to run through, κορυφὰς δρόν, Od. 9, 121; πεδὸν, the plain, Il. 11, 496; ισαύλης στόμα, to pass through the gorge of battle ['to urge the battle in the foremost ranks,' Passow], Il. 20, 359. 2) to follow any thing zealously, to prosecute, to pursue, frequently: πότιμον, θάνατον ἐπισπέν, to overtake or meet with death, i. e. to bring it on by one's own fault, Il. 2, 359; in like manner οἴτον, διέθρον ἡμαρ, Od. 3, 134. Il. 19, 294. II) Mid. ἐφέπομαι, aor. ἐφεπόμην, infin. ἐπισπέσθαι, 1) to follow, to pursue, τινά, any one, Il. 13, 495; ἐπισπέσθαι ποστή, with the feet, i. e. to follow running, Il. 14, 521. 2) to obey, to hearken to, θεοῦ ὁμοῖ, Od. 3, 215; ἐπισπόμενοι μάνει σφῶ, yielding to their impulse, Od. 14, 262. (Hom. uses of the mid. only the aor.)*

ἐφέσσαι, see ἐφέσσα.

ἐφεσσαι, see ἐφέσσα.

ἐφέστιος, or (ἴστια), *that is upon or at the hearth.* ἐφέστιοι ὄσσοι ἔστιν, whatsoever sit about the fireplaces (in the camp), Il. 2, 125. (According to others, *settled, native.*) Espec. 1) Spoken of a suppliant who sits at the hearth. ἵμες ἐφέστιος ἥγαγε δαίμων, a god led me to the hearth, Od. 7, 248. 2) *at one's own hearth, at home, home,* Od. 3, 324, ἥλθε — ἐφέστιος, Od. 23, 55. [In Il. 2, 125, the reference is not to the Trojan camp, but to the domestic hearth. Thus the Schol. ὄσσοι ἔστιας (τούτεστιν, οἰκίας) αὐτόθι: (i. e. in the city of Troy) διανέμουσι. So also Eustath. and Hesych. Cf. v. 130, and the other Hom. passages, in which ἐφέστιος never refers to military life. See Jahrb. J. und Klotz, p. 265.]

ἐφετεῖ, ἡ (ἰφίημι), *command, commission, order, injunction,* Il. 1, 484; espec. in the plur., Il. In οἱ δ' αἵδει βούλοντο θεοὶ μεμη-

σθαι ἐφετεῖσιν, Od. 4, 353, supply ἡμᾶς: the gods would that we should always remember their commands; but the preterite is unsuitable, should we even, with the Schol. render ἐφεται prayers. Hence Wolf has included this verse in brackets, see Nitzsch ad loc.

ἐφενδίσκω (εὐφίσκω), aor. ἐφενδόν, 1) *to find, to meet with, τινά, Il. 2, 198 seq. 2) to devise, to invent, μῆτιν, Od. 19, 158 (where Wolf ἐδίδει εὐφίσκω).*

ἐφευμάομαι, depon. mid. (ἴψιάομαι), *to insult, to deride, to mock at, τινά,* *Od. 19, 331. 370.

ἐφηγέομαι, depon. mid. (ἴγέομαι), aor. ἐφηγησάμην, *to conduct any one anywhere, to lead on.* ἐπὶ στίχας ἤγαστο, he led on the ranks, Il. 2, 687. † In tmesis.

ἐφημαί, depon. (ῆμαι), *to sit upon, to sit by,* with dat. θάρω, Od. 6, 309; οὐληδεσσιν, *Od. 12, 215.

ἐφημέριος, η, ον (ῆμερα), *at a day, for a day, during the day.* οὐ κεν ἐφημέριος γε βάλλοι δάκρυ, he could not shed a tear on the (whole) day, Od. 4, 223. Comm. at or for a day. ἐφημέρια φρονεῖν, to care only for the present day, not to trouble oneself about the future, *Od. 21, 85.

ἐφημεσίνη, η = ἐφετεῖ, *commission, command,* Il. 17, 697. Od. 16, 340.

ἐφησθα, see φημι.

ἐφθην, see φθάω.

ἐφθιάθ' for ἐφθιατο, see φθιω.

Ἐριάλτης (who leaps upon, Alp), son of Aloeus and Iphimedia, brother of Otus, and by tradition son of Neptune. They were giants, of enormous size and strength; they heaped the mountains Ossa and Pelion the one upon the other, and attempted to storm heaven; Apollo slew them, Od. 11, 304-319. They held, Il. 5, 385, Mars for thirteen months a prisoner; Mercury, however, delivered him, their stepmother Eribaea betraying the fact.

ἐφιζάνω (ἴζων) = ἐφίζω, *to sit upon, to sit at, διέπτω,* Il. 10, 578; metaph. spoken of sleep, *Il. 10, 26.

ἐφίζω (ἴζω), only imperf. *to sit at, espec. to sit upon,* *Od. 3, 411. 19, 55.

ἐφίημι (ἴημι), fut. ἐφήσω, aor. sing. ἐφέξω and ἐφῆκα, of the aor. 2, the subj. ἐφέλω, ep. for ἐφῶ, optat. ἐφείην, imperat. ἐφε, fut. mid. ἐφήσματι, I) Act. 1) *to send to, to despatch to, spoken of persons, τινά τινες*

¹ Ἰτιν Πριάμῳ, Il. 24, 117; espec. in a hostile signif. *to incite, to provoke, to instigate, τινά, always with infin.* ἔχθοδοπῆσαι, Il. 1, 518; ἀπίσαι, Od. 14, 464. 2) Spoken of inanimate things: *to cast against, to let fly at, to shoot against, to hurl, of missiles, βέλεα τινι, Il. 1, 51; λαῖν, μελίνη, Il. 3, 12. 21, 170;* hence also *χειρέας τινι, to lay hands on any one, Il. 1, 567 seq.* b) Metaph. *ἀήδεα τινι, to send disasters upon any one, Il. 1, 445; πότμον, Il. 4, 396; νόστον τινι, to allot a [disastrous] return voyage to any one, Od. 9, 38; spoken of Jupiter.* II) Mid. only *to commission, to command, to direct, τινὶ τι, only fut. Il. 23, 82; absol. Il. 24, 300. Od. 13, 7.* (εἰ is poet. long; only ἐρέεις has ἤ, Od. 24, 180.)

ἔφικνέομαι, depon. mid. (*ἴκνεομαι*), aor. *ἔφικόμητο, to attain, to arrive at, to hit or strike,* Il. 13, 613. †

ἔφιστημι (*ἴστημι*), perf. (*ἔφιστηκα*), 3 plur. *ἔφεστασι, infin. ἔφεσταμεν, part. (ἔφιστηκας)* *ἔφεσταότος, pluperf. ἔφεστηκεν, 3 plur. ἔφεστάσαν, aor. 2 ἔφιστητο,* I) Trans. *to put or place upon, Hom. only II) Intrans. in the perf. pluperf. aor. 2. and mid. *to stand upon or in, with dat. πίγη, Il. 6, 373; δίφρῳ, Il. 17, 609.* 2) *to stand at or by, κεφαλῆπιν, to stand at one's head, Il. 10, 496; θύρῃσιν, at the doors, Od. 1, 120; ἔφεστασαν ἄλλήλουι, together, Il. 13, 133; also παρὰ and ἐπὶ τινι, Il. 12, 199; ἐπὶ χειλεῖ, 12, 52; absol. Od. 22, 203.* b) In a hostile signif. *to press upon, instare, ἄλλήλουισιν, Il. 15, 703. Batr. 284. metaph.: Κῆρες ἔφεστάσιν θανάτοιο μυραι, innumerable fates threaten, Il. 12, 326.* c) *to direct one's attention, to observe, to be busy at. ἔπιστάντες κατέβραξαν, Batr. 126. The pres. mid. *to place oneself at, only once: θύρῃσιν ἔφεστατο, at the doors, Il. 11, 644.***

ἔφόλκαιον, τό (*ἔφίλκω*), *πηδάλιον, Eust. a helm, a rudder.* Thus Voss, Od. 14, 350; according to others, a *boat = ἔφόλκιον.*

ἔφομαρτέω (*όμαρτέω*), *to follow, to pursue, absol. * Il. 8, 191. 12, 412. 23, 414; only imperf.*

ἔφοπλίζω (*όπιλζω*), fut. *ἔφοπλισω, aor. ἔφοπλισα, part. ἔφοπλισας, ep. στ, fut. mid. ἔφοπλισομαι,* 1) *Act. to prepare, to make ready, with accus. δαιτά τινι, a meal, Il. 4, 344; ἀμαξαν καὶ ἵμιόνος, to harness the mules and carriage, Od. 6, 37; νῆα, to furnish out a ship, Od. 2, 295.* 2) Mid. *to prepare any thing for oneself, δόφνα, Il. 8, 503. 9, 66.*

ἔφοράω (*όφράω*), fut. *ἔποφομαι, and ep. ἔπιόφομαι, aor. ἔπειδον,* 1) *to inspect closely, to look at, to survey, with accus. spoken of the gods: ἀνθρώπους, to look upon men, Od. 13, 214; of Helius: πάντι ἔφορῷ καὶ ἔπακονες, Il. 3, 277. Od. 11, 109. 12, 323; to visit, Καχοῖλον, Od. 23, 19.* 2) *to view, in order to choose, to look out, to select, with accus. only in fut. in the ep. form: ἔπιόφομαι Il. 9, 167. τάων (νεῶν) δγῶν ἔπιόφομαι, ητις ἀφίστη, from these I will select that which is best, Od. 2, 294.*

ἔφορμάω (*όφρμάω*), aor. *ἔφρωμησα, aor. 1 pass. ἔφρωμήσητο,* I) *Act. to urge against, to excite, to provoke against, τι τινι, πόλεμόν τινι, war against any one, Il. 3, 165; ἀνέμους, Od. 7, 272.* II) Mid. with aor. pass. *to be urged on, to be excited or impelled, espec. with infin. ἐμοὶ αὐτῷ θυμός ἔφρωμαι πολεμίζειν, my mind feels impelled (desires) to fight, Il. 13, 74. Od. 1, 275. 4, 713; and without θυμός, Od. 21, 399; hence, 2) *to run to, to rush forth, Od. 11, 206; espec. in a hostile signif. to rush upon, to attack, to assail, ἔγχει, Il. 17, 465; often absol. Il. 20, 461. Od. 22, 300.* b) *to make an attack upon, to assault, trans. with an accus. ἔθνος δρυθεων, Il. 15, 691. conf. 20, 461.**

ἔφορμή, ἡ (*ἔφρωμάω*), *a place for attacking a passage, an entrance, Od. 22, 130. †*

ἔφρεβρίζω (*ἰθρίζω*), *to treat with insolence, to insult about, in the part. Il. 9, 368. †*

ἔφυδρος, ον (*ὑδωρ*), prop. *at or near the water.* 2) *moist, bringing rain, epith. of Zephyrus, Od. 14, 458. †*

ἔφύπερθε and *ἔφύπερθεν*, adv. (*ὑπερθε*), *upon, above, Il. and Od.* 2) *from above, Od. 9, 383.*

'Εφύρη, ἡ, Att. *'Εφύρα, Ephyrā,* 1) *the ancient name of Corinth, accord. to Paus. so called from Ephyrā the daughter of Oceanus, see Κόρινθος, Il. 6, 152.* 2) *an old Pelasgic town on the river Selleis in Elis, in the land of the Epeans, the abode of Augias where (Il. 11, 741) many poisonous herbs grew, Il. 2, 659; conf. Strab. VIII. p. 338, who also takes Il. 15, 591. Od. 1, 259. 2, 328, of Ephyrā in Elis, cf. Ottf. Müllers Geschr. Hell. Stämme I. p. 273.* 3) *a very ancient town in Thesprotia, i. e. on the main-land opposite the Phæaces; later Cichyrus. Mannert, Sickler, p. 421; and Nitzsch ad Od. I. p. 45, explain Od. 1, 259. 2, 328, of the Thesprotian*

Ephyra, because Ulysses on his return from Ephyra to Ithaca came to the Taphians who dwelt north of Ithaca. 4) a town in Thessaly, later *Crannon*, whence Ἐφύροι, q. v. (*'Εφύρα*, prob. Αἰολ. for *'Εφόρα* = *Ἐπωπή*, a watch-tower.)

"Ἐφύροι, οἱ, the *Ephyri*, according to the Ven. Schol. Steph. and Strab. IX. p. 442, the inhabitants of Crannon in Thessaly (Pelasgiotis), which at an earlier period was called Ephyra, Il. 13, 301.

ἔχαδον, see *χαράνω*.

ἔχεα, see *χίω*.

ἔχθυμος, *ον* (*θυμός*), *possessing intelligence, or checking one's desires. οὐκ ἔχθυμος*, Od. 8, 320. †

"Ἐχελῆς, ἥσος, ὁ, son of Actor, husband of Polymele, ruler of the Myrmidons, Il. 16, 189.

"Ἐχελός, ὁ = *'Εχελῆς*. 1) son of Agenor, slain by Achilles, Il. 20, 474. 2) a Trojan, slain by Patroclus, Il. 16, 694.

'Εχέμων, ονος, ὁ, ep. *'Εχέμων* (*'Εχίμων*, ed. Heyne), son of Priam, slain by Diomede, Il. 5, 160. seq.

'Εχένης, ὁ, one of the noble Phœaces, Od. 7, 155. 11, 342.

ἔχεπενκής, ἐς (πεύκη), *sharp, severe, painful*, epith. of the arrow, Il. 1, 51. 4, 120. (Accord. to Buttm. Lexil. I. p. 17, the ground signif. of *πεύκη*, is not *bitterness*, but a *point*; the first is adopted by the ancients, see Eustath.)

'Εγέπωλος, ὁ (having steeds), 1) son of Thalysius, a Trojan, slain by Antilochus, Il. 4, 458. 2) son of Anchises from Sicyon, who presented to Agamemnon the mare *Æthe*, because he would not go with him to Troy, Il. 23, 296.

ἔχεσκον, see *ξω*.

'Εχετος, ὁ, son of Euchenor and Phlogea, a cruel king of Epirus, who cut off the noses and ears of strangers and cast them to the dogs, Od. 18, 85. According to the Schol. he blinded his daughter Metope and mutilated her lover *Æchmodicus*. Others make him the son of Buchetus and ruler of the Sicilians, conf. Od. 21, 308.

ἔχενα, ἔχενάμην, see *χίω*.

ἔχέφων, ον, gen. ονος (φρήν), *having understanding, intelligent, prudent, wise*, Il. 9, 341; epith. of Penelope (Voss *chaste*), Od. 4, 111. 17, 390.

'Εχέφων, ονος, ὁ, son of Nestor and Anaxibia or Eurydice, Od. 3, 413.

ἔχγοσθα, ep. for *ξηγη*, see *ξω*.

ἔχθαιρω, poet. (*ἔχθος*), aor. *ῆχθηρα*, *to hate, to be hostile to, with accus. opposed to φιλεῖν*, Od. 4, 692. 15, 71. Il. 9, 452. 20, 306. *ἔχθιστος, η, ον, most hated, most odious, irreg. superl. of ἔχθρος*, Il.

ἔχθοδοπέω (*ἔχθοδοπός*), aor. infin. *ἔχθοδηπήσαι*, *to proceed to act or to speak in a hostile manner, τινὶ, against any one*, Il. 1, 518. † (The derivation from *ἔχθοδοπός* is obscure; the grammarians derive it from *ἔχθος* and *δῦντος*, to rush on with hostility, or from *ΟΙΤΩ*, to look in a hostile manner; prob. it is only a lengthened form of *ἔχθρος* as *ἄλλοδοπός*, see Buttm. Lexil. I. p. 124.)

ἔχθομαι, poet. (*ἔχθος*), only pres. and imperf. *to be odious, τινὶ, *Od. 4, 502. 756; ἕχθητο*, Od. 14, 366. 19, 338.

ἔχθος, εος, τό, enmity, hatred, hostility, Od. 9, 277; plur. *ἔχθεα λυγρά, grievous enmity*, Il. 3, 416. (Kindred either with *ἄχθος*, or with *ἴξω, ξετός*).

ἔχθρος, η, ον (*ἔχθος*), *hated, odious, spoken both of persons and things, τινὶ*, Il. 9, 312. Od. 14, 156; *δῶρα*, Il. 9, 378. (Superl. *ἔχθρος*.)

'Εχίναι, αἱ, νῆσοι, ep. for *'Εχίναδες*, the *Echinades*, a group of little islands in the Ionian sea, near the mouth of the Achelous, on the coast of *Ætolia* and *Acarnania*. The nearest lay, according to Strab. X. p. 459, only five stadia from the coast, now *Curzolari*, Il. 2, 625. Strabo reckons Dulichium amongst them. They acquired the name Porcupine-islands (from *ἔχινος*), from their form; because they lay about the Achelous, like the quills of a porcupine, see Buttm. Lexil. II. p. 64. According to Volcker Hom. Geog. p. 60, Homer thought them on the coast of *Elis*, very near Same and *Zacynthus*.

'Εχιός, ὁ, 1) father of Mecisteus, a Hellenian, Il. 8, 333. 2) a Greek, slain by Polites, Il. 15, 339. 3) a Trojan, slain by Patroclus, Il. 16, 416. ('*Exloc*, with different accent from *ἔχιον*, adder's-bane.)

ἔχμα, ατος, τό (*ξω*), 1) any thing that holds back or obstructs, *an obstruction, a hindrance, ἀμάρης δ' ἐξ ἔχματα βάλλειν*, to remove the rubbish from the channel, Il. 21, 259; hence a) a *bulwark, a defence*, both for any thing: *ἔχματα πύργων*, Il. 12, 260; and against any thing; *ἔχμα ἐπηλυστής*, h.

Merc. 37. b) *a prop, a support, ἔχματα τηῶν, of stones, to hold firm the ships, according to the Schol. φραγῆστα, Il. 14, 410. (The transition from the sing. to the plur. is worthy of note.)* 2) that which binds together, a bond, a chain, a fetter; φρυγίναι ἔχματα πέτρης, to burst the bonds of the rock, i. e. that which confined the stone to its bed of rock, Il. 13, 139.

ἔχω, imperf. εἶχο, ep. ἔχον, iterat. form imperf. ἔχεσκον, fut. ξει and oftener σχήσω, aor. act. σχέσον, infin. σχῖνεν ερ. σχέμεν, fut. mid. ξεματι and σχήσομαι, aor. mid. ἔχομην, 3 sing. σχέτο, without augm. only Il. 7, 248. 21, 345; imperat. σχοῦ, infin. σχέσθαι, part. σχόμενος. An ep. form of the aor. is ἔχεθον, σχέθον and from the aor. is formed a new pres. ἔχω. Ground signif. to hold and to have. 1) Act. 1) Trans. to hold, to grasp, to hold fast, a) Primarily, to hold in the hands χειρὶ or ἐν χειρὶ τι, Il. 1, 14, 6, 319; μετὰ χερούς, Il. 11, 184. ἔχειν τινά τινος, to hold any one by any thing, χειρός, ποδός, by the hand, the foot, Il. 4, 154. 11, 488. 16, 763. The direction is often indicated by an adv. or prep.: πρὸ τινος, ἐπὶ τινι, ἀνταλλάξαντος, Il. 5, 300. 569. ἔχειν τινὲς τι, to hold any thing to any one, Il. 9, 209; metaph. φυλακέας, to keep watch, Il. 9, 1; ἀλασκοποῦντι, Il. 13, 10; σκοποῖν, Od. 8, 302. b) to hold erect, to bear, to carry, κάρη νύφοι, Il. 6, 509; κάρη ὑπέρ πασῶν, to erect the head above all, Od. 6, 107; κλόνει, Od. 1, 53; hence metaph. to shelter, to protect, to preserve, Il. 22, 322. 24, 730. c) to hold fast, to hold in, τινά, any one (by force or kindness), ἵππους, Il. 4, 302; conf. 227, hence: ὅχηεις εἶχον πύλας, the bars held the doors fastened, Il. 12, 456. 24, 453. metaph. ἔχει βίλος ὃς ν γυναικα, held fast, pierced, Il. 11, 269. ἐν φρεσόν, to retain, Il. 2, 33. d) to hold up, to check, to restrain, to hold off, [always, except Il. 13, 51.] in the fut. σχήσειν, Il. 20, 27. 23, 720; ὁδίνας, Il. 11, 848; τινά τινος, to repel or restrain any one from any thing, Il. 2, 275. 13, 687. e) to hold out against, to withstand, espec. an attacking enemy, Il. 13, 51. Od. 1, 198 οὐδὲ οἱ ἔσχειν δύστοις, nor did his bone withstand, Il. 16, 740. f) to keep towards, to direct, comm. ἵππους, νῆας, Il. 3, 263; with ἐπὶ τινι, or adv. as πρόσθε, Πύλοντε, Il. 11, 760; and absol. to sail anywhere, Od. 3, 182. 2) to have. a) to possess, spoken of every thing which belongs to any one as property, παράκοιτι, Il.

3, 53. cf. 13, 173. Od, 4, 569; hence pass. τοῦ περ φυγάτηρ ἔχεθ' (ἔχετο) "Εκτορί, whose daughter was had by Hector, i. e. married to Hector, Il. 6, 398. b) Spoken of the gods, to hold, to inhabit, οὐρανόν, Ολυμπον, Od. 1, 67. 4, 756. αἰθρη ἔχει κορυφήν, Od. 12, 76; also with the idea to have in power, to take care of, πατρώια ἔχει, Od. 2, 22. ἵππους ἔχω ἀττάλλε, Il. 24, 280. c) to have, to seize, to apprehend, spoken respecting any thing that appertains to soul or body; πόνον, ἄλγεα, μένος, Il. 6, 525. 5, 895. 516. Often the condition stands as subject and the person as object, in the accus. Άλα οὐκ ἔχει ὕπνος, sleep held not Jupiter, Il. 2, 2. Ἀχαιοὺς ἔχει φύξα, Il. 9, 2; hence pass. ἔχεσθαι ἀσθματι, to be seized with laborious breathing, Il. 15, 10; in like manner: καπότητι, ἄλγεσι, Od. 8, 182. d) to have with oneself, to carry, to lead, spoken of things: σάκος ὄμῳ, εἴμα ἀμφ' ὄμοισιν; and according to the subst. to cause, to make, spoken of a helmet; καναχήν ἔχει, it emitted a sound, Il. 16, 105. φόρμιγγες βοὴν εἶχον, the harps sounded, Il. 18, 495; ὕβριν, to exhibit insolence, Od. 1, 368. The part. ἔχων often stands with another verb for greater exactness: τὸν ξαγε χειρὸς ἔχων, he led him out by the hand, Il. 11, 483; conf. 24, 280. 2) Intrans. 1) to hold oneself, to be in a place or condition. εὖ ἔχει, it is well, Od. 24, 245; to maintain oneself, to persist; commonly limited by an adv. ἔχον (sc. οὕτως) ὥστε τάλαντα γυνή (sc. ἔχει), they held themselves, as a woman holds the balance (in equipoise); the first time intrans., the second trans. Il. 12, 433. (Köppen from v. 436, supplies unnecessarily μάχην: 'they made the fight equal'). Ξει, ὡς λίθος, Od. 19, 494. ἔχον οἵ σφι πρότον ἀπέκθετο Τίλος, they were disposed, as at first, when Troy was odious to them, Il. 24, 27. ἔχει ἦ—έξαλτο, he held himself where he leaped in, Il. 13, 679. οὐδ' οἱ ἔχοντες ἔχει ἀτρέμας, the spear remained not quiet, Il. 13, 557; in opposition to ἐλλίστο. 2) to hold oneself, to tend to, to extend; ὑψόεις, to extend upwards, Od. 19, 38. ὁδόντες ἔχον ἔνθα καὶ νθα, projected here and there, Il. 10, 263. ἔχον τοὺς δι' ἀμαν, passed through the shoulders, Il. 14, 452. 3) to be able, to be in a condition, with infin. οὕτως ἔτι εἶχει ὑποτρέπει, he was no longer able to fly, Il. 7, 217. 16, 110; without infin. Il. 17, 354. II-Mid. to hold oneself, to maintain oneself, κρατερέει.

Il. 16, 501. 17, 559; ἄντα σχοινίη, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) to hold oneself, to attach oneself, to hang on, to remain, in a place: ἔγκος σχέτο ἐν τῇ φύᾳ, Il. 7, 248. πρὸς ἀλλήλουσι ἔχονται, they hang to one another, Od. 5, 329; ἀνὰ δ' ἀλλήλουσι, up upon one another, Od. 24, 8; with gen. alone: πάτερς, upon the rock, Od. 5, 429; metaph. ἔσχετο φωνή, the voice faltered, Il. 17, 696. b) Espec. to depend on any one, τυώς; σέο ἔξεται, it will depend upon thee, Il. 9, 102; with infin., h. 30, 6; and ἐκ τυρος, Od. 11, 346; hence c) to be in one's power, to be in one's possession. ἔντεο μετὰ Τρώωντων ἔχονται, Il. 18, 130. 197; metaph. πείρατα γινῆς ἔχονται ἐν θεοῖσιν, the event of victory is in the power of the gods, Il. 7, 102. 3) to withdraw oneself, to retire [always aor. or fut. except Il. 14, 129], with gen. ἀνῆρις, Il. 2, 98; μάχης, Il. 3, 84; βίης, Od. 4, 422. 4) to hold, to bear for oneself, or with reference to the subject; with accus. ἀσπίδα πρόσθε, the shield before oneself, Il. 12, 294; κρήδεμα ἄντα παρειάων, Od. 1, 334. 21, 65, μένος καὶ χείρας σχήσεσθαι, like act. σχήσειν, Il. 17, 638. cf. Il. 12, 125. The following place is differently explained; it belongs in signif. to no. 3. mid: οὐδ' ἔτι φασὶν σχήσεσθ' ἀλλ' ἐν νησὶ μελαγχοτινούσι περέσεσθαι, they purpose no longer to hold back, but to plunge into the dark ships, Il. 9, 235. cf. Il. 12, 106. 107. In both passages the Trojans are the subject. Thus Eustath. (*ἥγουν ἐπέξειν ἑαντούς, ἀλλὰ διώκοντας ἐμπεσεῖσθαι ταῖς νησῖς*), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Köpp. Ann. zu Il. 12, 105, gives, supplies ἡμᾶς to σχήσεσθαι, and refers it to the Greeks. They also quote Eustath. and the Schol. brev.; but the connection does not favor the interpretation. The case is different with Il. 12, 125. 17, 639. cf. πίπτω.

ἐπιπίστοις, depon. mid. (*ἴπια*), prop. to play with small stones; but gener. to play, to jest, to be pleased, Od. 17, 530; to be charmed, with dat. μολπῆ καὶ φόρμιγγι, *Od. 21, 429.

ἴω, see εἰμι.

ἴω, ἴψ, see ἰάω.

ἴωθα, see ἴωθα.

ἴψκει, see ἴψκα.

ἴώλπει, see ἴώλπα.

ἴωμεν, Il. 19, 402; in ἐπει λέωμεν πολέμω, † ed. Wolf; a rare form. Eustath. and

the Gramm. explain it: πληρηθῶμεν, πορθῶμεν, and compare it to the formula ἐξεργέντο. They even derive it from a theme ἵω, i. e. πληρώ, and consider it as subj. aor. 2 pass. Such an aor. pass. is contrary to all usus loquendi. Buttm. Lexil. II. p. 130, and Gram. under ἵω, justly maintains that we must write either ἴωμεν or ἴωμεν. The first is the most simple. 1) ἴωμεν, ep. for ὥμεν, 1 plur. aor. 2 subj. act. from ἴημι in the intrans. signif. when we desist from war, see ἴημι. 2) ἴωμεν, according to Buttm. Lexil. II. p. 132, subj. pres. from ἈΩ, to satiate, prop. ἴωμεν, and ep. for metre's sake ἴωμεν; and on account of the spir. len. he reads τιτὶ λέωμεν, when we became sated with war. Spitzner Exc. 31, ad Il. defends the common deriv. and with the ancients adopts the forms ἴω, ἴάω, ἴω, ἴωμεν and ἴωμεν, remarking that it is distinguished by the spir. asp. from ἴάω, τιτὶ λέων, see εἰμι.

ἴψηροχόει, see οἰροχοτόνος.

ἴώργηι, see ἴρδων.

ἴως, ep. also εἴως, conj. of time. 1) To express simultaneous action, as long as, whilst, with indic. when the affirmation respects a reality; in the apodosis prop. τίς, often simply δέ or τόρρα, Il. 18, 15. 1, 193. 10, 507. Od. 12, 327. 2) In introducing a consequent, up to, until; a) With indicat. Il. 11, 342. Od. 5, 123. b) With subj. and τι, when a contemplated end is expressed, Il. 3, 291. 24, 183. c) With optat. after a historical tense, Od. 5, 386. 9, 376; and with τι, Od. 2, 78. 3) in order that, that, like ὅρρα, with optat., Od. 4, 800. 6, 80. 4) As adv. for τίς, for a time, sometime, in the mean time, Il. 12, 141. 13, 143. Od. 3, 126; prop. it then stands with an omission of the clause belonging to it, cf. Nitzsch ad Od. 3, 126. Λέως and Λέων change with the necessities of the metre; Λέως has its natural quantity only once, Od. 2, 78; elsewhere it is either monosyllabic, as Il. 17, 727; or to be pronounced as a trochee, like εἴος, as Thiersch § 168. 10, would write it, Il. 1, 193. 10, 507, and often.

ἴωσι, see εἰμι.

ἴώσι, see ἰάω.

ἴωσφόρος, or (ἴως, φίρω), bringing the morning; as a pr. n. Εωσφόρος, the morning star, Il. 23, 226; † according to Hes. Th. 381, son of Astræus and Eos (in Hom. to be read as a trisyllable).

Z.

Z, the sixth letter of the Greek alphabet; and hence the index of the sixth rhapsody.

ζα-, an inseparable particle, a dialectic variety of **δα**, which in composition strengthens the idea of the simple word, as **ζάθεος**, **ζάκοτος**. It is commonly derived from **διά**; more correctly, Hartung considers it a form of **ἄγα** (**ἄγαρ**).

ζαής, **ἐς**, gen. **ἴος** (**ἄημι**), *blowing violently, stormy, ἄνεμος*, Il. 12, 157. Od. 5, 368. The heteroclit. accus. **ζαῆν** for **ζαῆ** (as **Σωμάτων** for **Σωμάτην**) is found in Od. 12, 313; see Thiersch Gram. § 193, 35.

ζάθεος, **έη**, **εος** (**θέος**), *divine, very sacred, glorious*; spoken of countries and places, inasmuch as they were supposed to be inhabited by the gods, **Κίλλα**, **Νίσα**, **Κρίσα**, *Il. 1, 38. 2, 520.

ζάκοτος, **ον** (**χότος**), *very angry, furious, violently enraged*, Il. 3, 220. †

Ζάκυνθος, **η**, an island in the Ionian sea, south of Same, which, with Ithaca, Same, and two small unknown islands, **Ægilips** and **Crocylia**, constituted the Cephalleian kingdom, which was subject to Ulysses; now **Zante**, Il. 2, 634. Because in this place the position before **ζ** is neglected, Payne-Knight, in Proleg. Hom. p. 79, would read **Δάκυνθος**, see Thiersch § 146. 8. **ἴάγεσσα Ζάκυνθος**, Od. 9, 24; but **ἴάγεται**, agreeing with **Ζάκυνθος**, is feminine [see **ἴληται**], Od. 1, 246. 16, 123. [The first syllable can stand nowhere in heroic verse but at the close of a dactyl; hence the epic poets could not prolong the preceding vowel.]

***ζαμενής**, **ἐς** (**μένος**), *very powerful, very brave*; only in the superl. **ζαμενίστατος**, h. Merc. 307, as epith. of Apollo.

ζαφερής, **ἐς** (**τρέψω**), gen. **ἴος**, *well-fed, fat, stout, ταῦροι*, Il. 7, 223; **ἀλύς**, Od. 14, 106; **φῶκαι**, Od. 4, 451.

ζαφλεγής, **ἐς** (**φλέγω**), gen. **ἴος**, prop. brightly burning; only metaph. *very ardent, spirited, lively*, spoken of men, Il. 21, 465; and of horses, h. 7, 8.

ζαχρής, **ἐς**, gen. **ἴος**, *pressing on ardently, blowing violently, impetuous, spoken*

of winds, Il. 5, 525; and of warriors, *Il. 12, 347. 13, 684. In the last passage, it is, with Heyne, Voss, and Spitzner, to be referred to the Greeks. (Undoubtedly Ion. for **ζαχρής** from **ζά** and **χράω**; the reading **ζαχρεής**, as well as the derivation from **χρεά**, is unsuitable, see Thiersch Gram. § 193. 35.)

ζάω, contract. **ζη**, *I live*; only particip. pres. **ζώντος**, Il. 1, 88; † see **ζέω**.

ζεύς, **η**, *spelt, farra*, according to Voss a species of wheat, cultivated like wheat, and better suited to the south than the north. It occurs only in the plur. and is spoken of as food for horses, Od. 4, 41. 604. This same spelt seems to be called **ὸλυρα**, Il. 5, 196. Still Sprengel Hist. rei Herbar. makes a distinction between **ὸλυρα**, *triticum Spelta*, and **ζέια**, *triticum Zea*, the last having grains like barley and larger ears.

ζεύδωρος, **ον** (**ζεύα, δάφον**), *grain-giving, producing nourishment*, epith. of the earth, Il. 2, 548. Od. 3, 3. (The deriv. from **ζέα**, life-giving, according to Hesych. contravenes analogy.)

Ζελεῖα, **η**, **Zelea**, a town in Troas, at the foot of Ida, later belonging to Cyzicus, Il. 2, 824. (On account of the neglected position before this word, Payne-Knight, Proleg. Hom. p. 19, would read **Ζείλεια**.)

ζέσσειν, see **ζέω**.

ζεύγλη, **η** (**ζεύγρυμα**), in Hom. distinguished from **ζεύρων**; the part of the yoke into which the heads of the harnessed animals were introduced; each yoke had therefore two **ζεύγλαι**; *the yoke-ring, the yoke-bow*, *Il. 17, 440. 19, 406.

ζεύγνυμι (the infin. pres. **ζεύγνυματειν**, **ζεύγνυμεν**) and **ζεύγνυσθαι**, whence the imperf. **ζεύγνυρον** for **ἔζεντι**, Il. 19, 343; aor. 1 **ἔζενται**, ep. **ζεῦξα**, aor. mid. **ἔζεντάμην**, perf. pass. **ἔζενγμαται**. 1) Act. 1) *to yoke together, to yoke up, to harness*, with accus. **ἴππους, βόας**; sometimes with **ἴνῳ ἄρματι, ἐπὶ ἀμάξησι, ὃν ἀπέτιην** or **ὄχεσφεν**, Il. 23, 130. Od. 3, 478. 6, 73. 2) *to join, to unite, συνθέεις έζενγμαται*, Il. 18, 276. II) Mid. *to yoke or harness for oneself, ἴππους*, Od. 3, 492. 15, 145. Il. 24, 281. (The

form ζευγνύμεν, Il. 16, 145, is worthy of note, with *v* as infin. pres. but having everywhere else *v̄*. Buttm. Herm. and Becker would write ζευγρύμεν, which the analogy θύει, θύμαται favors. Spitzner, on the other hand, after the ancients, writes ζευγρύμεν, see Thiersch § 231. 102. Buttm. Ausf. Gram. § 107. Anm. 30. p. 535. Rost Gram. ζεύγνυμι.)

Ζεῦγος, τό (ζεύγνυμι), *a yoke, a pair*, spoken of draught animals, Il. 18, 543. †

Ζεύς, ὁ, vocat. Ζεῦ; the oblique cases are sometimes formed from ΖΙΣ, gen. Ζιός, dat. Ζῖ, accus. Ζιά; sometimes from ΖΗΝ, gen. Ζηρός, dat. Ζηρή, accus. Ζηρά (Ζῆν, Il. 14, 265); *Zeus, Jupiter*, son of Saturn and Rhea, Il. 15, 187; the most powerful amongst the gods, the father of gods and men. 1) He is the ruler of the gods, who stand far below him in power and dignity. He convokes the assemblies of the gods, to deliberate on the concerns of his kingdom; yet durst no one of the gods oppose his settled resolution, Il. 8, 12 seq. 19, 258. 2) He is, as god of the heavens, the governor of all natural phenomena. As such, he is enthroned in ether (*αιθέριος ναῦτος, οὐρανοῖς γενός*); he collects the clouds; hence, *νεφεληγερέτης, κελανεφρίς*, gives rain and sunshine, and excites tempests. Thunder and lightning are the signs of his anger; by these he terrifies men, and gives them omens (hence, *τερπτικίσταντος, αὐτιστροπητής, ἀργυριώντος, ἐργάζουσκος, ἐργοβραχίτης*, etc.). 3) He governs also the fates of men (*ταυλας*); yet is he himself subject to the laws of fate, Il. 10, 71. Od. 6, 188. He is the author of royalty, the protector of magistrates, directs the assemblies of men, Od. 2, 69; the defender of house and hearth (*ἴρετος*), Od. 22, 335; he is the patron of hospitality, protects guests and suppliants, hence ξείνιος, Od. 9, 270. 6, 207; and ξεπτήσιος, Od. 13, 213. 4) His sister and wife is Juno, who often so opposes his will, that he threatens her with punishments, and even executes them, Il. 15, 17 seq. 19, 95 seq. Not unfrequently he excites her just displeasure by the violation of nuptial fidelity, Il. 14, 317 seq. 5) The form of Jupiter is sublime, and inspires awe. With his head, which is surrounded with ambrosial locks, he gives assent or expresses his anger. The tokens of his power are thunderbolts and the *regis* (*αιγλο-*

γος). As the tutelary deity of the Pelasgians he is called *Πελασγικός*, and *Δωδωναῖος*, because he had an oracle at Dodona, see Δωδώνη. (In signif. Ζεὺς is related to ζεῖ and ζάω, according to Herm. *Fervitus*, life-giver, and Ζιός fr. ΖΙΣ, prob. the upper air.)

Ζεφυρίη, ḡ, subaud. πνοή, *the west wind, the western breeze*, prop. a fem. from ζεφύριος, Od. 7, 119. † (The first syllable is here long by the arias.)

Ζέφυρος, ὁ, 1) *the Zephyr, the evening or west wind*, one of the four main winds which Hom. mentions. It comes from the western ocean, Od. 4, 567; is opposed to Εὖρος, Od. 5, 332; still it blows with Boreas from Thrace, Il. 9, 5; and unites with Notus on the Trojan plain. These apparent contradictions are most probably to be explained by the circumstance, that Homer in the four main winds includes also the intermediate ones, cf. Nitzsch ad Od. 2, 419. It is often rough and violent (Od. 5, 295); brings snow, Od. 19, 206; and rain, Od. 14, 458; still its breath is also soft, Od. 7, 119; and breathes coolness upon the blessed in the Elysian fields. 2) It appears personified, Il. 23, 200; and, as a deity, the wind-gods feast with him. To him the harpy Podarge bore the studs of Achilles, Il. 16, 150. According to Hea. Th. 379, he is the son of Astraeus and Podarge.

Ζέω, imperf. ep. ζεῖ for ζετεῖ, Il. 21, 365; aor. 1 ζέκσα, ep. στο, *to seethe, to boil, to bubble up, to be boiling hot*, spoken of water, Il. 18, 349. 21, 365. Od. 10, 360; and λιθης ζεῖ, the caldron boils, Il. 21, 362.

Ζηθός, ὁ, son of Jupiter and Antiope, brother of Amphion, husband of Aeson, Od. 11, 262. 19, 523.

Ζηλήμων, ον (Ζηλέω), gen. ορος, *jealous, envious, unsavourable, θεοί*, Od. 5, 118. †

*Ζηλοσύνη, ḡ, poet. for ζηλος, *zeal*. 2) *jealousy, envy*, h. Ap. 100. †

*Ζηλόω (Ζηλος), fut. οτεω, aor. 3 sing. op-tat. ζηλωσαι, 1) *to emulate, to imitate*. 2) *to be jealous, to envy*, absol. h. Cer. 168. 223. (Ζῆν), gen. Ζηρός, see Zeus.

*Ζητεύω, poet. for ζητεῖ, *to seek, with accus.* h. Ap. 215. Merc. 392.

Ζητέω, fut. ήσω, *to seek, to seek out, to search for, to trace, τινά*, Il. 14, 258; † βίος, h. Merc. 22. 2) *to inquire, to ask for any thing; with γένος*, Batr. 25.

ζόφος, ὁ, *darkness, obscurity*, hence 1) the *obscurity* of the lower world. **Ἐρεβόςθεντο ζόφον*, Od. 20, 356. b) *the realm of shades* itself, Il. 15, 191. Od. 11, 57. h. Cer. 482. 2) the dark shaded side of the earth, *the evening-darkness, the west, evening*, in opposition to *ἡώς*, Od. 10, 190 seq. cf. 8, 29; *πρός ζόφον*, in antithesis to *πρός ηώ τ' ἡλέλων τα*, Od. 13, 241. Il. 12, 339. Thus correctly explain it Heyne, Uckert, Grotosfend, Nitzsch ad Od. 2, 146. Strabo and Voss interpret it incorrectly *midnight* (see Vöcklers Hom. Geogr. § 27, p. 42). According to Buttum Lexil. 2, p. 266, kindr. with *δύνοφος, νύφος*.

ζυγόδεσμον, τό (δεσμός), *the yoke-band*, the leathern thong with which the yoke was bound to the pole, so that the animals did not draw upon traces, but upon the pole, Il. 24, 270. † It is called *ἐννεάπηχν*, nine cubits long, it being bound thrice around; conf. Köpke Kriegswesen der Griech. p. 137. (In Hom. it is neut., later also ὁ *ζυγόδεσμος*.)

ζυγός, τό (ζύγνυμι), ep. gen. sing. *ζυγόφυ*, Il. 24, 576. 1) *a yoke*, a transverse piece of wood attached to the pole, upon the two sides of which were two wooden bows or yokes (*ζύγη* and sometimes *ζυγόν*), into which the necks of the draught animals were introduced. In the middle, where it was attached to the tongue, it had an elevation (*ἀμφαλός*), Il. 24, 269. 273. 5, 730. Od. 3, 486. It was furnished with rings (*οἰκέσσιν ἀρηγός*), Il. 24, 269, for the reihs, to prevent them from slipping, cf. *λίπαδνον, ἔσταφ, κρέκχος*, espec. as *ζυγὸν ἵππειον* or *ἱππων*, mentioned Il. 5, 799. 851. 2) *the bridge*, or cross-bar, by which the two arms of the lyre were connected, and in which the pegs were inserted, H. 9, 187. h. Merc. 50. 3) Plur. *the rowers' seats*, the transverse beams in the middle space of vessels, which bound together the sides and formed seats for the rowers, Od. 9, 99. 13, 21. (The ground signification of *ζυγόν* is *uniting*, and especially a body which unites two others. In Homer only neut.)

ζυγός, ὁ = *ζυγός*, h. Cer. 217; in a metaph. signif. *a burden*.

ζωάγρια, τά (ζωός, ἀγρεύω), *a reward for the preservation of life*, prop. the present which the prisoner gives the victor for his life: *ζωάγρια τίνειν*, to pay this reward, Il. 18, 407. *ζωάγρια ὄφελλεν τινι*, to owe to any

one the reward for saving life, i. e. to owe to him life, Od. 8, 462.

ζωγρέω (ζωός, ἀγρεύω), 1) *to take alive, to grant one's life*, with accus. (to a prisoner in war), Il. 6, 46. 10, 378. 2) *to preserve in life, to reanimate, θυμόν*, Il. 5, 698.

ζωή, ἡ (ζώω), *life*. 2) In Hom. *the support of life, sustenance, property*, like *βίος*, * Od. 14, 96. 16, 429.

ζῶμα, τό (ζόννυμι), prop. *a broad band or girdle*, worn about the loins. Thus, the covering of the loins worn by wrestlers, *subligaculum*, Il. 23, 683. With the Homeric warriors this band which was under the *ζωστήρ*, was connected with the cuirass, and since it was, as it were, a part of the cuirass, the latter is also called *ζῶμα*, which is otherwise called *θώρηξ*, Il. 4, 187. 216. Thus Aristarchus, cf. Lehrs de Aristarch. stud. p. 125, and Voss. Others, as Heyne, understand by it, with Eustath. *the under garment or doublet*, of the Homeric warriors, which was confined by a girdle (*ζωστήρ*), Od. 14, 482 [see Heyne ad Il. 4, 132].

ζώνη, ἡ (ζόννυμι), 1) *a girdle, a zone, a waist-band*, chiefly of females, which they wore above the hips, so that the robe might fall in ample folds, Il. 14, 181. Od. 5, 231. 10, 544; hence metaph. *ζώνη λίειν*, to loose the girdle, Od. 11, 245. cf. h. Ven. 256. 2) Metaph. the part of the body where the girdle was worn, between the hips and the short ribs (*ὁ περὶ τὸν γαστήρα τόπος*), the smaller part of the body, *the waist*. *Ἄρει ζώνην ἤκειος*, Il. 2, 479; opposed to *στάργον*; *κατὰ ζώνην ρύξε*, he wounded him in the side or abdomen, Il. 11, 234. Others (Wolf) interpret it in both passages of the *girdle*, as *ζωστήρ*, but this is clearly distinguished from it, Il. 11, 236. Thus Voss, 'he wounded him in the girdle.'

ζώνην, aor. *ζώνω*, aor. mid. *ζωνάμην*, iterat. imperf. *ζωνύσκετο*, 1) *Act. to gird*, espec. *to gird for battle, to put on armor*, Od. 18, 76. II) Mid. *to gird oneself*, *ζωστήρ*, Il. 10, 78; *φάκεσιν περὶ μῆδα*, Od. 18, 67; absol. *to gird oneself, to equip oneself*, espec. for battle, Il. 11, 15. 23, 685. Od. 18, 30. b) *With accusa. χαλκόν*, to put on the girdle, to gird on a weapon, Il. 23, 130.

ζωός, ἡ, ὁ, ὥρη, living, alive, as *ζωὸν ἀλεῖν τινι*, Il. 6, 50; *ζώς*, ep. rare form for *ζωός* (from *ζωός*), Il. 5, 887; accus. *ζών*, Il. 16, 445.

ζωρός, ὁ (akin to *ζωός*), prob. strong;

hence spoken of wine: *unmixed, undiluted, strong.* ζωρότερον κέρας, mingle stronger wine, i. e. mix less water with it, Il. 9, 203. †

ζώς=ζωδίς, q. v.

[ζώσμα=ζώμα, but the form is rejected by Th. Magist. p. 411.]

ζωστήρ, ἥρος, ὁ (ζώνυμο), the girdle, the waist-belt of warriors, which was worn around the body above the μιτρη and ζώμα, to protect the abdomen, so that it embraced the lower part of the cuirass, Il. 4, 132 seq. 188. 215. 11, 236. It was probably made of leather and variegated (παναλός, φολικι φαστός, Il. 7, 305), and covered with metal plates, Il.

11, 237. It was confined by buckles or clasps, Il. 4, 132. 2) a girdle with which the tunic (χιτών) was confined, Od. 14, 72.

ζωστρον, τό, a girdle, a belt, Od. 6, 38. †

ζώω, ep. and Ion. for ζάω, to live, with acc. ζώειν ἀγαθὸν βίον, to lead a good life, Od. 15, 491; and often in connection with ἄρα φάσις Ἑλλοι, Il. 18, 61. Homer has always, except ζώτος Il. 1, 88, the form ζώω, arising from doubling the vowel of ζάω, only in the pres. and imperf. ζώω, ζώεις, etc., part. ζώοτος, infin. ζώειν, ζώμεναι, ζώμεν, imperf. ζώων (see Thiersch § 220. 74; Buttm. p. 284. Rost p. 305.)

H.

H, the seventh letter of the Greek alphabet, and therefore the sign of the seventh book.

ἢ, ep. also ἢδι, a conjunction, indicating either exclusion or diversity. I) Exclusion: 1) In disjunctive sentences: ἢ, or; ἢ, ἢ, either, or; it not only expresses, like *aut*, the necessary, but also, like *vel*, an arbitrary exclusion, Il. 1, 27. 138. Od. 14, 330. b) To indicate an equal weight in the opposing clauses, τό is added: ἢ τό, ἢ τό=εἴτε, Il. 11, 410. 17, 42. c) ἢ μέν, ἢ δέ, express not the disjunctive, but like τό, τί, the copulative signif.; prop. *as well, as*, Il. 2, 789. 5, 128. Often to ἢ δέ is annexed καὶ, Il. 5, 128. Also ἢ μέν—καὶ, correl. Il. 15, 664; ἢ μέν—δέ, Il. 12, 428; or μέν—ἢ δέ, Od. 12, 168; τό—ἢ δέ, Od. 1, 12. Often also ἢ δέ is used alone, Il. 1, 334. 2) In disjunctive questions: *or, whether.* a) In direct questions, either double: ἢ, ἢ, utrum, an, (in which case the first is not translated,) Od. 1, 175. 6, 120; or single, Od. 1, 226. If a question has already preceded, ἢ, an serves to decide or to limit it: ἢ ἵνα ὑβριστήρα ἰδῃ, peradventure to see, Il. 1, 203. 5, 466. Od. 4, 710. b) In indirect questions, either single: *whether,* Il. 8, 111. Od. 16, 138; or in the double question: ἢ, ἢ, *whether, or,* Il. 1, 190. Od. 6, 142. Also the first ἢ is sometimes wanting, or its place supplied by εἰ. II) Diversity: *than, quam.* 1) After a comparative, and after such words as express an idea of compari-

son, as ἄλλος, οὐδεὶς ἄλλος; after βεύλουμαι, Il. 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες καὶ ἀργοτάτεροι ἐλαφρότεροι πόδας εἶναι, ἡ ἀργειότεροι χρυσοῦ, all would desire rather to be swift of foot than rich, Od. 1, 164. [ἢ is here better taken in the signif. *or*: 'to be swifter *or* richer,' viz. in order either to escape or to ransom themselves.] 3) ἢ stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron. Il. 15, 509. Od. 6, 182; conf. Kühner § 622 seq. Thiersch § 312. 352. note; ἡ οὐ and ἡ οὐκ are commonly to be pronounced with synizesis, Il. 5, 349.

ἢ, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: *certainly, truly, surely, verily.* It stands sometimes alone, Il. 1, 229; commonly however it is fortified by other particles: ἢ δέ, yes verily, Il. 1, 518; ἢ μάλα, certainly indeed, Il. 3, 204. Od. 16, 183; ἢ μάλα δέ, most certainly indeed, Il. 8, 102. Od. 1, 384; ἢ πον, surely indeed; ἢ τε, certainly indeed; in like manner, ἢ το, ἢ πον, when the affirmation at the same time contains a doubt, Il. 3, 43. 22, 11; especially, ἢ μήρ (μάρ, μάρ), a strengthened affirmation, most commonly used in an oath, *verily*, Il. 2, 291; also with an infin. in dependant discourse: καὶ πο-

δμοσσον, η μέν μοι—ἀργήσειν, that thou wilt certainly protect me, Il. 1, 77. 14, 275. 2) In interrogations: num, where it cannot be translated into English; it includes at the same time an affirmation, comm. in the following connections: η ἄρα δη, η δα, η δά τυ, η τυ, η νύ που. It stands without particles only when the party proposing the question, by a question immediately following conjecturally answers the first, in which case it may be rendered *perhaps, peradventure*: τι με ταῦτα λιλαῖς ἡπεροτεύνει; η πή με—δξεις, wilt thou peradventure lead me away, Il. 3, 400. Od. 9, 405. 452.

η, imperf. of εἰμι. 2) Imperf. of ημι.

η, dat. fem. of the relat. pron. δς, η, δ, in Hom. comm. as an adv. (subaud. ὅδη or μερδί). 1) *where, whither*, with τῇ, preceding, Il. 13, 53. 2) *as, in what way*, η θέμις ἐστι, as is right, Il. 2, 73. 9, 33. According to Buttm. Lexil. I. p. 240, η in Hom. has only a local signif. and in both passages must be written η θέμις ἐστι, Od. 9, 268. 24, 286. With him agrees Thiersch § 343, 7. Spitzner Excurs. II. Nitzsch ad Od. 3, 45, approves the η only when it stands with a gen. Il. 9, 134. 276. Od. 9, 268.

ηα, see εἰμι.

ηβαιός, η, ὁν, little, small, comm. with negat. οὐ οἱ τρι φέρεις οὐδ' ηβαια, he has no understanding, not a little, not the least, Il. 14, 141. Od. 21, 288. Often the neut. ηβαιών as adv. *little*, Od. 9, 462; and with negat. οὐδ' ηβαιόν, Il. 2, 390.

ηβάω (ηβη), aor. ηβησα, 1) *to be at the age of puberty, to be in the bloom of one's life, to possess the full power of a man.* εἰδος οἰς ηβώιμι, Il. 7, 157. 11, 670. ἀνήρ οὐδὲ μάλ' ηβῶν, Il. 12, 382. 2) Metaph. ηβερὶς ηβώσασα, a vigorous vine, Od. 5, 69. (Hom. has sometimes the contr. forms, ηβῆμι, ηβῶν, sometimes the forms with the vowel repeated after ω: ηβώντα, ηβώιμι, —ηβώσα, which Heyne would write ηβώσα, is correct; it is not a contraction but a repetition of the vowel, see Thiersch § 220, 70.) [See also Buttm. § 105. note 10.]

ηβη, *puberty, the age of manhood*, which was reckoned from the eighteenth year; hence comm. *youth, the age of youth, the most powerful age of men*, Il. 24, 348. Od. 10, 279. ηβῆς ιχθαί μάτροι, to arrive at the measure of youth, Il. 11, 225; ηβῆς ἄρθος ξένει, Il. 13,

484; and generally *youthful vigor, manly vigor*, Il. 23, 432. Od. 8, 181. h. 7, 9.

* Ηβη, η, *Hebe*, daughter of Jupiter and Juno, wife of Hercules, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, Il. 4, 2; and as the handmaid of Juno, Il. 5, 722. She bathes Mars her brother, Il. 5, 905; later the goddess of youth.

* ηβητης, ον, δ, (ηβη), *a youth, a marriageable young man, κοῦφοι ηβηται*, h. Merc. 56. ηβῆμι, see ηδάω.

ηβώιμι, ηβώντα, ηβώσασα, ep. expanded forms from ηβάω.

ηγάσσθε, see ἄγαμαι.

ηγαγον, ηγαγόμην, see ἄγω.

ηγάθεος, η, ον (ἄγαν, θεός), *very divine, godlike, holy*, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, Il. 1, 252. Od. 2, 308. (Prob. fr. ἄγαν and θεός, or according to others fr. ἄγαθός; η is a poet. lengthening of α, see Buttm. Lexil. I. p. 48.)

ηγάσσατο, see ἄγαμαι.

ηγεμονέω (ηγεμάω), 1) *to go before, to point out;* τινι, to go before any one, Od. 3, 386; and absol. Il. 5, 53. h. Ap. 437. Il. 15, 46; with accus. ὁδόν, to show the way, Od. 6, 261. 7, 30; and δόδον τινι, Od. 24, 225; metaph. φόον ίδατι, to prepare a course for the water, Il. 21, 258. 2) *to lead, to conduct, to command*, with gen. Il. 2, 527. 552; once with dat. Il. 2, 816; in this signif. commonly in the Il.

ηγεμών, ονος, 1) *a guide upon the road*, Od. 10, 505. 15, 310. 2) *a leader, a commander, a general*, Il. 2, 365. 11, 746; often also ἀνήρ ηγεμών, Il. 2, 365. 11, 746.

ηγέομαι, depon. mid. (ἄγω), fut. ηγέσομαι, aor. ηγησάμην, 1) *to go before, to guide*, opposed to ἔπομαι, often absol. Il. 9, 192. 12, 251. with dat. of pers. Il. 22, 101; also προσθετηρη ηγεσθαι, Il. 24, 96. τήσσατη ηγέσατο Πλιον εἴσω, he conducted the ships to Ilium (spoken of the prophet Calchas), Il. 1, 71; οδόν τινι, to lead the way, i. e. to show, Od. 10, 263; hence, ηγεσθαι τινι πόλιν, to conduct any one to the town, Od. 6, 114; δόμον, Od. 7, 22; uncommon is ημιν ηγεσθω ὁργηθμοῖο (of a minstrel), let him lead us in the dance, i. e. play for us, Od. 23, 134. 2) Especially in the Il.: *to lead, to command.* a) With dat. where the idea of going before prevails, Il. 2, 864. 5, 211; ἐπι στίχας, Il. 2,

687. (Others, for ἐφηγήσατό σφινστίχας, who went before the ranks, Voss.) *τῆσσαν* ἐς Τροίην, Il. 16, 169. b) With gen. like ἄρχειν, to lead on, to command, to govern, Il. 2, 567. 620, 851.

ἡγερέθομαι, ep.lengthened from ἀγείρομαι, only in the 3 plur. pres. and imperf. ἡγερέθομαι and ἡγερέθονται and infin. ἡγερέθεσθαι, Il. 10, 127; which Spitzer after Aristarch. has adopted for ἡγερέσθαι.

ἡγερέομαι, ep. for ἀγείρομαι, only infin. pres. ἡγερέσθαι, Il. 10, 127; see ἡγερέθομαι.

ἡγερθεν, see ἀγείρω.

ἡγηλάζω (ep. form from ἡγέομαι), to lead, with accus. τινά, Od. 17, 217. πακὸν μόρον ἡγηλάζειν, to lead a wretched fate, i. e. to suffer, to endure, *Od. 11, 618.

ἡγῆτωρ, ορος, ὁ (ἡγέομαι), a conductor, ὀνειρων, epith. of Mercury, h. Merc. 14; a leader, a commander, in connection with μάδοντες, Il. 2, 79. Od. 7, 98.

ἡγοράμασθε, see ἀγοράμοι.

ἡγορώνωντο, see ἀγοράμοι.

ἡδε, conj. poet. and; it connects, like καὶ, two words; sometimes τα precedes, Il. 9, 99. στῆπτιρον τ' ἡδὲ Θέμιστες and τε—ἡδὲ καὶ, Il. 5, 822; often ἡδὲ καὶ, and also, Il. 1, 334. 2) It follows for the most part ἡμίν, see ἡ.

ἡδεα, pluperf. of οἴδα, see ΕΙΔΩ.

ἡδη, adv. (δή), already, now, jam, 1) Of the immediate present: νῦν ἡδη or ἡδη νῦν, even now. With a preterite it can be translated by even, just; and with a fut. by immediately, Od. 1, 303. 2) Of past events: already: Il. 1, 250. 260. ἡδη ποτὲ πάρος, already before, Il. 1, 453. 2, 205. 3) Of unexpected, or long since expected events: now at length, Il. 1, 456.

ἡδομαι, depon. mid. aor. ἡδάμην, to be pleased, to delight in; ἡδατο πίνων, Od. 9, 353. †

ἡδος, εος, τό, pleasure, joy, enjoyment, δαιτός, the enjoyment of a feast, Il. 1, 576. ἡμέτον ἡδος, our joy, Il. 11, 318. 2) profit, advantage, only ep. τι μοι τῶν ἡδος, what advantage have I of these things, Il. 18, 80. Od. 24, 95.

* ἡδυγέλως, ωτος, ὁ, ἡ (γέλως), laughing sweetly, laughing amiably, epith. of Pan, h. 18, 37.

ἡδυεπής, ἐς (ἔπος), sweetly speaking, sweetly discoursing, epith. of Nestor, Il. 1, 248; † sweetly singing, ἀουδός, Μούσαι, h. 20, 4. 32, 8.

* ἡδυμος, ον, poet. for ἡδύς, sweet, agreeable, epith. of sleep, h. Merc. 241. 449; see νήδυμος.

ἡδύποτος, ον (πίνω), sweet to drink, pleasant, οίνος, * Od. 2, 340. 3, 391. h. 6, 36.

ἡδύς, εία, ὑ (akin to ἄδω, ἀνδάρω), once an adj. of two endings: ἡδύς ἀντιμή, Od. 12, 369; superl. ἡδυτος, Od. 13, 80. 1) agreeable, sweet, delightful; spoken of objects of sense: of taste, οίνος, Od. 2, 350. 3, 51; of smell, ὄδυνή, Od. 9, 210; of hearing: ἀνοδή, Od. 8, 64; again: υπνός, κοῖτος, Il. 4, 131. Od. 19, 510; and generally φίλον καὶ ἡδύς ἔστι, Il. 4, 17. 7, 387. Od. 24, 435. 2) Metaph. of the mind, agreeable, cheerful. Often the neut. ἡδύ, as adv. espec. ἡδὺ γέλαν, to laugh pleasantly, heartily, Il. 2, 270.

ἡδί, poet. for ἡ, or.

ἡδε, see ἡμί.

ἡείδειν, ἡείδη, ἡείδης, ep. pluperf. of οἴδα, see ΕΙΔΩ.

ἡλιος, ὁ, poet. for Ἡλιος (Ἑλη), always in the poet. form: the sun. Of its rising we find commonly ἀνιέναι, once ἀνορούειν, Od. 3, 1; and ἀναστοθαι, Od. 10, 192; στείχω πρὸς οἰρανόν, Od. 11, 17. of noon: μέσον οἰρανὸν ἀμφιθάλει, Il. 8, 68; of afternoon: μετενίσσετο βούλνιονδε, Il. 16, 779; or ὃ πὲ γαῖαν προτρίπτεται, Od. 11, 18; of sunset: δύνα, ἐπιδύνω, καταδύνω, and ἐμπίπτειν πλευτεῖν Il. 8, 485. φάος ἡλιοιο, sunlight: hence φάος; ἡλιοιο ὄφαγος = to live, Il. 5, 120. Od. 10, 498. 2) To indicate the points of compass: the east, the west, Od. 13, 240. πρὸς Ἡώ τ' Ἡλιόν τι, in opposition to ζόφος, towards the dawn and the sun, always indicates the east, not the east and south, since the poet recognizes only two heavenly regions, the light side, and the obscure, or the east and the west, Il. 12, 239. Od. 9, 26; cf. ζόφος and Völkers Hom. Geog. § 15-19.

Ἡλίος, ὁ, poet. for Ἡλιος (the last form Od. 8, 271), Helios, god of the sun, son of Hyperion, Od. 12, 176; and Euryphæssa, h. 31; see Τητελων. His wife was Perse, and his children Aëetes and Circe, Od. 10, 136 seq. He rises in the east from the ocean, and sinks into the same in the west. The nymph Neæra bore him Phœthusa and Lampetia, who watched the herds of their father in Trinacria, Od. 12, 132. Oaths were sworn by him, because he hears and sees every thing, Il. 3, 277. He betrayed to Vulcan the

amour of Venus and Mars, Od. 8, 271. With Jupiter a boar is offered to him, Il. 19, 197; and a white ram in opposition to a black one for the dark earth, Il. 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. Only at a later period was Helios confounded with Apollo and Phœbus.

ἡερ, see *εἰμι*.

ἡέπερ, adv. poet. for *ηπερ*.

ἡέρα, see *ἀήρ*.

ἡέρεθομαι, ep. form for *ἀείρομαι*, 3 plur. pres. *ἡέρεθονται*, to hang, to hover, to flutter, spoken of tassels, Il. 2, 448; of grasshoppers, Il. 21, 12; metaph. ὅπλοτάρων φρόνες *ἡέρεθονται*, the minds of younger men are wavering, *Il. 3, 108.

ἡέρι, see *ἀήρ*.

Ἑριβοῖα, η, ep. for *Ἐριβοῖα*, daughter of Eurymachus a son of Mercury, the second wife of Alceus; step-mother of the Aloidæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Mercury the place where they held Mars imprisoned, Il. 5, 389. (*'Ἐριβοῖα*, one who brings many cattle.)

ἡέριος, η, ον, Ion. and ep. for *ἀέριος* (*ἀήρ*), in the morning duskiness, in the morning, early, Il. 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from *ἀήρ*, since very early in the morning every thing is wrapt in vapor; he translates therefore: in the misty dawn, Il. 1, 497; and from the misty air, Il. 3, 7; with which Wolf Vorles. 4, 189, agrees. Buttm. in Lexil. I. p. 119, derives it from *ἥρι*, early.

ἡέροειδής, είς (εἴδος), gen. εός, ep. for *ἀέροειδής*, that which is like to the distant dusky air (*ἀήρ*), dusky, misty, cloudy, obscure, epith. of the sea, from its blue misty color, Il. 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: οὔσσον *ἡέροειδές* ἀνήρ ἵδεν ὄφθαλμοῖσιν, as far as a man with his eyes beholds the dusky distance, i. e. as far as a man's vision extends over the blue expanse of the sea, Il. 5, 770. Let the word be taken as a subst.; Körpen's explanation of *ἡέροειδές* as an adv. like *ἡέροειδῶς* is incorrect; for it is not equivalent to *ἐν ἀέρι*.

ἡέροεις, εσσα, εν, Ion. and ep. for *ἀέροεις* (*ἀήρ*), cloudy, dusky, gloomy, dark, epith. of Tartarus, Il. 8, 13; and of ζόφος, as the nether world and shady side of the earth, Il. 12, 240.

15, 191; hence *ἡέροειτα κίλευθα*, the dark paths of death, Od. 20, 64.

ἡέροφοιτις, ιος, ή (φοιτάω), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, *Il. 9, 571. 19, 87.

ἡέρόφωνος, ον (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, Il. 18, 505. †

Ἡέριων, ωρος, θ, 1) king of Hypopatian Thebe in Cilicia, father of Andromache, Il. 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebe, Il. 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Ariesbe, Il. 21, 42 seq. (According to Damm. from *ἀετός*.)

ἥγη, see *εἰμι*.

ἥγο, θ, from which ep. the oblique cases *ἥέρος*, *ἥέρι*, *ἥέρα* of *ἀήρ* are formed.

ἥθειος, ειή, ειον (*ἥθος*), intimate, beloved, worthy, dear, in the Il. commonly in voc. as subst. *ἥθεις*, Il. 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: *ἥθειη κεφαλή*, dear head, like our: 'dear heart;' thus Achilles addresses the shade of Patroclus, Il. 23, 94; and Eumeus calls Ulysses *ἥθειος*, Od. 14, 147. (The deriv. from *ἥθος*, one with whom intercourse is wont to be held, is most prob.; improb. from *θεῖος*, uncle, or *θεῖος*, divine).

ἥθος, εος, τό (Ion. for *ἕθος*), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine: the accustomed sty, Od. 14, 411.

ἥια, τά (εἰμι), 1) the food which one takes with him on a journey, provision for the road, pros. *ἔφόδια*, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λίκεν *ἥια*, the food of wolves, Il. 13, 103. 2) chaff, husks, pods, elsewhere ἄχνα, as the Gramm. explain, *ἥιαν θημὰν καρφαλίαν*, Od. 5, 368. (The Gramm. derive it from *εἰμι*, imperf. *ἥιον*, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch Gram. § 166. 2. (Iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes *ἥια*, perhaps also correctly Od. 5, 368, *ἥιων*.)

ἥπε, see εἰμι.

ἥθεος, ὁ, ep. for ἥθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος ἥθεος τε, Il. 18, 593. 22, 127. νύμφαι τι ἥθεοι τε, Od. 11, 38.

ἥκτρα, see έπικα.

ἥξε, see ἀπόστων.

ἥψεις, εσσα, εν (ἥψιν), having banks, Il. 5, 36; † epith. of the Scamander, to indicate its high banks; Voss, 'on the hilly bank of the Scamander' (according to the common derivation of the Gramm. from ἥψιν, ονος, prop. ἥψωνεις, and by syncope, ἥψεις, Etym. Mag. Buttm. Lexil. I. p. 23, derives it from ἥπος, akin to εἰαμένη, meadow, and gives it the signif. 'grassy, skirted with meadow-land').

ἥπος, see εἰμι.

Ηίορες, αι, Eiones, a village in Argolis, in the region of the promontory Scyllaeum; later a port of the Mycenians, Il. 2, 561. Strab.

Ηίορενός, ἥρος, ὁ (an inhabitant of the shore, 1) a Greek, slain by Hector, Il. 7, 11. 2) a Thracian, father of Rhesus, Il. 10, 435.

ἥπος, ὁ, an epith. of Phœbus, of uncertain derivation, Il. 15, 365. 20, 152. h. Ap. 120; prob. the far-shooter, Voss; according to the Schol. for ἵπτε from ἵημι, or, more correctly, from the original form ἵω, ἥπος, ep. ἥπος, as ἥλιος and ἥλιος. Aristarch. on the other hand, would write it ἥπος. Others say, from ἰάομαι, the healer (but Phœbus never appears as the god of the healing art), or from the exclamation ἵη, ἵη, with which Apollo was addressed (of which traces are first found h. Ap. 500). Buttm. Lexil. I. 85, regards it as a corruption of ἔνος or ἦνος.

ἥπσαν, see εἰμι.

ἥγηθη, see ἀπόστων.

ἥπω, ονος, ἡ, ep. for ἥπος, Batr. 13, the sea-shore, the sea-coast, the coast, the strand, Il. 2, 92. ἥποντις προύχουσαι, projecting shores, or downs running into the sea, Od. 6, 138.

ἥκα, adv. (ἀκή), 1) softly, gently, low. ἥκα ἀγορεύειν, Il. 3, 155; spoken of a thrust or blow, gently, softly, Il. 24, 508. Od. 18, 92; spoken of walking slowly, Od. 17, 254; spoken of shining: ἥκα στιλβότες ἑλαῖος, mildly shining with oil, Il. 18, 596 (according to the old Gramm. to be taken as a comparison; and so Voss, 'bright as the soft lustre of oil').

2) Gener. somewhat, a little. ἥκε ἐπ' ἀριστερά, Il. 23, 336; and ἥκα παραχλίνειν περιάλιτη, to bend the head a little sidewise, Od. 20, 301. (Buttm. Lexil. I. p. 13, correctly takes ἄκην as the root, gives as a primary signif. feebly, and recognizes it as the positive of ἥστων, ἥκιστος; cf. Thiersch § 198. 2.)

ἥκα, see ἕημι.

ἥκαχε, see ἀκαχλίειν.

ἥκεσσατο, see ἀκέσσομαι.

ἥκεστος, η, ον, ep. for ἀκεστος (κεστός), unguarded, spoken of cattle that have not yet felt the goad of the driver, unbroken, untamed, * Il. 6, 94. 275. 309.

ἥκιστος, η, ον (superl. from the adv. ἕκα), only in ἥκιστος δ' ἦν ἐλαυνέμεν ἄρμα, he was the slowest to drive the chariot, Il. 23, 531, Wolf. † Others write ἥκιστος as superl. of ἥστων, the feeblest, the worst. Buttm. Lexil. I. p. 14, regards only ἥκιστος as correct, because it has the signif. the weakest, although he finds in ἥκα the true positive of ἥστων, ἥκιστα.

ἥκω, to come, to arrive, always with the idea of the action perfected; τηλόθειν, Il. 5, 478; εἰς Ἰθάκην, Od. 13, 325.

ἥλακατα, τά (plur. from the obsol. ἥλακατον), the wool on the distaff, or the threads which are drawn from the distaff, Od. 6, 53; hence ἥλακατα στρωφᾶν, to spin threads, Od. 6, 306. 7, 105; and στροφαῖλλειν, † Od. 18, 315.

ἥλακάτη, ḥ, prop. a reed, then gener. anything made of or similar to a reed, a spindle, a distaff, Il. 6, 491. Od. 1, 357. (Prob. from ἥλασκω, to turn around.)

ἥλακατον, τό, see ἥλακατα.

ἥλασα, see ἥλασίνω.

ἥλασάτω, poet. lengthened from ἥλασκω, 1) Intrans. to wander about, Il. 18, 281. 2) to avoid, to flee. ἔμον μένος ἥλασκάτει (mine anger), Od. 9, 457. It is not necessary, with Passow, to change it to ἥλυσκάτει; for ἥλασκάτει can have this different construction as well as φεύγειν, ἀτύκεσθαι, conf. Herm. ad Orph. Arg. 439.

ἥλασκω (an ep. form of ἥλασμα); a poet. lengthened form is ἥλασκάτω, 1) to wander around, to rove up and down; spoken of animals, καθ' ὅλην, Il. 13, 104; of bees, to swarm about, Il. 2, 470.

ἥλατο, see ἀλάσμα.

ἥλανε, see ἀλάσμα.

'Ηλεῖος, εἶη, εἶον, *Elian*, appertaining to Elia. of 'Ηλεῖοι, the *Eleans*, inhabitants of Elia, Il. 11, 671.

'Ηλέκτρη, ἡ, 1) daughter of Oceanus and Tethys, wife of Thaumas, mother of Iris and the Harpies, h. in Cer. 418. 2) = Λαοδίκη, daughter of Agamemnon.

ἡλεκτρόν, τό and ἡλεκτρός, ὁ, ἡ, *electron*, either amber, or a metallic mixture of gold with perhaps a fifth of silver. Especially may the latter be understood in Od. 4, 73, where it is mentioned between gold and silver as an ornament of the walls; but in Od. 15, 460. 18, 296 (*χρυσεον ὄφμον ἔχων μετὰ δ'* ἡλεκτρούσιν ἔφρο), we may understand a golden necklace with beads of amber, Ep. 15, 10. Eustath. ad Od. 4, 73, mentions both; he calls the first *μῆγμα χρυσοῦ καὶ ἀργύρου*; Plin. IX. 65, calls it a mixture of three parts gold and one part silver. Voss ad Virg. Ec. 6, 62, Ottfr. Müller (Archäol. p. 35), Buttm. Schrift. der Berl. Akadem. der Wissenschaft histor. Classe 1818, p. 38, decide in favor of amber; on the other hand, Passow, Nitzsch (Anmerk. zu Od. 1, 238), Wiedasch consider it as a metallic mixture; cf. Dilthey de Electro et Eridano. 1824. (Without doubt it is derived from ἡλεκτρῷ.)

ἡλέκτρῳ, ορος, ὁ, *the shining sun*, as subst. Il. 6, 513; and adj. ἡλέκτρῳ *Τηρόλων*, the beaming Hyperion, *Il. 19, 398. h. Ap. 369 (prob. from the same root with ἡλιος).

ἡλεός, ἡ, ὁν (*ἀλός*), *infatuated, foolish*. φρένας ἡλεῖ, infatuated in mind; senseless, Od. 2, 243. 2) *Act causing folly, olvōs*; *Od. 14, 464; cf. ἡλός.

ἡλήλατο, see ἐλάνω.

ἡλίβατος, ον, *ascending precipitously*; and gener. *very high*; comm. as an epith. in Hom. of πέτην, Il. 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἡλιος and βάλνω (Apoll. ὑψηλή, ἀρ' ἦ δ' ἡλιος πρῶτον βάλλει, or ἡς δ' ἡλιος μόνος ἐπιβαλλει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἡλός akin to ἀλτεῖ, and hence = δύσβατος, *inaccessible*; or from ἀλιτεῖν and βάλνω for ἀλιτόβατος, upon which one easily makes a misstep, cf. ἡλιόμηνος. The last deriv. is adopted by Buttm. Lexil. II. p. 182.

ἡλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἡλιθα πολλῇ, Il. 11, 677. Od. 5, 453.

ἡλικίη, ἡ (*ἥλιξ*), gener. *an age, the period of life*, set as, *old age*, Il. 22, 419; but chiefly, the *age of strength and activity*, from perhaps eighteen to fifty years; hence 2) *Collect. contemporaries, those of the same age*; espec. *youthful companions*, *Il. 16, 808.

ἡλιξ, ικος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, Od. 18, 373. †

ἡλιος, prose form of ἡλίος, q. v.

'Ηλιος, ιδος, ἡ, *Elia*; a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. Homer knows nothing of the later division into Κολη, Πιστίς, and Τρηφύλια, as well as no city of Elia. The Epeans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achaeans, Il. 2, 615. 626. Od. 4, 635. 13, 275. Hom. has only the accus. *Ηλίδα* in the passages quoted; *Ηλιος* was used, at a later day, of the city.

ἡλιτε, see ἀλιτανω.

ἡλιτόμηνος, ον (*ἀλιτανε, μήν*), prop. missing the month, *untimely, born too soon*, Il. 19, 118. †

ἡλικης, see ἐλκίω.

ἡλος, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκῆπτρον, χρυσεῖος ἡλοις πεπαγμένον, studded with golden nails, Il. 1, 246. cf. 11, 29, 633.

ἡλός, ἡ, ὁν (*ἀλή*), *wandering, silly, foolish*. φρένας ἡλεῖ, senseless, Il. 15, 128; † (whence ἡλέος, q. v.)

ἡλυθον, see ἰρχομαι.

'Ηλύσιον πεδίον, τό, *the Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode Homer places heroes and favorites of the gods, e. g. Rhadamanthus son of Jupiter, and Menelaus, and represents them as living there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the

ocean, is nowhere in Homer clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Volcker Hom. Geogr. § 78. p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλυσις = ἔλευσις, coming).

ἡλφον, see ἀλφαῖνον.

ἡλος, see ἀλλοκούαι.

ἡλάρηγ, see ἀλάρομαι.

Ἡλωτη, ḥ, a town of the Perrhaebians in Thessaly (Phthiotis), on the Eurotas; later Λειμώνη according to Strab. Il. 2, 739.

ἡμα, ατος, τό (ἡμι), a cast, a throw, the act of casting a missile. ἡμασιν ἄριστος, very excellent in casting the spear, Il. 23, 891. †

Ἡμαθίη, ḥ, Emathia, a country between the rivers Erigon and Axius, north of Pieria, Il. 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἡμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθοις, sandy, epith. of the city Pylos, because it lay on the coast, Il. 2, 77; and also in fourteen other passages, always Πύλος ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending ὁς from a river is unheard of.

ἡμαι (prob. perf. pass. from ἘΩ, έθω), imperf. ἡμην. Peculiar Ion. forms are the 3 plur. pres. ἐσται and ep. εἰσται for ἡμαι, and 3 plur. imperf. ἐστο, ep. εἰστο for ἡμτο, prop. I am seated, laid, placed, hence 1) to sit, to lie, to remain, with particip. ὀνειδιζον, Il. 2, 255. Od. 4, 439. 8, 505. 2) to sit still, quietly, idle, with σιγῇ, Il. 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμάρα, a day, χειμώνιον, and ὁπωριόν, a winter day, an autumn day, Il.; again: αἴσιμον, μόρσιμον, the day of fate = the day of death, Il. 8, 72, 15, 613. νηλεῖς ἡμαρ, Il. 11, 484; ὀλέθριον, Il. 19, 409; κακόν, Il. 9, 251; ἐλευθερον, the day of freedom, Il. 6, 455; δούλιον, ἀναγκαῖον, the day of slavery, the day of force, often slavery itself Il. 6, 463. 16, 836; δρφανισόν, the day of orphanage, Il. 22, 490; and νόστιμον, the day of return, Od. 1, 9. ἐν ἡματι, day by day, daily, Od. 12, 105. 14, 105; upon a day, Il. 10, 48. Od. 2, 284; for a day, Il. 19, 229.

ἡμάτιος, ḥ, ον (ἡμαρ), by day, during the day, Od. 2, 104. 19, 149. 2) on every day, daily, Il. 9, 72.

ἡμβροτον, see ἀμαρτάνω.

ἡμεῖς, we, plur. of ἡγόν. ΑΕol. and ep. ἡμεῖς, gen. ἡμέων, always dissyllabic, ep. ἡμειῶν, dat. ἡμέν, and according to the necessity of the metre ἡμέν or ἡμέν, as enclitic, Il. 11, 415. Od. 11, 344; ΑΕol. ἡμει, ἡμειν, accus. ἡμέας, ἡμεις, Od. 16, 372; ΑΕol. and ep. ἡμει, Rost Dial. 44. Kühner § 301.

ἡμέτ—ἡδέ (ἢ), poet. for καὶ—και, both—and, see ḥ.

ἡμέρη, ḥ (ἡμαρ), a day [used seven times], Il. 8, 541. Od. 11, 294. Hom. divides the day into three parts, ἡός, μίσον ἡμαρ, δελτη, Il. 21, 111. cf. Od. 7, 288.

ἡμερίς, ḫδος, ḥ, fem. of ἡμερος, tame, espec. used of trees; subst. the cultivated vine, Od. 5, 69. †

ἡμερος, ον, tame, tamed, xīν, Od. 15, 162.

ἡμέτερος, ḥ, ον (ἡμεις), our, belonging to us. ἐρ ἡμέτερα, sc. δόματα, νεονθαι, to return to our homes, Il. 9, 619. Od. 15, 88. εἰς ἡμέτερον, sc. δῆμα, Od. 2, 55. 7, 301. ἡμέτερόνδε, Od. 8, 39.

ἡμι-, prop. Att. for φημι, only ḥ, 3 sing. imperf. he spoke, always after a quoted speech; once with subject, Il. 6, 390.

ἡμι-, half, in composition.

ἡμιδαχς, ḫς (δαχω), half-burned, πνῆς, Il. 16, 294.

ἡμιθεος, ḥ (θεός), a demi-god; as adj. half-divine, heroic. ἡμιθέων γέρος ἀνθρόεσ, Il. 12, 23. † h. 31, 19.

ἡμιόνειος, ḥ, ον (ἱπλορος), belonging to mules, drawn by mules. ἡμαξ ἡμιόνειος, a carriage drawn by mules, Il. 24, 189. Od. 6, 72. ζυγὸν ἡμιόνειον, a span of mules, Il. 24, 268.

ἡμιόνος, ḥ, rarely ḥ (ονος), a mule, Il. 17, 742. They were difficult to tame, Il. 23, 655; and were used particularly in mountainous regions (hence ὀφεύς, σύφεις), for drawing burden carriages and for agriculture, Il. 10, 352. Od. 8, 124. By the wild mules in Paphlagonia (Il. 2, 852), Köppen understands the Dschiggetai, equus hemionus, Linn. 2) As adj. βρέφος ἡμιόνος, a mule-foal, Il. 23, 266.

ἡμιπέλεκχον, τό (πέλεκυς), a half-axe, an axe with an edge on only one side, * Il. 23, 851. 858. 883 (* doubled for metre's sake).

* ἡμίπνοος, ον (πνίω), half-breathing, half-dead, Batr. 255.

ἡμίσυν, σεια, ον (from μέσος), half, the

half or moiety; sing. only in the neut. τιμῆς βασιλῆδος, ἥμων, the half of the royal dignity, Il. 6, 193. 9, 579. 580; also in the plur. ἥμισες λαοί, Il. 21, 7. Od. 3, 155.

ἡμιτάλαντον, τό (τάλαντον), a half-talent, χρυσοῦ, * Il. 23, 571. 796.

ἡμιτελῆς, ἐς (τελέων), half-finished. δόμος ἡμιτελῆς, a half-finished house, half-built, Il. 2, 701. † The most simple explanation is: the house which Protesilaus, just married, was building for himself and his wife, was not yet completed upon his sudden departure for Troy; for it was customary, at marriage, to build a new house. Thus Heyne, Voss (unfinished). Another explanation is, according to Etym. M. and Poseidonius Strab. VII. p. 454, 'half-abandoned,' because now occupied only by the wife; thus Damm, Wolf, Passow; and a third: 'he left his house incomplete;' i. e. without children. Thus Schol. brev. and Ruhnken.

ἥμος (prop. = ἥμαρ), ep. adv. for ὅτε, at the time when, when, after, spoken of past time [and used only of the time of day]; the apodosis begins with τῆμος, Il. 11, 86 seq.; often with δὴ τότε, δὴ τότε ἔπειτα, καὶ τότε, Il. 1, 475. 8, 68. Od. 9, 58. It stands always with the indic. comm. with the aor., rarely with the imperf. and pluperf., Il. 1, 475. 8, 68; cf. Thiersch § 316, 18.

ἥμων (μύων), aor. ἥμωνται, to nod, to incline, to sink. ἥμωνται κάρη, the head sank (spoken of one dying), Il. 8, 308; and of a horse: ἥμωνται καρφαται, he drooped (with the head), Il. 19, 405; of a harvest-field: ἐπὶ τὸν ἥμωνται ασταχύνεσσιν, it sinks with the ears, Il. 2, 148; ἐπὶ is adv. (Others incorrectly interpret it of the wind: ἐπιμένει ασταχύνεσσιν, it falls upon the ears, Hesych); metaph. of cities: to sink, to fall, Il. 2, 373. 4, 290. (ἢ in the prea; ἢ in aor. 1.)

ἥμων, οὐρος, ὁ (ἴημι), one who hurls spears, a spearman, a lancer, ἥμορες ἄνδρες, Il. 23, 886. †

ἢ, conj. contract. from εἰς, if, when, whether. On the construction see εἰ with ἀν. It stands with the subjunc. Il. 9, 692. Od. 5, 120; with the optat. in the orat. obliqu. Od. 13, 415.

ἥμαίνετο, see ἀναίγομαι.

ἥμεκα, ἥμεκαντο, see φέρω.

ἥμεσις, εσσα, εν (ἄντημος), windy, airy, exposed to the wind, epith. of places situated

in lofty positions (espec. of Troy), of mountains and trees, Il. 2, 606. 8, 499, and Od. 3, 172. 19, 432.

ἥμια, τά (ἴημι), the reins or lines of chariot-horses, which were often adorned with gold or ivory, Il. 5, 226. 583. Od. 6, 81. Only in the plur. (the sing. ἥμιον is later, and means, a curb).

ἥμικα, adv. when, at the time when, with indic. pres. Od. 22, 198. † (Voss ad Arat. Phœnon. 561, would read ἦν καὶ ἀγνῆς.)

Ἡνιούσης, ἥος, ὁ (rein-maker), son of Thebaus, charioteer of Hector, Il. 8, 120.

ἥμιοχεύς, ἥος, ὁ, poet. for ἥμιοχος, * Il. 5, 505. 8, 312.

ἥμιοχεύω (ἥμιοχος), to hold the reins, to guide the horses, to drive, absol., Il. 11, 103. Od. 6, 319.

ἥμιοχος, ὁ (ἴχω), prop. the reins-holder, then the charioteer, the driver. In the Hom. war-chariots (see ἄρμα) were always two warriors; prob. on the left the charioteer, and on the right the παραβάτης, i. e. the hero who fought from the chariot. The charioteer is also called ἥμιοχος θραύπας, Il. 5, 590. 8, 119. He is a warrior, as well as his companion, of noble family, as was Patroclus, the charioteer of Achilles, Il. 16, 244. Also the bravest heroes are often called ἥμιοχοι, as Hector, Il. 8, 89. 15, 352; cf. θεράκεων.

ἥμιπατη, aor. of ἔπιπτω.

ἥμις, ιος, ἡ (ἴως), accua. plur. ἥμις; for ἥμιας, Il. 6, 94; a year old, a yearling, βοῦς, Il. 10, 292. Od. 3, 382. In the accua. sing. ἥμιν, long ε is used.)

Ἡνοπίδης, ον, ὁ, son of Enops = Satnius, Il. 14, 444.

ἥμορη, η, ep. dat. ἥμορέηφι (ἄνηρ), manhood, strength, manly courage, Il. 4, 303. Od. 24, 509.

ἥμοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὅψ), which cannot for its lustre be seen: dazzling, blinding, sparkling always ἥμοπις καλώς, Il. 16, 408. Od. 10, 360.

Ἥροψ, οπος, ὁ, 1) a Mysian, father of Satnius and Theator, Il. 14, 445. 16, 401. 2) father of Clytomedes, an Ætolian, Il. 23, 634.

ἥμηρ, conj. although, with subj. Od. 16, 276; see ἥμι.

ἥμοι, see ἥμαι.

ἥμωρεα, ἥμωρει, see ἀνέρια.

ἥξε, see ἀγνῦμι.

ἥδιος, η, ον (ἥδε), 1) Of time: early in

*the morning, matutinus; hence ἡ ἡοῖς sc. ἥρα, morning, Od. 4, 447. 2) Of a point of compass: east, opposed to ἵσπιρος, ἡοῖς ἄνθρωποι, eastern men, *Od. 8, 29.*

ἡπαρ, ατος, τό, *the liver, Il. 11, 579; ὅτι φρένες ἡπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἡπατα, a food, Batr. 37.*

ἡπαρε, see ἀπαρίσκω.

ἡπεδανός, ἡ, ὁν, *feeble, tottering, weak, spoken of Vulcan, Od. 8, 311. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής and derive it from ἀ and πέδον, not standing firmly: according to Schneider it is an amplification of ἥπιος.)*

ἡπειρος, ἡ, *the main land, the continent, spoken of the mainland in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, Il. 2, 635. Od. 24, 378; and according to some also ἡπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Aetolia.) 2) Hellas, or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἀπειρος sc. γῆ.) Conf. Völcker Hom. Geogr. p. 61.*

ἡπερ, poet. ἡπερ, *than, than even, than indeed, Il. 1, 260. Od. 4, 819; see πιο.*

ἡπερ, see ὅπερ.

ἡπεροπενες, ἡος, ὁ, Od. 11, 364; † and ἡπεροπεντής, ὁν, ὁ (ἡπεροπενώ), *a deceiver, a seducer, *Il. 3, 39. 13, 769. h. Merc. 282.*

ἡπεροπενώ, fut. σω, *to cheat, to deceive, to seduce, to lead away by crafty discourse, with accus. espec. γυναικας and φράνας γυναιξ, Il. 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, Il. 3, 399. (According to Passow prob. fr. εἰπεῖν, ἡπύω.)*

*ἡπητής, ὁν, ὁ, *a cobbler, a butcher, a tailor, Batr. 184.*

ἡπιόδωρος, ὁν, (δᾶρον), *willingly giving, benevolent, kind, μητηρ, Il. 6, 251. †*

ἡπιος, ἵη, τον, 1) *gentle, mild, kind, τινι, to any one, Il. 8, 40. Od. 10, 337. ἡπια εἰδί-γαι τινι, to be kindly disposed towards any one, Il. 16, 73. Od. 13, 405. 2) Act. *calming, soothing, alleviating, φάρμακα, Il. 4, 218. 11, 515. (Prob. from ἤπος.)**

ἡπον, now ἵ πον, or, and *than perhaps, see ἤ.*

ἡπον, now according to Wolf, ἵ πον, certainly indeed, see ἤ. †

ἡπύτα, ὁ, ep. for ἡπύτης (ἡπύω), *the loud-crier, hence ἡπύτα κῆρυξ, the loud crying herald, Il. 7, 384. †*

*Ἡνυτίδης, ὁν, ὁ, son of Epytus = *Periphaz, a Trojan, Il. 17, 324.*

ἡπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to. τινά, Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: to roar, to whistle, Il. 14, 399; of the lyre: to sound, to resound, Od. 17, 271. (ὕ in the pres., cf. Spitzner, Pros. § 52. 5.)*

*ἡρο, poet. for ἥση, *spring, in gen. ἥρος ἀξομύνοιο, h. Cer. 455; see ἥση.*

ἡρα, once in Hom. *ἥρα φέρειν τινι, Il. 14, 132; and thrice; ἥρα ἐπιφέρειν τινι, Od. 3, 164. 16, 375. 18, 58; to do a kindness to, to render oneself agreeable to, to gratify. θυμῷ ἥρα φέροντες, gratifying their inclination, spoken of those who from love of life retired from battle, Il. 14, 132. (Voss 'gratifying their mind.') The other explanation: gratifying their anger, with reference to Agamemnon, v. 49, is forced. (Buttm. Lexil. I. p. 152, properly supposes a tmesis of ἐπιφέρειν and hence in Il. 1, 572. 578, writes ἐπίηρα separately: cf. ἐπίηρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἥρα as an accus. sing. from an obsol. word ἥρ=χαρκ; Thiersch Gr. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἥρος. (Root ἥραμαι or more prob. ἥρω)*

*Ἡρακλείδης, ἁο, ὁ, son of Hercules = *Tlepolemus, Il. 2, 653. 5, 628. [2] = Thestalus, Il. 2, 679.]*

*Ἡρακλέης, Ion. and ep. *Ἡρακλῆς, gen. *Ἡρακλῆς, *Hercules, son of Jupiter and Alcmena, Il. 14, 324. 18, 118. His birth was retarded by Juno and that of Eurystheus accelerated, Il. 19, 98–125. Of the twelve famous labors which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, Il. 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, Il. 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, Il. 5, 642. On his return he was driven by Juno to Cos. Il. 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied,*

he captured Pylos and wounded there Pluto himself, Il. 11, 689 seq. On his death, see Il. 18, 117. In the lower world Ulysses met his shade, Od. 11, 801 seq. although he in connection with Hebe, are blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his sons Thessalus, Il. 2, 679; and Tlepolemus, Il. 2, 657. (Damm derives the name from ἥρα and κλέος, *love of glory*. Herm. *Popliclutes*.)

'Ηρακλήειος, είη, ειοι, ep. for 'Ηράκλειος, pertaining to Hercules, *Herculean*, only in the fem. βίη 'Ηρακληεῖη, Il. 2, 658.

ἥραρε, see ἀφαρότων.

ἥρατο, see ἀλών.

ἥρατο, see ἀφάμαται.

'Ηρη, ἡ, Ion. and ep. for 'Ηρα, *Juno*, daughter of Saturn and Rhea, sister and wife of Jupiter, Il. 16, 432; the queen of heaven and the first of goddesses. She was nurtured in the house of Oceanus, when Jupiter cast Saturn into Tartarus, Il. 14, 202 seq. In character she is proud, ambitious of power, and deceitful; she often deceives her husband, cf. Il. 14, 153; yet she often experiences on this account his anger, Il. 15, 13-21. In the Hom. poems she appears as the enemy of the Trojans; she collects the Grecian army against Troy, Il. 4, 26 seq. because she considered herself neglected by the Trojans. United with Neptune and Minerva she aids the Greeks, Il. 5, 768 seq. 20, 33; and then commands Vulcan to drive back the river-god Xanthus within his banks, when pursuing Achilles, Il. 21, 377 seq. From earlier traditions, it is mentioned that she accelerated the birth of Eurystheus and retarded that of Hercules, Il. 19, 97; the latter on his return from Troy she drove to the coast of Cos by a storm, Il. 14, 250; and was wounded by him in Pylos, Il. 5, 392. To Jupiter she bore Hebe, Iliithyia, Mars and Vulcan. Argos, Mycenæ and Sparta are her favorite cities, Il. 4, 51. 52. (Prob. according to Herm. from ΑΡΩ, who translates the name *Populonia*, and understands by it the union of social life; Heffter on the other hand, nuptial union.)

ἥρηρει, see ἀφαρότων.

ἥρηρειστο, see ἐρείδω.

ἥρι, adv. *early, in the morning*, μάλ' ἥρι or ἥρε μάλε, *very early*, Il. 9, 360. Od. 19, 320.

20, 156. (Prob. dat. from ἥρι contr. of ἥρη, the spring-time, or from ἀήρ, ἥρη.)

ἥριγένεια, ἡ (*γήγρομαι*), *early-born, rising early in the morning*, or with reference to ἀήρ, born of the morning mist, epith. of 'Ηώ, Aurora, (some explain it as act. *producing the morning*, which contravenes the etymol. cf. αἰθρηγένης), Il. 1, 477. 2) As pr. n. the *goddess of the morning*, Od. 22, 197. 23, 347.

*'Ηριδάνος, ὁ, *Eridanus*, a fabulous stream of the ancient geogr. which rose in the northwest, coming from the Rhipean mountains, and flowed into the ocean; first, Hesiod. Th. 338. Batr. 20. Most of the ancients referred it to the Padus, some to the Rhodamus or Rhenus.

ἥρικη, see ἐρικήω.

ἥριος, τό (prob. from ἥρη), *a hill, a mound, a sepulchral mound*, Il. 23, 126. †

ἥριπε, see ἐριπέω.

ἥρυγε, see ἐρεύγομαι.

ἥρως, see ἀφάμαται.

ἥρωγσαν, see ἐρωτάω.

ἥρως, ὁ, gen. ἥρως, dat. ἥρωī, ep. ἥρω'. Instead of the gen. accus. ἥρωα, ep. ἥρω'. Instead of the mid. syllable short, Od. 6, 303, some read ἥρως; instead of ἥρω as accus. we should write ἥρω without apostr. Il. 6, 63. 13, 428. Od. 11, 520; with which however Spitzner does not agree. 1) *a hero, a noble*, especially are kings and princes, the commanders and their companions, so called in Hom.; but also all warriors, especially when addressed: ἥρωες Δαραοι, ἥρωες Αχαιοι, ἄνδρες ἥρωες, Il. 2, 110. 15, 220. Od. 1, 101; and generally, all who distinguished themselves by their strength, courage, prudence, and skill as artists; also every freeman, an honorable man, 7, 44. Od. 8, 483. 2) *a demi-god*, a middle class between gods and men, who sprung from a god on the paternal or maternal side; of which we find the first trace, IL 12, 25.

ἥσατο, see ἥδομαι.

ἥσειν, see ἕιμι.

ἥσθα, see εἴμι.

ἥσκειν, see ἀσκέω.

ἥσο, see ἥμαι.

ἥσσων, ἥσσον, gen. ὄνος, *inferior, worse*, especially in strength, *weaker, feebler*, Il. 16, 722. 23, 858. The neut. as adv. ἥσσον, *worse*, Od. 15, 365. (In the gram. an irreg. compar. to κακός; according to the root it belongs to ἥμα.)

ἡταῖ, see ἡμεῖ.

ἡτηρ, see εἰμι.

ἡσυχίᾳ, ἥ, rest, peace, tranquillity, enjoyment, Od. 18, 22; † h. Merc. 356.

ἡσύχος, or, poet. for ἡσυχός, quiet, still, gentle, unobserved, Il. 21, 598; whence: adv. ἡσυχῶς, quietly, h. Merc. 438.

ἡσυχμένος, see αἰσχύνω.

ἥτε, by the τι added, the relation of equivalence is indicated; therefore it nearly = εἴτε; doubled, ἥτε, ἥτε, either, or, Il. 17, 42; or single, Il. 19, 148. conf. ἥ.

ἥτε, or according to Wolf, ἥ τι, see ἥ.

ἥτιασθε, see αἰτιάσθαι.

ἥτιαστο, see αἰτιάσθαι.

ἥτοι, ep. (prob. fr. ἥ and τοι), conj. surely, certainly, verily; it denotes 1) an assurance, and hence often stands with μέν and with the following correlative δέ, ἀλλά: assuredly, verily, certainly, truly, Il. 7, 451. 17, 514; espec. after a vocat. Il. 7, 191. 21, 446. Od. 4, 78. 16, 309. 2) It introduces alone a sentence, like μήτ, to an antithetic clause with δέ, when it may be sometimes translated, now, Il. 1, 69. Od. 15, 6. 24, 154; or it begins, like μήτ, the antithesis to a preceding clause, indeed, surely, espec. ἀλλ' ἥτοι, but indeed, Il. 1, 211. Od. 15, 488. 16, 278. 3) It stands also to convey the idea of assurance, after conj. which introduce adjunct clauses: εἰς ἥτοι, ὅφει ἥτοι, Il. 23, 52. Od. 3, 419. 5, 24. 4) ἥτοι for ἥ, or, after a preceding ἥ, occurs once, Od. 19, 599. Often in Pindar ἥ—ἥτοι, stands for ἥ—ἥ. (As a strengthening particle we find also ἥ τοι (Bothe: ἥτοι, (Il. 6, 56.)

ἥτροψ, ορος, τό, the heart, as a part of the human body, Il. 23, 452; on Il. 15, 252, see εῖτε, and in a broader signif. = στῆθος, Il. 2, 490. 2) Metaph. a) the powers of life, life, of which the beating of the heart is the index, Il. 5, 250. 11, 115. b) heart, spirit, as the seat of feelings, propensities, wishes, etc. Il. 3, 31. 5, 529. 8, 437; also soul, spirit, as the thinking principle, Il. 1, 188. (Prob. from ἄνεμη, breathing, like animus.)

ἥγενειος, or, Ion. and ep. for εὐγένειος.

ἥγενής, εῖς, Ion. and ep. for εὐγενής.

ἥδις, see εὐδάστα.

* ἥδικατος, or, ep. for εὐδικατος, Fr. 54.

* ἥδικατος, or, ep. for εὐδικατος.

ἥδημος, or, Ion. for εὐδημος.

ἥδη, ἥδη, ep. for δίς, q. v.

ἥδης, see εὐδάστα.

ἥτε, ep. part. 1) as, like, with single words, Il. 1, 359. 2, 87. b) Also after a comparative for ἥ, Il. 4, 277; according to Spitzer ἥτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra vebati piz.* 2) In the signif. of εἰς ὅτε, as when, with indicat. Il. 2, 87; with subj. Il. 17, 547. (According to Buttum Lexil. ἥτε sprung from ἥ εἴτε; once we find εἴτε for ἥτε, Il. 3, 10.)

* Ήφαιστος, ὁ, Vulcan, son of Jupiter and Juno (Il. 1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Minerva, are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (*ἡπεδανός, χειλός, ἀμφιγυνής*,) for which reason Juno threw him into the sea. Two sea-goddesses, Thetis and Eury nome, received him and he remained with them nine years, Il. 18, 395. Jupiter also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, Il. 1, 590. In the Il. 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Venus. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, Il. 18, 468 seq. Hom. mentions the infidelity of his wife Venus, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Vulcan are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, Il. 18, 478. 2) The net, in which he entangled Mars and Venus, Od. 8, 274. 3) The brazen dwellings of the gods, Il. 1, 606. 4) The sceptre and the aegis of Jupiter, Il. 2, 101. 15, 309. Hom. often calls fire φλὸς Ήφαιστού, Il. 9, 468 [and also simply Ήφαιστος, Il. 2, 426]. II) As an appellat. for fire, Il. 2, 426. (According to Herm. fr. ἄπτειν and ἀπτος, qui ignem ex occulto exercitai; according to Hesler more prob. fr. φαινειν, φαιστος with a prosthesis of ἥ, the light-producer.)

ἥψι, ep. for ἥ, Il. 22, 107.

* ἥχεις (ἥχη), aor. 1 ἥχησε, intrana. to sound, to resound, to echo, h. Cer. 33.

ἢχή, ḥ, *sound, echo, noise, roaring, spoken of a multitude*, Il. 2, 209. 12, 252. Od. 3, 150; of battle, Il. 8, 159. 15, 355; of wind, Il. 16, 769.

ἢχήεις, εσσα, εν (ἢχή), *sounding, resounding, roaring, spoken of the sea*, Il. 1, 157; δάματα, Od. 4, 72. h. 13, 5.

ἢχθετο, see ἔχθωμαι.

ἢκι, ep. for ḥ, adv. *where*, Il. 1, 607 (not ḥκι as in the Od.).

*ἢχώ, δος, ḥ, *sound, noise, but espec. echo, reverberation*, h. 18, 21.

ἢῶθεν, adv. (ἢώς), *from the morning, from the dawn; in the morning, Il. 7, 372, and often. 2) at the dawn, at day-break, Il. 18, 136. Od. 1, 372. 15, 308.*

ἢῶθι, adv. (ἢώς), *in the morning, at the dawn; always ἢῶθι πρό, before day-light, Il. 11, 50. Od. 6, 36.*

*ἢῆφος, ḥ, or (ἢές), *in the morning, early*, h. Merc. 17.

ἢώς, gen. ὄης, dat. οῖ, accus. ḥῶ, 1) *the dawn of day, the early dawn*, Il. 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ḥῶ, during the morning, Od. 2, 434; the gen. ḥοῦς, on the morning (of the following day), Il. 8, 470. 525. 3) *the rising day-light*, Il. 8, 1 (accord. to Eustath. Voss, and others, *day-light* itself, and the *whole day*, Il. 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμέρα εὐπλόκωμος τέλος Ἡές, but

when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, Il. 1, 493. Od. 19, 192. 571; conf. Volck. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of compass: *morning, east, in πρὸς ḥῶ τ' ἡμέλον τε*, see ἡμέλος (from ἀδε, ἀημι, prop. the morning-air).

'Ἡώς, ḥ, as pr. n. *Aurora, the goddess of the dawn or of the breaking day-light*. She was, according to h. 31, daughter of Hyperion and Euryphæssa; according to Hesiod. Th. 372, of Theia wife of Tithonus, mother of Memnon, Il. 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Αἴα (according to Nitzsch Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, Il. 11, 1; or, according to Il. 19, 1. 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, Il. 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to Od. 23, 248, she performs her journey with two horses. She is called χρυσοθρόνος, εὐθρόνος, προκόπεπλος, φοδοδάκτυλος, φρεγύνεια, etc.

Θ.

Θ, the eighth letter in the Greek alphabet; and therefore the sign of the eighth book.

Θαίσσω, ep. for θάσσω, *to sit*, Il. 9, 194. 15, 124. Od. 3, 336. h. Merc. 172; only in the pres. and imperf. (According to Buttm. Lexil. II. p. 111, from the root θάω or θάω, cf. ιθημι.)

Θαρρός, ḥ, *the hinge* of a door; the hinges were attached to the door, and not, as with us, to the door-post [the doors are so constructed as to have pivots above and below, which turn in sockets; the pivot is called στρόφεύς, the sockets στρόφιγγες, cf. Bothe in loc.], Il. 12, 459. †

Θαλάμη, ḥ, *the lurking-place, lair, or den of a wild-beast*, Od. 5, 432. †

Θαλαμηπόλος, ḥ (πολέμοι), *attending in the sleeping-chamber or apartment of the women*; the fem. *the chamber-maid*, *Od. 7, 8. 23, 293.

Θαλαμος, ḥ, *any apartment or chamber in the interior of a house*, and 1) *the sleeping-apartment of married persons, the nuptial chamber*, Il. 3, 423. 6, 243-250; *the bridal chamber*, Il. 18, 492. 2) *the common apartment of the mistress of a family*, Il. 3, 127. Od. 4, 121; also any other room or *chamber* in the inner part of the house, Il. 23, 317. 3) *Also the store-room*, in which clothes,

arms, and provisions were kept, Il. 4, 143. 6, 286; and according to Od. 2, 337, it would seem to be a vault below, cf. Nitzsch ad loc. cf. Od. 8, 439. 15, 99. (Prob. from θάλπω.)

θάλασσα, ἡ (prob. from θάλς), *the sea, seawater, the interior or Mediterranean sea, in distinction from the ocean*, Il. 1, 34. Od. 12, 1. 2.

θαλάσσιος, ον (θάλασσα), *belonging to the sea*. θαλάσσια ἔργα (maritime affairs, Voss), navigation, Il. 2, 614; fishing, Od. 5, 67.

θάλεια, τά (θάλν), *blooming fortune, happiness, a superfluity of all delights, res floridæ*. θαλέων δημητράμενος κῆρ (satiating the heart with joy, Voss), Il. 22, 504; † conf. θάλεια.

θαλέθω, poet. form for θάλλω, *to bloom*, Od. 23, 191; metaph. spoken of men: *to be in the bloom of life*, Od. 6, 63. 2) *to flourish, to abound in any thing*, with ἀλοιφῇ, Il. 9, 467. 23, 32.

θάλεια, ἡ, as adj. used only in the fem. as an epith. of δαΐς, Il. 7, 475. Od. 3, 420. 8, 76. 99; *a flourishing, i. e. rich, sumptuous feast*. The old Gramm. derive it incorrectly from θάλειος; it is rather the fem. of an absol. adj. θάλν, an ep. form of θῆλν, to which also τὰ θάλεια belongs, see Buttm. Gram.

Θάλεια, ἡ, *Thalia*, daughter of Nereus and Doria, Il. 18, 39.

θαλερός, ἡ, ὁν (θάλλω), *blooming, flourishing; hence fresh, vigorous, active; only in the metaph. signif. as αἰζηνός, πόσις; γάμος, blooming marriage, i. e. marriage in the bloom of youth*, Od. 6, 66; μηρός, strong, vigorous thighs, Il. 15, 113; χαίτη, a full mane, Il. 17, 439. 2) *gushing, strong, rich, abundant; φωνή, the gushing, rich voice*, Il. 17, 696. Od. 4, 705; δάκρυ, abundant tears, Il. 2, 266; γόος, unceasing lamentation, Od. 10, 457. (According to others, θαλερός signifies, in connection with φωνή, *loud, strong*.)

θαλίη, ἡ (θάλλω), prob. *bloom*; metaph. *blooming fortune, abundance, joy*. ἐν πολλῇ θαλίῃ, in full bliss, Il. 9, 143; plur. Od. 11, 603.

θαλλός, ὁ (θάλλω), *a sprout, a sprig, a branch*, Od. 17, 224. †

θάλλω, only in h. Cer. 402; ep. θηλάω, Od. 5, 73; aor 2 θαλάω, ep. θάλω, h. 18, 33; perf. 2 τεθῆλω, part. τεθηλώς, fem. τεθαλύτης (ep. for τεθηλύτης, for metre's sake), pluperf.

τεθῆλει, 1) *to bloom, to flourish, to be verdant*; spoken of the earth, ἄνθεσι, h. Cer. 402. 2) *to have an abundance, to abound in*, with dat. σταφυλῆσιν (spoken of a vine), Od. 5, 69; φυλλοῖσι, Od. 12, 103; metaph. ἀλοιφῇ, Il. 9, 208. The part. comm. absol. *blooming, luxuriant, abundant, θάληή, θιλαλή, θάλουφη*, Od.

θάλος, εος, τό, *a sprout, a sprig, a sucker*, metaph. spoken of men, Il. 22, 87. λευσσότων τοιόνδε θάλος χορὸν εἰσοιχεύσαν, when they behold such a sprout (youthful beauty) entering the dance, Od. 6, 157. It is to be observed, that the part. agrees in gender with the object understood (*κατὰ σύνεσσιν*), h. Ven. 279.

θαλπιάω (θάλπω), *to become warm, to be warm; only part. θαλπιών for θαλπιάω*, Od. 19, 319. †

θάλπιος, ὁ, son of Eurytus, grandson of Actor, commander of the Epeans before Troy, Il. 2, 620 (from θάλπω, *that warms*).

θάλπω, only pres. *to make warm, to warm*, with accus. στίατος τροχόν, Od. 21, 179; τόξον, i. e. to make the bow flexible by rubbing it with fat over the fire, * Od. 21, 246.

θαλπωρή, ἡ (θάλπω), prop. *warming*; always metaph. *the act of refreshing, recreation, resting*, Il. 10, 223. Od. 1, 167; *comfort, joy*, opp. ἄχεα, Il. 6, 412.

θαλάσσια, τά, subaust. ιερά (θάλλω), *the offerings of the first-fruits which were made to the gods*, Il. 9, 534. In this place it is represented as offered to all the gods; later, this offering was made only to Ceres, Theocrit. 7, 3.

θαλυσιάδης, ον, ὁ, son of Thalymius = Echepolus, Il. 4, 458.

θαμά, adv. (ἄμα), *always of time: often, frequently, continually*, Il. 16, 207. Od. 1, 143. θαμα θρωσκοτες ὄστοι, Il. 15, 470; *also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession*.

* θαμβαίνω, poet. form θαυμάζεω, *to be amazed at, to regard with astonishment*, with accus. εἰδος, h. Ven. 84. h. Merc. 407.

θαυμάζεω (θέμψος), aor. θεθύμησα, ep. θάμβησα, 1) *to be amazed, to be astonished*, absol. Il. 1, 199. Od. 1, 323. 2) *Trans. with accus. to be astonished at, to behold with astonishment*, Od. 2, 155. 16, 178. 17, 367.

θάμβος, *εος*, *τό* (*θάομαι*), ep. gen. **θάμβεις**, Od. 24, 394; *astonishment, amazement, admiration, terror*, Il. 3, 342. Od. 3, 372.

θαμέτης (*θαμά*), dat. **θαμέτη**, accus. *ίας*, an ep. adj. used only in the plur. maecl. — **θαμείος**, *frequent, thick, in great numbers, in quick succession*. As a sing. **θαμής** or **θαμήν** are assumed, Il. 10, 264. 11, 552. Od. 14, 12; see Thierach § 199. 5. Buttm. Ausl. Gram. § 64. Anm. 2.

θαμείος, *ή, ὥν* (*θαμά*), *frequent, close together, in great numbers*; only in the fem. plur. nom. and accus., *Il. 1, 52. 14, 422. 18, 68.

θαμῆσθαι (*θαμά*), *to come or go frequently*, Il. 18, 386. 425. Od. 5, 88. 8, 161. 2) *to be common or frequent*; with part. *οὐτις κομιζόμενός γε θάμισθαι*, he was not accustomed to be attended, Od. 8, 451.

θάμνος, *ο* (*θαμνός*), *a shrub, a bush, shrubbery, a thicket*, sing. Od. 23, 190. h. Cer. 100; plur. Il. 11, 156. Od. 5, 471. 476.

θάμνης, *ιος*, *ό*, accus. **θάμνων**, *ο* **θρητής**, a bard of the fabulous ages, of Thrace, son of Philammon and Argiope. He was conquered in a contest with the Muses, and deprived of his eyes and his art, Il. 2, 595. Apd. 1, 3. 3.

θάνατόνδε, *to death*, Il. 16, 693.

θάνατος, *ο* (*θαντός*), *death, both natural and violent, slaughter*, Il. 3, 309; in the plur. *kinds of death*, Od. 12, 341. Natural death is brought by the goddess of fate (*μοῖρα, μόρος*), according to the universal law of nature; violent death, contrary to the common termination of life, by *Κῆρ* (*κῆρες θανάτοιο*); sudden death in the bloom of life by Apollo and Diana, cf. *μόρος* and *κῆρ*.

θάνατος, *έ*, pr. n. *the god of death*, death personified; Hom. calls him the twin brother of Sleep, Il. 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Night and dwells in Tartarus.

θανάτεις, contr. **θανάτης**, see **θάνατος**.

θάομαι, prop. Dor. for **θήσομαι**, q. v.; depon. mid. fut. **θήσομαι**, *to regard with astonishment, to admire, to wonder at*; only optat. aor. **θησοιται** for **θήσανται**, Od. 18, 191. †

θάντω, aor. 1 **θάρη**, ep. for **θθάρη**, plur. pass. **θάθαττω**, *to perform the last offices to a corpse, i. e. 1) to burn it*, Od. 12, 12. Il.

21, 323. 2) *to bury, to inter the collected bones, ἡτο χθονός*, Od. 11, 52.

θαρσαλέος, *έη, ίαρ*, Att. **θαρσαλίος** (*θάρσος*), *bold, courageous, confident, in a good sense, πολεμιστής*, Il. 5, 602; also in a bad, rash, imprudent, Od. 17, 449. 19, 91; compar. **θαρσαλέωτερος**, Il. 10, 223. Adv. **θαρσαλέος**, *boldly, audaciously*, Od. 1, 382.

θαρσότον, Att. **θαρσίων** (*θάρσος*), aor. *θαρσησα*, ep. **θαρσησα**, perf. *τεθαρσησα*, *to be bold, courageous, of good courage, resolute*; comm. absol. often imperat. **θάρσει**. *τεθαρσίκασι λαοι*, the people are full of courage, Il. 9, 420. 687. 2) Trans. with accus. **θάρσει τόνγ' αἰσθητον**, *be of good courage in this contest*, Od. 8, 197.

θάρσος, *εος*, *τό*, Att. **θάρφος**, 1) *resoluteness, good courage, confidence, boldness*. 2) In a bad sense: *rashness, imprudence*, Il. 17, 570. 21, 395.

θάρσυνος, *ον* (*θάρσος*), *courageous, confident, bold, πόλις*, Il. 16, 70; *confusing in, with oīστη*, Il. 13, 823.

θαρσύνων, Att. **θαρσύνων** (*θαρσύς*, poet. for *θεατής*), iterat. imperf. **θαρσύνεσαι**, *to make courageous, spirited, confident, to encourage, to inspirit, τινά*, Il. 18, 325; *ἡτορ τινι τὸν φροσύνην*, Il. 16, 242; and dat. instrum. *ἐπίσσην, μίνθη*, Il. 4, 233. Od. 9, 377.

θάσσων, *ον, faster, swifter*, compar. of *ταχύς*, q. v.

θαῦμα, *ατος*, *τό* (*θάομαι*), 1) *an object of wonder, a miracle, any thing which is beheld with admiration and astonishment*; often with **θαῦμα ιδέσθαι** and **ιδεῖν**, *a prodigy to behold*, Il. 5, 725. h. Ven. 206; spoken of Polyphemus: **θαῦμα πελώριον**, Od. 9, 190. 2) *astonishment, amazement*, Od. 10, 326.

θαυμάζω (*θαῦμα*), fut. **θαυμάσομαι**, ep. *ση*, aor. *θαύμασα*, 1) Intrans. *to wonder, to be astonished*, often with part., Il. 24, 629; with infin. *οἷος δὴ θαυμάζουμεν Ἐκτόρα—αἰχμητήρ τ' ἔμεγα καὶ θαρσαλίον πολεμιστήν*; *how wonder we so, that Hector is both a lancer and a brave warrior!* Il. 5, 601. 5) Trans. with accus. *to wonder at any thing, to regard with astonishment*, Il. 10, 12. Od. 1, 382; connected with *ἀγάνασθαι*, Od. 16, 203; *οἷος ἐτίχθη*, *at what happened*, Il. 2, 320.

θαυμαῖνω, ep. form of **θαυμάζω**, fut. *ατῶ*, *to wonder at*, Od. 8, 108. †

Θαυμακή, ἡ, a city in Magnesia (Thessaly), under the dominion of Philoctetes; according to Eustath. the later Θαυμακό, Il. 2, 716.

* **θαυμάσιος**, ἵη, ιν (θαῦμα), *wonderful, astonishing*, h. Merc. 443.

* **θαυμαστός**, ἱη, ὄν, *wonderful, astonishing*, h. Cer. 10.

* **θαυμαστός**, ἡ, ὄν, poet. for **θαυμαστός**, h. Merc. 80. Bacch. 34.

ΘΑΨΩ, poet. obsol. root of the perf. **τέψηπα**, pluperf. ep. **τέψθηπεια** for **τέψθηπειν**, and aor. 2 **τέψωρ** (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. *to wonder, to be astonished, to be amazed*, often in the part., Il. 4, 243. 21, 29. 64. **Θυμός μοι τὸ στῆθεσσιν τέθηπεν**, my mind in my breast is amazed (overpowered with astonishment, Voss), Od. 23, 105; also **τέψθηπε θυμῷ**, Od. 6, 166. Of the aor. 2 only the part. **τέψών**, Il. 9, 193. 11, 545 (see Buttm. Gram. p. 295).

ΘΑΩ, ep. defect. of which only the infin. pres. mid. **θῆσθαι** for **θᾶσθαι**, and 3 sing. aor. mid. **θῆσται**, part. **θησάμενος**, occur. 1) *to suck, to milk*. **γυναικά τε θῆσται μαλῶν**, he sucked at a woman's breast, see **γυνή**, Il. 24, 58. h. Cer. 236; spoken of sheep: **αἱδὶ παρέχουσιν ἐπιτεταρὸν γάλα θῆσθαι**, they always give milk the whole year to milk, Od. 4, 89. 2) *to suckle*. **Ἀπόλλωνα θῆσται μήτηρ**, the mother suckled Apollo, h. Ap. 123.

ΘΕΑ, ἡ, fem. of **ΘΕΟΣ**, *a goddess*; in connection with another subst. **Θεὰ μήτηρ**, Il. 1, 280, and **Θεὰς Νύμφαι**, Il. 24, 615 (**Θεά** retains the Alpha through all the cases; hence **Θεᾶς**, **Θεάν**, the dat. plur. **Θεᾶς**, but, however, **Θεῆς**, Il. 3, 158; **Θεῖσαι**, Il. 8, 305. Herm. ad h. Ven. 191, would always read **Θεᾶς**; **Θεά** must be pronounced as a monosyllable after **πότισι**, Od. 5, 215. 13, 391. 20, 61. Buttm. Ausf. Sprachl. I. p. 261, reads **πότια**, and then **Θεά** is disyllabic.

* **ΘΕΑ**, ἡ (**Θεάμαι**), *sight, view*. **εἰδεῖσθαι με Θεᾶς ἵπας**, reverence me by thy countenance, h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write **Θέης**; Ilgen takes it as a pr. n. **Θέη** for **Θεά**, as **Πία**, **Πίη** [see Bothe in loc.]

ΘΕΑΙΣΑ, ἡ, poet. for **Θεά**, *goddess*, Il. 8, 5. Od. 8, 341.

Θηλητώ, οὐς, ἡ, daughter of Cisseus, wife

of Antenor, priestess of Minerva in Troy, Il. 5, 70. 6, 298. According to later poets, sister of Hecuba.

ΘΕΙΟΝ, τό, ep. for **ΘΕΙΟΝ**, q. v.

ΘΕΙΩ, ep. for **ΘΕΙΩ**.

ΘΕΙΣ, see **ΤΙΘΗΜΙ**.

ΘΕΙΛΟΠΕΔΟΝ, τό (εἴλη, πέδον), a place exposed to the sun for drying any thing, a *drying-place*, Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the *vinum passum*, cf. Il. 18, 568. **τῆς (subaud. ἀλεῆς) θειρον** (sc. πέδον) **θειλόπεδον λευρῷ τὸν χοίρῳ τάρσεται τρέλλῃς** **τείρας δ' ἄρα το τρυγόνασιν, ἀλλας δὲ τρωτέονται**, in this, a drying-place, in a level space, is warmed by the sun, and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the plucked grapes are dried), see Nitzsch ad loc. and Buttm. Lexil. II. p. 190.

ΘΕΙΣΙΕΡ, see **ΤΙΘΗΜΙ**.

ΘΕΙΩΣΙ, see **ΤΙΘΗΜΙ**.

ΘΕΙΩ (akin to **κτείνω** and **θέω**), aor. 1 **θείων**, part. **θείνας**, Il. 20, 481; *to strike, to cut down, to goad*, with accus. Il. 1, 568. 18, 339; and with dat. instrum. **ἄρη**, with the sword, **βουντῆγη, μάστηγη**, Il. 10, 484. 6, 135. On **θεωμένου** in Od. 9, 459, see **φαλοτο**.

ΘΕΙΟΜΕΙΡ, poet. for **ΘΕΙΣΙΕΡ**, see **ΤΙΘΗΜΙ**.

ΘΕΙΟΝ, τό, ep. **ΘΕΙΟΝ** and once **ΘΕΙΩΝ**, Od. 22, 493; *sulphur*, spoken of lightning, Il. 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, Il. 16, 228. Od. 22, 493; see **ΘΕΙΩ**.

ΘΕΙΟΣ, η, ον (**Θεός**), *divine, sprung from a deity, γένος*, Il. 6, 180; or *seat by a deity, ὁμοῖη*, Il. 2, 41. 2) *consecrated to a deity, holy, sacred, ἀγέν, χορός*, Il. 7, 298. Od. 8, 264. 3) *divine, glorious, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; ἄλιξ*, Il. 9, 214 [sacred salt, prob. because derived from the sea, ἀλιξ διαστατητεῖ]; **ποτόν**, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

ΘΕΙΩ, ep. **ΘΕΙΩΝ** (**ΘΕΙΟΝ**), fut. **είσω**, *to fumigate with sulphur, and purify, δέρμα*, Od. 22, 482. Mid. Od. 23, 50 (both times the ep. form).

Θέλω, ep. for θέω.

Θέω, ep. for θίειν, θά, see τίθημι.

Θέλγω, aor. θέλεια, θέλγειν, to stroke with the hand, to caress, mulcere, and to overcome any one by such charms addressed to the sense, hence: 1) to charm, to benumb, spoken of bodies with the accus. of the wand of Mercury: ἀνδρῶν ὄμματα θέλγει, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. θέλειας ὅσσι φαινά, sealing the bright eyes, Il. 13, 435. (It is not to be taken of the obscurity of death.) b) to charm, i. e. to transform by enchantment, τεύχος, Od. 10, 291. 318, 326. Others explain, it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) to charm, to infatuate, metaph. of the mind: comm. in a bad signif. to deprive one utterly of his mental powers, to overreach, to deceive, to blind, to seduce, to infatuate, spoken of the Sirens, Od. 12, 40: νόον, to deprive of reason, Il. 12, 255. h. Cer. 36; θυμόν, to enfeeble the mind, Il. 15, 594; and dat. instrum. λόγουσιν, ἐπίεσσιν, by words, Od. 1, 57. 3, 267; ψεύδεσσιν, δόλῳ, Il. 21, 276. 604; spoken of the suitors: ἔφη δὲ θυμόν τεθύγειν, they were infatuated by love, Od. 18, 212. b) Rarely in a good signif.: to charm, to chain, (by a narration), Od. 17, 521; pass. Od. 17, 514.

* Θελκτήριος, ἥρος, ὁ, (θέλγω), a soother, an assuager, οὐδινεσσιν, h. 15, 4.

Θελκτήριος, τό (θέλγω), any thing which has an enchanting power over the mind; an instrument of enchantment, a charm, delight, rapture, spoken of the girdle of Venus, Il. 14, 215. Songs are called θελκτήρια βροτῶν, the delights of mortals, Od. 1, 337; and the Trojan horse: θάντον θελκτήριον, the joy of the gods, Od. 8, 509. Others make θελκτήριον here an adj. and connect it with ἄγαλμα, a placating offering.

Θέλος, ep. θέλειος, to will, to wish, whence θέλοι, h. Ap. 46; where however Herm. would read έθέλοι.

Θέματος, τό (θέμα), a foundation, a bottom, ὄφθαλμοῦ θέματα, the bottom, i. e. the cavities of the eye, Il. 14, 493. στομάχου θέματα, the bottom of the throat, * Il. 17, 47.

Θεμελιος, τό = θεμέθλιος, the foundation, τιθέναι, to lay the foundation; διατεθέναι, h. Ap. 254. Il. 12, 28; προβαίνεσθαι, Il. 23, 255; only in the plur.

Θέμεν, and θέμεναι, see τίθημι.

Θέμις, ιστος, ep. for θέμιδος, ἡ (from θέω, τίθημι), in general, any thing which is introduced and sanctioned by use, that which is proper, becoming; hence 1) order, custom, right, Il. 5, 761; often θέμις τοτι, it is right, reasonable, with dat. of the pers. and infin. Od. 14, 56. Il. 14, 386. ἡ or ἥ θέμις τοτι, as is the custom, as is fitting, Il. 2, 73. 9, 33; cf. ἥ, and with gen. ἥ θέμις ἀνθράποντος πέλει, Il. 9, 134. 19, 177. ἥτε ξενων θέμις τοτιν, Od. 9, 168; in connection with ἀγορή, the assembly of judges, Il. 11, 807. 2) In the plur. of θέμιστες, ordinances, decrees; of the gods: Διός θέμιστες, the oracles of Jupiter, Od. 16, 403. b) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: οἵτις θέμιστας πρὸς Διός αἰφύτας, who guard the laws from Jupiter, [voluntate, auspiciis Jovis regnant, Heyn.] Il. 1, 238. 2, 206; [cf. ερίνιον,] judicial sentences: κρίνειν θέμιστας σκολίας, to give unjust decisions (to pervert justice), Il. 16, 387; and of subjects: λιπαρὰς τελεῖν θέμιστας, to pay rich tributes, customs, i. e. the customary gifts to the king, Il. 9, 156. 298.

Θέμις, ιστος, ἡ, Themis, daughter of Uranus and Tellus (Hea, Th. 135), occurs in Hom. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, Il. 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, Il. 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Jupiter, h. 22, 2; and the companion of Victory, h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

Θέμιστα, θέμιστας, see θέμις.

Θεμιστεύον (θέμις), to give laws, to administer justice, τινι, Od. 11, 569; spoken of the gods, βουλήτη, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, * Od. 9, 114.

* Θεμιστοπόλος, ον (πολίω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

* Θεμιτός, ἡ, ὁ, poet. for θεμιστός (θέμιτων), according to law, just, right, h. Cer. 302.

Θεμός (τίθημι,) to set, i. e. to force. τῆτα θέμασσε χίροντος ικέσθαι, the wave forced the ship to come to the land, * Od. 9, 486. 542.

Θέναρ, αρος, τό (θένα), the palm of the hand, with which one strikes, Il. 5, 339. †

Θέος, ep. for θεῦ, see τίθημι.

θεόδμητος, ον (δίμω), *built by a god, god-built, πύργοι*, Il. 8, 519. †

θεοειδής, ἐξ (εἰδος), *similar to a god, god-like*, epith. of distinguished heroes, still only in reference to physical superiority, Il. 2, 623; also of the suitors, Od. 21, 186. 277; see θεοδής, conf. Buttm. Lexil. I. p. 165.

θεοεικελος, ον (εἰκελος), *similar to a god, like θεοειδής*, Il. 1, 131. Od. 3, 416.

θεόθεν, adv. (*θεός*), *from god*, Od. 16, 147. †

θεοκλύμενος, ὁ, son of Polyphides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (*θεοπρόπος*), *to prophesy, to communicate the will of the gods, to explain divine signs*, only part. Il. 1, 109. Od. 2, 184.

θεοπροπίη, ἡ, prop. *the explanation of signs given by the deity, prophecy—μάντεια*, Il. 1, 87; conf. Eustath. Od. 1, 415. 2) = θεοπρόπιον, *an oracle, a revelation*, Il. 1, 385. 11, 794. 16, 36.

θεοπρόπιον, τό, *any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy*, * Il. 1, 85. 6, 438.

θεοπρόπος, ὁ, *a prophet, a seer, a general name of those who, from signs, interpret the will of the gods*, Il. 12, 228. Od. 1, 416. (Comm. derived from θεός and προειπεῖν or τὰ θεῖς πρέποντα λέγον; accord. to Buttm. Lexil. I. p. 19, from πρέπει, in the signif. to break forth, to sound out, hence θεός πρέπει, a god sends a sign. θεοπρόπιον is the sign, and the expounder is called θεοπρόπος.)

θεός, ὁ, ἡ, ep. θεόφιν, gen. plur. Il. 17, 101; dat. plur. Il. 7, 366; nom. plur. θεοὶ as a monosyllable, Il. 1, 18. 1) Masc. god; indefinite = δύμων, a god, Il. 17, 99. Od. 3, 131. σὺν θεῷ, with god, with god's help, Il. 9, 49. ἐκ θεῶν, through the gods, Il. 17, 101. ὑπὲρ θεῶν, against god, against god's will, Il. 17, 327. 2) As fem. ἡ = θεά, often in Hom. θήλεια θεός, Il. 8, 7. 3) As adj. in the compar. θεώτερος, *diviner*. θεῖας θεωτέραι, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, Il. 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from

all misfortune, Il. 5, 336. 383. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, Il. 5, 441. 2, 485. In a moral point of view they do not rise above men; they have desires and passions, failings and weaknesses. They govern the world and especially the affairs of men; allot happiness and misfortune. Men however often draw evils upon themselves, by their own perverseness, and then it is the allotment of fate, see μοῖρα, Od. 1, 33. 34. They commonly appear to me in strange forms or in a cloud, Il. 5, 127. 14, 343. 20, 131. 150. Their dwelling is Olympus and heaven, see Ὄλυμπος.

θεοντίς, ἐς, *fearing god, reverencing the gods*; hence, pious, upright, νόος, Θεμός, Od. 6, 121. 19, 364; βασιλίς, * Od. 19, 109. (Buttm. Lexil. I. p. 170, justly distinguishes this word from θεοδής, and derives θεοντίς from δέον and θέος. Hesych. θεοσεβής, Schol. Palat. θεοδής or δεισιδάμεων.)

θεόφιτ, see θέος.

θεραπεύω (*θεράπων*), *to be a servant, to serve*, in opposition to ἄρχω, Od. 13, 265. † 2) Mid. = act. h. in Ap. 380.

* θεράπη, ἡ, poet. contr. fr. θεράπεια, a female servant, h. Ap. 157.

θεράπων, οντος, ὁ, *a servant, an attendant, a companion, a helper*. It is distinct from δοῦλος, and signif. a voluntary servant, not merely of free birth but often of noble descent, Il. 15, 431 seq.; thus Patroclus is θεράπων, the comrade of Achilles, Il. 16, 244; Meriones of Idomeneus, Il. 23, 113; all heroes are called θεράποντες ἄρχος, Il. 2, 110. 7, 392; and especially those attendants of heroes who guide the horses, charioteers, ἵπλοχοι θεράποντες, Il. 5, 580. In the Od. the θεράποντες perform duties of various kinds in the house, Od. 1, 109; however, they are always like the squires of knights, of noble descent, as Eteoneus, Od. 4, 22; (from θέρειον, *severe, prop. to give any one up to service*.)

θερέω, ep. for θέροι, see θέρμαιναι.

θερμαίνω (*θερμός*), aor. 1 θερμάγειν, *to warm, to make warm, to heat, with accus. λογρά*, Il. 14, 7. Pass. *to become warm, to be heated*, Od. 9, 376.

θερμός, ἡ, ὁ (*θέρω*), *warm, hot*, in different degrees; warm, Il. 14, 6. 11, 266; but also seething hot, Od. 19, 388; metaph. δέχεσθαι θερμά, *hot tears*, Il. 7, 426. Od. 4, 523.

Θέρμω (*θέρμω*), *to warm, to heat, θένει*, Od. 8, 426; *pass. to be become warm or hot, to be warmed*, Od. 8, 437. *πνοῇ δὲ Εὐμέλοιο μετάφρενον σύρει τὸ ὄμα θέρμωτο*, by the breath (of the steeds) were the back and broad shoulders of Eumelus warmed, Il. 23, 381.

Θέρμος, εος, τό (*θέρμω*), gen. *Aeol.* **Θέρμης**, Od. 7, 118; dat. **Θέρμῃ**, Il. 22, 151; prop. *warmth*; espec. the warm season, *summer*, opposed to *όπωρη*, Od. 12, 76; opposed to *χειμώνα*, Od. 7, 118.

Θέρμωται, a defect. mid. fut. **Θέρμωται**, aor. 2 pass. *θέρμηται*, subj. **Θέρμω**, ep. for **θέρμω**, *to become warm, to warm oneself, to become hot*, Od. 19, 64. 507; *πυρός*, by the fire, Od. 17, 23. 2) *to glow, to be burned, πυρός*, Il. 6, 331. 11, 667. (The act. **θέρω** is rare.)

Θερσίλοχος, ὁ, a Peonian, an ally of the Trojans, slain by Achilles, Il. 17, 216. 21, 209.

Θερσίτης, αο, ὁ, the ugliest of the Greeks before Troy in body and mind. He was squint-eyed, lame in one foot, and hump-backed. His slanderous tongue found fault with every one, and in his impudent harangues he did not spare even the most dignified characters. Ulysses stilled him by a blow of the sceptre, Il. 2, 211-221. (From **θερσός**=**θέρως**, the fiery, rash speaker.) According to Apd. 1, 8, 1, son of Agrius.

Θέσ, see *τίθημι*.

Θέσκελος, ον (*θεός* and *ἴσκων*, *ἴσκων*, origin. = *θεοίσκελος*), *like a god, similar to the gods; divine, supernatural, wonderful, spoken only of things in a metaph. signif.* (*θεοίσκελος* on the other hand in a proper signif.) *ἴσχυα*, Il. 3, 130. Od. 11, 374. 610; *as adv. έιπτο Θέσκελον αὐτῷ*, he was wonderfully like him, Il. 23, 107 (see Buttm. Lexil. I. p. 165).

Θεσμός, ὁ (*τίθημι*), *an ordinance, law, decree, custom, λίκητοι παλαιοῦ θεσμοῦ ίσχοτο*, they went to the custom of the ancient couch, Od. 23, 295. † **Θεσμοὶ εἰρήνης**, the laws of peace, h. 7, 16.

Θεσπίστος, ἵη, ιον (*θεός, εἰπεῖν*), prop. *spoken or inspired by a god, the signif. from εἰπεῖν* is however obscure in *ἀσθενῆ θεσπεστήν*, Il. 2, 600. **Θεσπίσαι Σιφῆνες**, Od. 12, 158; generally, 1) *divine, βηλός*, Il. 1, 591; *ἄντρον*, Od. 13, 363; and dat. **Θεσπεσῆν**, *subaud. βουλῇ*, as adv. by the counsel of the gods, by the divine decree, Il. 2, 367. 2) Most comm. as an epith. of any thing great and glorious, whether proceeding from nature or men:

divine, grand, sublime, glorious, wonderful, powerful, violent, χάρις, ὀδυνή, χαλκός, φόβος, φύγα, powerful flight, Il. 9, 2; so also *νέφος, λακκαῖ*, Il. 15, 669. Od. 9, 68. (As an epith. of **φόβος, φύγα**, etc. it has also been interpreted, *supernatural, divinely sent*, but without necessity, see Buttm. Lexil. I. p. 167.)

Θέσπια, ἡ or **Θέσπεια**, ep. for *αἱ Θεσπιαὶ, Thespiae*, an ancient town, at the foot of Helicon in Boeotia, accord. to Strab. a colony of Thracians, or according to a native tradition, named from Thespis, son of Eretheus, famed for a temple of Cupid and the muses, now *Rimocastri*, Il. 2, 498. Wolf, after Herodian and Venet. has *τι*, Heyne, on the other hand, *Θέσπεια*, which Spitzner has adopted.

Θεσπιδαῖς, ἐις (*δαλῶ*), gen. *ἴος*, prop. kindled by god; generally, *violent, terrible, always an epith. of fire*, Il. 12, 441. Od. 4, 418; (see Buttm. Lexil. I. p. 166.) In Il. 12, 177, some take *πῦρ*, in a metaph. signif. the heat of contest, cf. *λαῖνος*.

Θέσπις, ιος, ὁ, ἡ (*θεός, εἰπεῖν*), *inspired by god, divinely inspired, epith. of ἀσθενῆ and ἀσθενός*, * Od. 1, 328. 8, 498. 17, 385. 2) *divine, glorious, violent, ἄελλα, h. Ven. 209.*

Θεσπρωτοί, οι, the *Thesprotians*, inhabitants of Thesprotiae, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the prop. Epirus, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14, 315. 327. 16, 65. 427.

Θεσσαλός, ὁ, Ion. for *Θετταλός*, son of Hercules and Chalciope daughter of Eurypylus king of Cos, father of Phidippus and Antiphus, Il. 2, 679. (As a national name the word does not occur.)

Θεστορίδης, ον, ὁ, son of *Thestor*=*Calchas*, Il. 1, 69; — *Alcmæon*, Il. 12, 394; [also a name found in Epigr. 5, 1.]

Θέστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmæon, of Leucippe and Theone, Hyg. f. 160. 2) son of Europa, a Trojan, slain by Patroclus, Il. 16, 401.

Θέσφατος, ον (*θεός, φημι*), 1) *spoken or communicated by god, θέσφατόν ἔστι*, it is appointed by god, Il. 8, 477; *τινί*, Od. 4. 561. 10, 473. As a real subst. *an oracle, a divine response*, Il. 5, 64. Od. 9, 507. 11, 151. 13, 172. [but see Jahrb. Jahn und K. p. 268; and

Nitzsch ad Od. 9, 507.] 2) Generally, *procured or sent by god*, ἀνήρ, Od. 7, 143.

Θέτις, ιως and ιδος, η, gen. ιδος, Il. 8, 370; dat. Θετῆ for Θέτη, Il. 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Jupiter, Il. 18, 431. 24, 62. She tenderly loves her son, and on his account, supplicates Jupiter that he would avenge the insult offered him, Il. 1, 502 seq. Jupiter is greatly moved, for when once the gods conspired to bind him, she had delivereded him from this disgrace, Il. 1, 397 seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλασσόθη, Il. 20, 207. According to Il. 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

Θέω, and θέω, fut. θεύσομαι, 1) *to run, to fly, to hasten*, spoken of men and animals with the adjunct: πόδεσσι, ποσὶ, Il. 23, 623. Od. 8, 247; μετά τινα, Il. 10, 63; πόλεσ πεδίοιο, through the wide plain, Il. 4, 244; spoken of horses: περὶ τρέποδος θέειν, to run for a tripod (in a race), Il. 11, 701; metaphor. περὶ ψυχῆς Ἐκτόρος θέειν, to run for Hector's life, Il. 22, 161. (Both Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, *to run, to fly*, spoken of a ship, Il. 1, 483; often in Od. of a fragment of rock, Il. 13, 141; of a potter's wheel, Il. 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἄντα γάτα θέουσα, a vein running along the back, Il. 13, 547; ἄντας πυγμάτη θέει ἀσπίδος, Il. 6, 118. 4) It is often connected as particip. with other verbs: as ἤλθε θέων, he came running, or he came rapidly, hastily, Il. 6, 54; and παράστη, Il. 15, 649; (the ep. form θεῖν is found in the infin. part. and pres. subj. see Thiersch § 221. 82.)

ΘΕΩ, obsol. root of τίθημι, q. v.

Θεάτρεος, α, ον, see θάος.

Θηβαί, ον, αι, poet. Θηβη, η, *Thebae, Thebes*. 1) the oldest city in Boeotia, on the Ismenus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now *Theiva*, Hom. uses the sing. Il. 4, 378. 406. Od. 11, 265; plur. Il. 5, 804. 6, 223. It had the epith. ἑπτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6. 6;

conf. Ὑποθῆβαι. 2) the ancient capital of upper Egypt, *Thebae*, on the Nile, later called Λιός πόλις, famed for its opulence: hence it is called ἔκπομπηλος, only plur. Il. 9, 381. Od. 4, 124. 126.

Θηβαΐς, poet. for Θηβαῖς, to *Thebes*, Il. 23, 279. [3) a city in Troas, Il. 22, 479; see Θηβη.]

Θηβαῖος, αῖη, αῖος, *Theban*, as subst. a Theban, an inhabitant of Thebes in Boeotia, Od. 10, 492.

Θηβαῖος, ὁ, a Trojan, father of Eriopœus, Il. 8, 120.

Θηβη, η, 1) Poet. for Θηβαί, No. 1. 2) a city in Troas, on the borders of Myza, which was inhabited by Cilicians. It was situated at the foot of mount Placus, (hence Τποπλακή), and was the residence of Kition, the father of Andromache. Achilles destroyed it; according to the Schol. the later *Adramyttium*, Il. 1, 366. 6, 397; plur. Θηβαῖον, Il. 22, 479; once. Strab. XIII. p. 585. In later writers, only τὸ Θηβῆς πεδίον, a fruitful region, south of Ida, near Pergamus, is mentioned.

Θήγω, fut. ξε, aor. 1 mid. θηγέμασθαι. 1) Act. *to whet, to sharpen*, spoken of the wild boar, θόρνας, Il. 11, 416. 13, 475. 2) Mid. *to sharpen any thing for oneself*, δάμῳ, *Il. 2, 382.

Θήσομαι, Ion. for θάσομαι, prea. optat. θῆσον, contr. imperf. 3 plur. θησύντο, ep. for θησούντο, aor. 1 θησάμαντο, optat. 3 plur. θησαλατο, fr. θάσομαι, *to see, to behold, to look upon*, with the additional idea of wonder, hence, *to regard with astonishment, to wonder, to wonder at*, with accus. Il. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with θεμβεῖον Il. 23, 728. 881; and often with the part. Od. 5, 75. 8, 17.

Θήγης, ep. for θῆς, see τίθημι.

Θηγητίχος, ηρος, ὁ, Ion. for θεατής (θησόμαι), *a beholder, a judge, one acquainted with, τόκων*, Od. 21, 397. †

Θηγίον, τό, ep. for θῆσον, q. v.

Θηλεας, accus. plur. θηλης.

Θηλέω, ep. (θηλή) = θάλλω, *to bloom, to be verdant*, with gen. Od. 5, 73; † see θάλλω.

Θηλης, θηλεα, θηλην (ep. also θηλης, gen. commun. Il. 19, 97. 5, 269. 10, 216. Od. 5, 467), 1) *female, of the female sex*, opposed to ἄρρεν, Θηλεια θεός, a female deity, Il. 8, 7; Θηλεας ἵππους, Il. 5, 269; ἀντη, *female voice*,

Od. 6, 122. Since with the female sex the ideas of fruitfulness, softness and tenderness are connected, it signif. 2) *fruitful, fructifying, fresh, tender.* τίση θῆλυς, the fresh dew,

Od. 5, 467. (Others, 'the fructifying dew,' incorrectly, on account of its connection with the morning frost.) The compar. θηλύτερος, η, or, poet positive; only however θηλύτερας θειός and γυναικες, Il. 8, 520. Od. 8, 324, with the idea of fruitful or tender, as Passow remarks ('the tender woman,' V.).

θημέον, ἀντος, ὁ (τέθημι), *a heap, ητον,* Od. 5, 368. †

θήρ, ep. enclit. particle (primarily a dialect. form of δή); it expresses a subjective conviction; *surely, certainly,* Il. 9, 394. Od. 3, 352; in Hom. always in an ironical signif., as δήκου: *surely, certainly, indeed,* Il. 13, 620. 17, 29; and strengthened, ἡλθηρ, *certainly, indeed;* often οὐ θήρ, *surely not,* Il. 2, 276, 8, 448. οὐ μά θήρ γε, *not in the least, certainly,* Od. 5, 211.

θηῶν, see θηίομαι.

ΘΗΠΩ, obso. root of τέθηπα, see ΘΑΦΩ.

θήρ, θηρός, ὁ, *a wild animal, espec. a beast of prey, a monster,* Il. 10, 184. h. 18, 13; see φήρ.

θηρευτής, οῦ, ὁ (θηρεύειν), only as an adj., κύνεσται και ἄνθρακες θηρευτής, *dogs and hunters,* * Il. 12, 41. cf. 11, 325.

θήρη, ἡ (θήρ), *the chase, the hunting of animals,* Il. 5, 49. 10, 360; *prey,* Od. 9, 158.

θηρεύον (θήρη), *to hunt,* Od. 19, 365; in the part. †

θηρητήρ, θηρος, ὁ, Ion. and poet. (θηράω), *a hunter,* Il. and ἄνθρακες θηρητήρες, Il. 12, 170. αἰτός θηρητήρ, * Il. 21, 252.

θηρητῷρ, ορος, ὁ, poet. for θηρητήρ, Il. 9, 544. †

θηρίον, τό (prop. dimin. of θήρ), *a monster, a wild animal, without the diminutive force, spoken of a stag, μίγα θηρίον,* * Od. 10, 171. 180.

* θηροσκόπος, ον (σκοπέω), *lying in wait for wild animals,* h. 27, 11.

θής, θητός, ὁ, *a hired laborer,* Od. 4, 644, † where θῆτες are mentioned with δμάες; they were free, but poor householders, who had, it is true, family establishments of their own, but derived their support from the wealthy land-holders, by performing menial offices, see θητεία. The interpret. 'servile peasants' is incapable of proof.

(According to Buttm. Lexil. II. p. 111, from ΘΕΩ, τίθημι, like the Germ. *Saesse, Insaesse.*) θησαίστο, see θηίομαι.

θησάτο, see ΘΑΓΩ.

Θησέus, ηος and ίος, accus. Θησέα, *Theseus, son of Argeus and Αἴθρα, or, by tradition, of Neptune, king of Athens.* Among the many exploits ascribed to him, the most remarkable are: the slaughter of the Minotaur, in Crete, by the help of Ariadne, Od. 11, 322; his contest with the Centaurs at the marriage of Pirithous, etc. He also, by uniting the inhabitants of Attica in one place, laid the foundation of the later city of Athens, Il. 1, 265. Od. 11, 631. This verse is, however, as borrowed from Heiod. Sc. 182, marked as not genuine.

θητεύειν (θής), aor. 4θήτευσα, *to labor for hire, to work as a hireling,* Il. 21, 444. Od. 18, 357; τινι, Od. 11, 389.

θίς, θῖνός, ὁ, later θίν (from τέθημι), prop. any heap. πολις δ' ἀμφ' ὅστιοφιν θής ἄνθρακων πυνθομένων, around is a heap of bones of putrifying men, Od. 12, 45. 2) Chiefly sand-heaps on the sea-coast, *dunes;* and gener. the coast, the strand, θαλάσσης or ἄλος, in the dat. or accus. Od. 7, 290. 9, 46. The gender is to be recognized only in Il. 23, 693; according to which, it is masc. Later, it is masc. and fem. Incorrectly, the Gramm. distinguish ὁ θίς, a heap, and ἡ θίς, a shore.

Θίσβη, ἡ, poet. for Θίσβαι, αἱ, *Thisbe, an ancient town in Boeotia at the foot of Helicon, between Creusa and Thebe, with a port; now Gianiki;* accord. to Mannert — Σίραι, sing. Il. 2, 502; cf. Strab. p. 411.

θίλω, aor. θίλαστα, ep. σσ, *to bruise in pieces, to dash in pieces, to grind to pieces, to crush, with stecus. κοτύλη, Il. 5, 307; κυνέη, Il. 12, 384; οστία, Od. 18, 97.*

θίλιβω, fut. θίλησα, *to press, to crush;* mid. θίλεσται ἀμονε, he will chafe his shoulders, Od. 17, 221. †

θηήσκω (for θαηήσκω from θάνω), fut. θαηούμαται, infin. θαηίσθει, aor. 2 θηθεος, perf. τέθηπα; also the syncop. forms: plur. τέθναμε, τέθνασι, optat. τέθναμη, imperat. τέθναθι, infin. ep. τέθναμεν and τέθναμεται, part. τέθνεις; only dat. τέθνεϊ, Od. 19, 331; comm. ep. τέθηης, ἀτος; sometimes in the gen. τέθηητος, Od. 24, 56. Il. 13, 639; as fem. once τέθηηνια, Od. 4, 734. (The reading τεθηηίας, Wolf, after Aristarchus,

has banished from Homer; with him Spitzer coincides, ad II. 6, 70. Buttm. regards it as established, at least for the gen. τεθνεώτος, see Ann. Ausf. Gram. § 110. 10, 6.) 1) *to die, to find one's death*, spoken both of natural and violent death; ὑπὸ χρόνος τινος, by the hands of any one, II. 15, 289. οἰκτλεστος θανάτος θανεῖν, to die a most pitiable death, Od. 11, 412. 2) In the perf. *to be dead*, opposed to ζω, Od. 2, 131; part. τεθνηκός, *one dead, a corpse*, and even τεθνηκός νεκρός, II. 6, 71; in like manner θανόν, a dead person, II. 8, 476.

Θυητός, ἡ, ὁ (θνήσκω), *mortal*, an epith. of men; subst. οἱ θυητοί, *mortals*, in opposition to ἀθάνατοι, II. 12, 242. Od. 19, 593.

Θοινάομαι, in Hom. depon. pass. (θοινη), *to feast, aor. 1 infin. Θοινηθῆναι*, Od. 4, 36. †

* θοινη, ἡ, *a feast, a repast, food*, Batr. 40.

θοινοί, αἱ νῆσοι, see θοῖς.

Θόας, αὐτος, ὁ, *Thoas*, 1) son of Andraemon and Gorgo, king of Pluron and Calydon in Aetolia, II. 2, 638. 4, 275. Od. 14, 499. 2) son of Bacchus and Ariadne, king of Lemnos, father of Hypsipyle. He alone, in the slaughter of the men in Lemnos, was saved by his daughter, she sending him in a ship to Enoe, II. 14, 230. 3) a Trojan, slain by Menelaus, II. 16, 311.

Θόη, ἡ (adj. θοή), *Thoe*, daughter of Nereus and Doris, II. 18, 40.

Θόλος, ἡ, *a dome*, particularly a circular building with a dome; in the Od. an adjoining building between the house and the court, in which were kept furniture and provisions, *kitchen-vault*, Voss, Od. 22, 442. 459. That it rested upon pillars is evident from the fact, that Ulysses attached the cord to a column in hanging the maims, * Od. 22, 466.

Θόός, ἡ, ὁ (prob. from θέω), *swift, rapid*. a) Spoken of warriors, *active, prompt, vigorous*, in battle; often in the II. Λέρης, II. 5, 430; also with infin. θόός ἔστε μάχεσθαι, II. 5, 536. νῦν θοοὶ ἔστι, II. 16, 422, now be active, i. e. alert in battle, as an exhortation to bravery, with which also the following passage agrees. Thus Heyne and Spitzner. Others, with Eustathius, think they find here a reproach for cowardice, and translate it in a sarcastic significance, 'now ye are swift!' ἄγγελος, II. 18, 29. b) Spoken of inanimate things which are movable: βίλος, ἄρμα, μάστιξ. θοή, δαΐς, a *hasty, quickly prepared meal*

(take care that the meal be quickly prepared), Od. 8, 38; see εἰψηρός. θοαὶ νῆσοι, a constant epith. of ships, since they are swift and easily managed; the other interpretation, 'running to a point,' is less suitable, II. 1, 12. νὺξ θοή, *swift night*, either because it comes suddenly on, or, more correctly, because to men loving repose it seems to pass swiftly away (hence Voss, 'swift-flying night'). Buttm. Lexil. II. p. 65, translates, 'hasty night, die jähle Nacht,' with the implied idea of unfriendliness, II. 10, 394. 468. 12, 284 seq. [Nitzsch, 'the sharp night-air.')

c) Spoken of objects without motion: *running to a point, pointed*; only θοαὶ νῆσοι, the pointed islands, Od. 15, 299; the little precipitous islands at the mouth of Achelous, which formed the extreme points of the Echinades, and form their cliffs or promontories projecting into the sea, were called θοαὶ or θεῖαι, Strab. VIII. 350; now Cossulari. (The primary signif. is from θεῖαι, running rapidly to an object; and therefore spoken of material objects running to a point, pointed; according to others, akin to θύγεια.)

Θοόω (θοός, c.), aor. 1 ἐθόωσα, *to point, to make pointed, to sharpen, ὅμαλόν*, Od. 9, 327. †

θόρε, ep. for ἐθόρε, see θράσκεια.

* Θορικός, ὁ (θορικος, Thuc.), *Thorikos*, one of the twelve ancient cities in Attica, upon the east coast, founded by Cecrops; later, a place and borough (δῆμος) belonging to the Acamantian tribe; now, *Porto Mandri*; whence the adv. θορικόθε, h. in Cer. 126.

* θοριβίεω (θόρυβος), *to make a noise, to cry*, Batr. 191.

ΘΟΡΩ, obso. root of θράσκεια, q. v.

Θοῦρις, ιδος, ἡ, fem. of θοῖρος, q. v.

Θούρος, ὁ, fem. θοῦρις, ιδος, ἡ (θόρε), prop. springing upon, attacking, *impetuous, violent*, the masc. always an epith. of Mars, II. 5, 30; the fem. spoken of arms with which one presses upon an enemy, θούρις, II. 11, 32. 20, 162; αἴγις, II. 15, 308; often θοῦρις ἀλενή, *impetuous strength, in attacking and defence*, often in the II.; once in Od. 4, 527.

Θόωκος, ὁ, see θόωκος.

Θόων, αὐτος, ὁ, 1) son of Phenops, brother of Xanthus, a Trojan, slain by Diomedes, II. 5, 152. 2) a Trojan, slain by Ulysses, II. 11, 422. 3) a Trojan, who attacked

the camp with Asius, Il. 12, 140. 4) a Trojan, slain by Antilochus, Il. 13, 545. 5) a noble Phœcian, Od. 8, 113. 6) — Θῶν.

Θοῶς, adv. from θοός, *swiftly, instantly*, Il. 5, 533. Od. 5, 243. h. 7, 7.

Θώσα, ἥ, a nymph, daughter of Phorcys, mother of Polyphemus, Od. 1, 71. 72.

Θοῶτης, ον, ὁ, voc. Θοῶτα, the herald of Mnestheus, Il. 12, 342. 343.

Θράσιος, ὁ, a Pœonian, slain by Achilles, Il. 21, 210.

Θράσος, τό, prop. only θάρσος with metath. *fearlessness, courage*, Il. 14, 416. †

Θραυνάρδιος, ον (καρδία), *bold-hearted, spirited, decided*, * Il. 10, 41. 13, 343.

Θραυνέμενος, ον, gen. ονος (μήνος), *boldly-enduring, ever-courageous*, epith. of Hercules, Il. 5, 639. Od. 11, 267.

Θραυνιάδης, ονς, ὁ, son of Nestor, who went with his father to Troy; leader of the watch, Il. 9, 81 seq. He returned prosperously with his father, Od. 3, 39. 442.

Θραυνιάλος, ὁ, the charioteer of Sarpedon, slain by Patroclus, Il. 16, 463 (otherwise Θραυνιάδης).

Θραύσης, σία, ὑ (θράσος), *bold, brave, spirited*, epith. of heroes, Il. 8, 89. 12, 60; oftener χείρες, Il. 11, 553; and πόλεμος, Il. 6, 254. Od. 4, 146; later in a bad signif. (also *Voss, arrogant*).

Θρέξασκος, see τρέψω.

* Θρεπτήριος, ον, *skilled in nourishing, in bringing up*. τὰ θρεπτήρια, wages for nursing or bringing up (see θρέπτρα), h. Cer. 168. 223.

Θρέπτρα, τά (τρέψω), prop. the present, received by the person who nurses or brings up a child when the nursing is grown, *wages for nursing or bringing up*; then, the *gratitude and requital* which a child gives to his parents in age, for the care he has received. οὐδὶ τοκτῖσιν θρέπτρα φίλους ἀπέδωκε, he requited not to his dear parents their care, Il. 4, 478. 17, 302.

Θρέψω, ep. for θθρέψω, see τρέψω.

Θρηκίος, ἵη, ιον (θρῆκη), *Thracian; πόντος*, the Thracian sea, the northern part of the Aegean sea, Il. 23, 230; φάσγανος and ξέρος, see these words. Σάμος, Θρηκίη, Samothracia, see Σάμος, Il. 13, 12.

Θρῆκης, ἵκος, ὁ, contr. Θρῆκης, Ion. for θρῆκης, *a Thracian*. The inhabitants of Thrace were auxiliaries of the Trojans, Il. 2, 844.

Sometimes in the full form, Θρῆκα, Θρῆκες, Θρῆκαι, Il. 2, 595. 4, 533; sometimes con. tract. Θρῆκες, Il. 24, 234; Θρῆκεν, Il. 4, 519 (Thiersch Gram. § 170. 4, would write Θρῆκεν, as coming from Θρῆκαν); ε is in Hom. short.

Θρῆκη, ἥ, Ion. for Θράκη, *Thracia, Thrace*, a region north of Greece, by which it was bounded (through the Peneus and the sea) on the south, Il. 23, 230. Towards the north, east, and west, Thrace in Hom. has no definite boundaries, and embraces all countries lying above Thessaly (Il. 8, 845). As a portion of them, he mentions Pieria, Emathia, Pœonia; as nations or tribes, the Pœonians and Ciconians; as mountains, Olympus, Aethos, and the Thracian mountains (Θρηκεύς, ον, Il. 14, 227; prob. accord. to Eustath. the Scomius and Hæmus); and the river Axius. It is productive in cattle, Il. 11, 222; and in wine, Il. 9, 72; it is the habitation of the winds, v. 4; and, on account of the rudeness and savage valor of its inhabitants, the residence of Mars, Il. 13, 301. Od. 8, 360. From this comes the adv. Θρῆκηθεν, from Thrace, Il. 9, 5; and Θρῆκηθε, to Thrace, Od. 8, 361.

Θρῆκεν (θρῆκος), 1) *to lament, to groan, to wail*, absol. Od. 24, 61; with accus. ἀστήν, *to sing a dirge*, Il. 24, 722.

Θρῆκος, ὁ (θράσος), *lamentation, wailing*, espec. the *wailing for the dead*, which the singers commenced and women repeated, Il. 24, 721; gener. *a funeral song*, spoken of the song of the birds, h. 18, 18.

Θρῆκνος, νος, ὁ (θράσος), *a foot-stool*, which commonly stood by the θρόνος and κλισμός, Il. 14, 240. Od. 1, 131. 2) *a bench for rowers*, the seat of the rowers, Il. 15, 729; cf. ζυγόν.

Θρῆξ, γκός, ὁ, Ion. for θρῆκης, see Θρῆκη.

* Θρῖα, αἱ, the *Thrie*, nymphs of Parnassus, who brought up Apollo, and invented the art of prophesying by little stones thrown into an urn, h. Merc. 552; cf. Herm. ad loc. and Apd. 3, 10. 2.

Θριγκός, ὁ, the cornice on the upper part of a wall, the projecting part of a house-wall, which served to throw off the rain, *a battlement, a cornice*, Od. 17, 267. In the passage περὶ δὲ θριγκός κυάνοιο, round about was a cornice of dark brass, it is commonly understood of the interior of the house, but Nitzsch ad loc. takes it as the coping of the exterior

wall, for the description of the interior of the house commences v. 97.

Θριγχόω (θριγχός), aor. ἐθριγχώσα, to furnish the upper part of a wall with a coping, to finish above, and gener. to enclose, ἀχίσθε, Od. 14, 10. †

Θρῖνακή, ἡ, τῆσσος, ep. for Θρίνακλα (θρίναξ), *Trinacria*, i. e. the triangular island, or having three promontories, Od. 11, 107. The old and several modern critics understand by it the island of *Sicily*, and place in it the giants, Cyclopes, Læstrygones, Siculi, and Sicani, see Strab. VI. p. 251. So Voss and Mannert. In Hom. it is a desolate island, and he gives it no occupants except the herds of Helios, Od. 11, 108. 109. G. F. Grotefend therefore justly remarks: "Italy was but obscurely known; it was confounded with several islands, Sicania, Od. 24, 306; and the land of the Siculi, Od. 20, 383. cf. 24, 366, if Sicania does not signify Sicily. The Sicani and Siculi are also later mentioned as inhabitants of lower Italy, Thuc. 6, 2. Also the giants, Cyclopes, and Læstrygones seem not to dwell in Trinacria, according to Hom. According to Volcker's Hom. Geog. p. 110, Trinacria is likewise not the country of the giants, Cyclopes, Læstrygones, etc., but a little island, distinct from Sicily, sacred to Helios.

θρῆξ, τρῖχός, ἡ, dat. plur. θρῆξ, the hair, both of men and brutes, Od. 13, 399. 431. Il. 8, 83; ἄρνων, the wool of lambs, Il. 3, 273; κάνγρον, the bristles of the wild boar, Il. 19, 254.

Θρόνος, τό, *Thronium*, the chief town in Locris, on the Boagrius, later the capital of the Epicnemidian Locrians; now *Paleocastra* in Marmara, Il. 2, 533.

Θρόνος, τό, only in the plur. τὰ θρόνα, flowers, as ornaments in weaving and embroidery, Il. 22, 442. In Theoc. Il. 59, it is used of flowers and herbs.

Θρόνος, ὁ, a seat, a chair, espec. an elevated arm-chair, before which a foot-stool (θρῆνος) was always placed. It was commonly wrought of costly materials and with decorations, Il. 14, 238. 8, 442. 18, 390. To make the seat soft, λίτα, τάπητες, χλαῖραι, φύγαι were spread over it, Od. 1, 130. 10, 352. 20, 150 (from θρῆνος).

Θρόνος, ὁ (θρίω), a noise, a roar, a cry, a loud call, Il. 4, 337. †

* Θρυλλίζω (θρύλλος), to make a discore on the lyre, h. Merc. 488.

Θρυλλίσσω (θρύλλος), fut. ξω, to break in pieces, to crush, θρυλλίζθην μέτετον, Il. 23, 396. †

* Θρύλλος, ὁ, and θρῦλος (akin to θρόος), noise, uproar, outcry, Batr. 135. (Several ancient Gramm. prefer the reading with one λ.)

Θρυσσάσα, ἡ, poet. for Θρύον.

Θρύον, τό, a rush, juncus, a marsh-plant, Il. 21, 351. †

Θρύον, τό, poet. Θρυσσάσα, ἡ, Il. 11, 711, *Thryon*, a town in Elis, the boundary of the Pylians and Eleans, on the Alpheus, through which there was here a ford; it was situated upon a hill; according to Strab. the later *Epitalium*, Il. 2, 592. It belonged to the dominion of Neator; the passage Il. 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with Il. 11, 711, where Thryon is named as a frontier town; for although the river flowed by Thryon, it could still in other places flow through the interior of the realm, see Heyne ad loc.

Θρώσκω, aor. 2 ἐθρόσκο, ep. Θρόφορ, 1) to spring, to leap, ἐν δέρποιο, Il. 8, 320; χαμᾶζ, Il. 10, 528. 15, 684; metaph. spoken of inanimate things: to spring, to fly, spoken of the arrow, Il. 15, 314. 16, 774; spoken of beans and vetches, Il. 13, 589. 2) to leap upon, to make an attack, ἐπὶ τινι, upon any one, Il. 8, 252. Od. 22, 203; ἐπὶ τινι, Il. 5, 161.

Θρωσμός, ὁ (θρώσκω), a place springing up, as it were, above another, an elevation, a height. Θρωσμὸς πεδίοιο, the heights of the plain, Il. 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voss, not with exact propriety, calls it 'the hill of the plain,' still less is the hill of Callicolone, as Köppen, ad Il. 10, 160, has it.

Θυγάτηρ, ἡ, gen. Θυγατίρος and Θυγατρός, dat. θυγατέραι and θυγατρέ, accus. θιγατρα, Il. 1, 13; nom. plur. Θυγατίρες and Θυγατρες, dat. θυγατέρεσσα, Il. 15, 197; Hom. uses both forms; a daughter. (ν is prop. short; but in all cases which are more than trisyllabic, for metre's sake long.)

Θύεσσιν, dat. plur. from θνός.

Θύελλα, ἡ (θύνω), a tempest, a whirlwind,

a storm, a hurricane, often ἄνιμοιο, ἄνιμων θύελλα, Il. 6, 346. πυρός τ' ὀλοοῖ θύελλα (V. a consuming fire-tempest), Od. 12, 68: comm. spoken of a violent tempest, or of a storm-cloud rising with wind, Il. 23, 386.

Θυέστης, οὐ, ὁ, ep. and *Aeol.* Θύστρα, Il. 2, 107; (from θύω, *Furius*, Herm.) Thystes, son of Pelops, grandson of Tantalus, brother of Atreus; he begot *Egisthus* from his own daughter Pelopia. According to Il. 2, 107, he succeeded Atreus in the government of Mycene. In Od. 4, 517, the abode of Thystes is mentioned, prob. in Midia, on the Argolic gulf; for here Thystes dwelt, according to Apd. 2, 4, 6; see Nitzsch ad Od. l. c.

Θυεστιάδης, οὐ, ὁ, son of Thystes = *Egisthus*.

Θυήις, εσσα, εν (θύος), *smoking with offerings, exhaling incense, sending forth vapor*, epith. of βοῶμος, Il. 8, 48. 23, 149. Od. 8, 363.

Θυηλή, ἡ (θύω), the portion of victim burnt in honor of the gods, the offering of the firelings (i. q. ἄργυρα), Il. 9, 220; † [cf. Jahrb. J. und Klotz, pp. 266-267.]

* Θύιω = θύω, *to rave, to be in a state of inspiration, of prophetic frenzy*, h. Merc. 560.

Θυμαλγής, ἐς, gen. ἐσ (ἄλγος), *heart-paining, distressing, χόλος, λείθη, μύδος, ἔπος*, Il. 4, 513. 9, 387. Od. 8, 272.

Θυμαρής, ἐς, also θυμηρής (ἄρω), *pleasing the mind, agreeable, delightful, pleasant, ἄλοχος*, Il. 9, 336. Od. 23, 232; σκῆπτρος, Od. 17, 199. (According to the Schol. ad Od. 23, 232, the accent of one form should be θυμαρής, of the other θυμῆρες.)

Θυμβραῖος, ὁ, a Trojan slain by Diomedes, Il. 11, 322.

Θυμβρη, ἡ, *Thymbra*, a plain (*τόπος*) in Troas, on the river Thymbrius, from which the camp of the Trojan allies extended to the sea. Later, this place was called Θυμβραιοῖς πόλεις, and there was the temple of the Thymbrian Apollo, Il. 10, 430.

Θυμηγεός (ἀγελώ), only particip. *pre-gathering courage, recovering one's spirits*, Od. 7, 283. †

Θυμηδής, ἐς (ἡδος), gen. ἐσ, *delighting the heart, grateful*, Od. 16, 389. †

Θυμῆρες, neut. from θυμήης, as an adv. *agreeably, see θυμαρής*.

Θυμοφθόρος, οὐ (βοῶμος), *heart-gnawing, soul-consuming, ἕρις*, * Il. 7, 210. 16, 476. 20, 253.

Θῦμοδακής, ἐς (δάκρω), *heart-biting, soul-stinging, μύθος*, Od. 8, 185. †

Θυμοίτης, οὐ, ὁ, a distinguished Trojan, Il. 3, 146.

Θῦμολέωρ, οὐρος (λιον), *lion-hearted, epith. of heroes*, Il. 5, 639. Od. 4, 724. 814.

Θῦμοραιστής, οὐ, ὁ (ψαλω), *life-destroying, deadly, Θάνατος*, Il. 13, 544. 16, 414; δῆτος, Il. 16, 591.

Θῦμός, ὁ (θύω), prop. that which moves and animates in men, cf. Il. 7, 216; *the heart, the soul, as the seat of feeling, will and thought, but always regarded as in motion; chiefly the passions and desires; hence, 1) the soul as life, the vital powers, θυμὸς ἐξαρτοῦσας, ἀφελέσθαι, ὀλέσαι*, Il. 1. *ξελέσθαι μελλον* θυμόν, Od. 11, 201; on the other hand, *θυμὸν ἀγείρειν*, to collect the vital powers, to recover, see ἀγείρειν; spoken also of the vital powers of beasts, Il. 3, 294. 12, 150. etc. 2) *the soul, as the seat of feeling, especially of the stronger passions, anger, courage, wrath, displeasure. ὀφίνειν θυμόν*, to excite the soul, especially to pity, to fear, Il. 4, 208. 5, 29; on the other hand, *πᾶσιν κάκπειν θυμός*, the spirit of all fell, Il. 15, 280; anger, displeasure, Il. 2, 156. Od. 4, 694. b) Sometimes also spoken of the gentler emotions: *ἐν θυμῷ φιλέειν*, to love from the heart, Il. 9, 486. *ἀπὸ θυμοῦ μᾶλλον ἔμοις ἔσται*, thou wilt be farther removed from my heart, Il. 1, 561. 3) *the soul, as the seat of willing or wishing. a) desire, inclination, especially for food and drink, appetite, Il. 1, 468. 4, 263. πλήσασθαι θυμόν*, to satisfy the appetite, Od. 19, 198; again, *θυμός ἀνογει, ἀποτρύνει, καλεῖει, κέλεται*, with infin. my heart prompts, commands me. b) *will, resolution, thought, ἐδαίζετο θυμός*, Il. 9, 8. *Ἐρεσος δὲ με θυμός ἔργειν*, another thought restrained me, Od. 9, 302. 3) Generally, *mind, disposition, spirit. ἔνα or ἵστον θυμὸν ἔχειν*, to have a like mind, Il. 13, 487. 704. *δόκησε δὲ ἄρεισι θυμὸς ὃς ἔμεν*, so seemed their heart to be. 5) In many phrases we find the dat. θυμῷ, Il. 1, 24. Od. 19, 304; also *κατὰ θυμόν*, *ἐν θυμῷ*; and often *κατὰ φρένα καὶ κατὰ θυμόν*, a construction like *mente animoque*, in the inmost heart.

Θυμοφθόρος, οὐ (φθείρω), prop. *soul-wasting*; hence, *life-destroying, fatal*; θυμοφθόρα πολλά, sc. σύματα, signs which commanded to put the bearer to death, Il. 6, 169;

φάρμακα, fatal poisons, or with others, poisons destroying the understanding, infatuating, Od. 2, 329; ὅχος, κάματος, Od. 4, 716. 10, 363. 2) Generally, soul-harassing, Od. 19, 323.

* θυμόω (*θυμός*), *to make angry, to enrage*, in the aor. pass. Batr. 242.

θύνω (*θύει*), intrans. *to move oneself violently, to rush, to dash on, to run impetuously*, ἐμπίδλον, διά προμάχων, Il. κατὰ μέγαρον, Od., spoken especially of warriors in battle: ἀκιδίς, to rush on in crowds, Il. 10, 524; with part. Il. 2, 446. (*θύνω* bears the same relation to *θύει*, as δύνεται to δύω.)

θύσεις, εσσα, εν (*θύος*), *odoriferous, fragrant, nuptios*, Il. 15, 153; † and epith. of Eleusis, h. Cer. 97.

θύον, τό (*θύω*), a tree whose fragrant wood was used for incense. Plin. H. N. XIII. 16, understands by it *citrus*, the *lemon-tree*, or the *pyramidal cypress*. Theophrastus describes θύον as a shrub which Spergel considers the *thyia articulata*. Billerbeck (Flor. Classic. p. 234) thinks it the *thyia cypresses*, Od. 5, 60. †

θύος, εος, τό, *incense, and generally, oblation, sacrifice*, Il. 6, 270. 9, 499. Od. 15, 261; only in the plur. (Homer was not acquainted with incense, see Nitzsch ad Od. 5, 60.)

θυοσκόος, ḡ (from θύος and κίων, καίω), prop. the sacrifice-burner, the sacrificial priest, the inspector of the sacrifice, who from the flame, and especially from the vapor of the victim prophesied, Od. 21, 145. According to Il. 24, 221, distinguished from μάντις and λαρεύς. (Eustath. ad Od. 21, 145, would rather derive it from κοίω, Ion. for κοία.)

θυώω (*θύος*), fut. εώσω, *to perfume by fumigation, to make fragrant*; only part. of the perf. pass. τεθυμένων ἔλαιον, fragrant, perfumed oil, Il. 14, 172; † εἴματα, h. Ap. 184.

θύραζε, adv. *out of the door, out of doors*, Il. 18, 29. 2) Generally, *out, without*. ἔκβασις ἄλλος θύραζε, an egress out of the sea, a landing-place, Od. 5, 410.

θυρεός, ὁ (*θύρα*), a *door-stone*, a stone placed before the entrance, * Od. 9, 240. 313, 340.

θύρετρον, τό (*θύρα*), a *door, a gate*, used only in the plur., Il. 2, 415. Od. 19, 385.

θύρη, ḡ, Ion. for θύρα, a *door, prop. an*

opening in the wall, whether of a single room or of the whole house; a gate, comm. in the plur. folding-doors, (i. q. σανίδες,) θύραι δικλίδες, Od. 17, 267; ἐν or παρὰ Πριάμου θύρησιν, at the doors of Priam, i. e. before the dwelling, Il. 2, 788. 2) Generally, accessa, entrance, Od. 9, 243. 13, 109.

θύρηθε, adv. poet. for θύραθε, *out of the door, out, out of [the water]*, Bothe, Od. 14, 352. †

θύρηφι, ep. dat. from θύρη, as adv. with out, Od. 9, 238.

θυσαρόεις, εσσα, εν, ep. θυσαρόεις, *fringed, furnished with tassels or fringes*, epith. of the aegis, * Il. 5, 739. 15, 229; only in the ep. form.

θύσαρος, ὁ (*θύω*), *a tuft, a tassel, a fringe*, as an ornament on the shield of Agamemnon, the aegis and the girdle of Juno, * Il. 2, 448. 14, 181.

θύσιθλα, τά (*θύω*), *the sacred things used in the festivals of Bacchus*, accord. to the Gramm. espec. the *thyrsi, torches, etc.* Il. 6, 134. †

* θυσίη, ḡ (*θύω*), *the act of sacrifice; the victim itself*, h. Cer. 313. 369.

θύω, fut. θύσω, aor. θύσα, I) *To sacrifice, to slay or burn a victim*, ἀφγυρα θρῶις, Od. 14, 446; without accus. Il. 9, 219. Od. 15, 222. 260; ἀλφύρα, h. Ap. 491; absol. τίνει, to sacrifice to a god, Od. 9, 231. II) Intrans. *to move violently, to rush on, to rear, to flow*. a) Spoken of wind, Od. 12, 400. 408; of rivers and floods, Il. 21, 324. 23, 230. δάκτεδον αἴματι θίει, the floor swam with blood, Od. 11, 420. 22, 309. b) Spoken of men, generally, *to rage, to storm, to rush boisterously on*, φρεστ., Il. 1, 342; ἔγκει, dat. instrum. Il. 11, 180. 16, 669 (cf. θύει). In the second signif. θύω has always ḡ, and in the first likewise, except in the trisyllabic cases of the part. pres. θύσω, see Spitzner § 52. 4).

θυάδης, ες, (είδος), *fragrant, perfumed, odoriferous*, θάλαμος, Od. 4, 121; εἴματα, Od. 5, 264. 21, 52.

* θυάρη, ḡ, an appellation of Semele, after she was received amongst the gods, h. 5, 21; (from θύω, accord. to Diod. 2, 62; ἀπὸ τῶν θυομένων αὐτῇ θυεῖσα καὶ θυηλῶν.

θωή, ḡ (τιθημι), *an imposed punishment, a fine*, Od. 2, 192; ἀργαλεῖην θωήν ἀλίσσει

Ἀχαίος (he avoided the ignominious punishment of the Greeks, Voss), Il. 13, 669. According to the Gramm. it here means *blame, insult, reproach*, and Nitzsch ad Od. 2, 92, approves this; accord. to Od. 14, 239, *χαλεπή δῆμον φῆμις*, the reproachful remarks of the people which compel one to go to war.

Θώκος, ὁ, ep. for *θόακος*, Od. 2, 26, 12, 318 (Att. θᾶκης), *a seat*, Od. 2, 14; *θέων θῶκοι*, Il. 8, 439. 2) *a sitting in council, an assembly*, Od. 2, 26; *θῶνόρδε*, to the council, at the council, Od. 5, 3.

Θῶν, ωτός, ὁ, *Thon*, husband of Polydamma, a noble Egyptian, at the Canopic mouth of the Nile, who received Menelaus, Od. 4, 228. Strab. XVII. p. 801, mentions a tradition, that not far from Canopus, there was a city Thonis which received its name from the king Thon. This town is distinctly mentioned by Diodor. I, 19. Heeren however (Ideen II. 2. Abesch. 3. p. 706), supposes that Diod. may have indicated the city Thonis, as the oldest port of Egypt, perhaps from the Thonis, which Herod. (Il. 113.) from the account of the Egyptian priests, calls a guard (*φύλακος*) of the Canopic mouth. Canopus itself, it is said, received its name from the pilot of Menelaus, who was buried there, Strab. (*Θῶνος*, according to Eustath. in the Od. stands for *Θῶνος*, or rather by syncope, for *Θῶνιος*.)

Θωρηκτής, οῦ, ὁ (*θωρίσσω*), *one who is armed with a cuirass, a cuirass-bearer*; always in the plur. as adj. *πίνα θωρηκταῖ*, with closely fitted cuirasses, * Il. 12, 317; and often.

Θώρηξ, ηκος, ὁ, Ion. for *θώραξ*, *the coat*

of mail, the cuirass, a covering of metal for the upper part of the body from the neck to the abdomen, Il. 3, 332; where the girdle (*ζωστήρ*) was attached to it. It was commonly of metal, for the most part of brass, and consisted of two curved plates (*γύναλα*), of which one covered the breast, and the other the back; at the sides they were fastened together by hooks; it is hence called *διπλός*, Il. 4, 133. cf. Il. 15, 530. It was not only carefully polished but ornamented; hence, *ποικίλος, πολυδαΐδαλος, πανιδαΐδαλος*, cf. particularly the cuirass of Agamemnon, Il. 11, 20-27. The edge was commonly encompassed with a border of tin. Besides metallic cuirasses there were also lighter ones, as the *chain-cuirass, στρεπτὸς χιτών*, q. v. and the linen corselet, Il. 2, 529. 830. see Kopke, Kriegswesen der Griech., p. 95.

Θωρηγέσσω (*θωρήτ*), aor. 1 *θωρηγέσαι*, ep. *θωρηγέα*, aor. 1 pass. *θωρηγίθην*, I) *Act to put on a cuirass, to arm, τινά*, Il. 2, 11; *τινὰ σὺν τεύχεσσιν*, Il. 16, 155. II) Mid. and aor. pass. *to put on one's cuirass, to arm oneself*, often absoL in the Il.: once *χαλκῷ*, Od. 23, 368; comm. *τεύχεσιν*, also *σὺν τεύχεσιν*, Il. δὸς δέ μοι ὅμοιον τὰ σὰ τεύχεα θωρηγίθηναι, permit me to put thine armour about my shoulders, Il. 16, 40; prægn. *θωρίσσεσθαι* ξερόγους μέτα, to march armed, Il. 13, 301.

Θώις, θώός, ὁ, a ravenous beast of prey, which, Il. 11, 474, is named in connection with the lion; in Il. 13, 103, with panthers and wolves; in color it is *δαρπιός*. Most critics understand by it the *jackal, canis aureus* Linn. which in the shape of its body bears a great resemblance to the fox.

I.

I, Ιῶτα, the ninth letter of the Greek alphabet, and hence the index of the ninth rhapsody.

ἴα, ιῆς, ep. for *μία*, see *ἴος*.

ἴα, τά, heterog. plur. of *ἴος*.

ἰαίνω, aor. 1 *ἴηται*, aor. 1 pass. *ἰαίθην*, 1) *to warm, to make warm, to heat, ἀμφὶ πυρὶ χαλκόν*, the kettle, Od. 8, 426; *ἴθεο*, Od. 10, 359; hence: *to make soft or liquid, ηγρόν*,

Od. 12, 175. 2) Metaph. *to warm, to enliven, θυμόν τινι*, Od. 15, 379. h. Cer. 435; often pres. *θυμός διψαστήρσιν λανεται*, the heart is warmed with joy, Od. 6, 156; and generally, *to rejoice, to gladden*, Il. 23, 598. Od. 4, 549. 840; *μίσταντος ιαίθη*, the brow is cleared up, Il. 15, 103; also *θυμός ιαίνομαι*, I am become cheerful in heart, *φρίνας*, Od. 23, 47. 24, 382; *τινί*, *to delight in any one*, Od. 19,

537. b) *to soften, to mollify, θυμόν, Il. 24, 119. 147.* (Prop. ἕ, on account of augm., and for metre's sake also Ι.)

Ιαίρα, ἡ (ἴ), daughter of Nereus, Il. 18, 42. (From *ιαίνω*, gladdening.)

ἰάλλω, aor. *ἰήλα*, infin. *ἰῆλαι* (*ἴημι*), 1) *to send, to send away, to shoot, δύστον ἀπὸ τευχῆς, Il. 8, 300. 309; χεῖρας ἐπ' ὄνειστα, to extend the hands to the food, Il. 9, 91; περὶ χερῶν δεσμόν, to put chains on the hands, Il. 15, 19; ἵταροις ἐπὶ χεῖρας ἰάλλειν, to lay hands upon the companions, Od. 9, 288; uncommon is: ἰάλλειν τινὰ ἀτιμήσιν, to wound any one with insults, like βάλλειν τινά τινι, Od. 13, 142.*

* *Ιάλμενος, ὁ, (ἴ, the attacker, from *ἰάλλω*), son of Mars and Astyoche, leader of the Boeotians from Orchomenus and Aspledon; he is mentioned as an Argonaut, and as a suitor of Helen, Apd. 1, 9. 16. Il. 2, 512. 9, 83. According to Aristot. Epigr. Anth. he fell before Troy.*

* *Ιάμβη, ἡ, (ἴ, fr. *ἰάπτω*, the female scoffer), an handmaid of Celeus and Metanira, with whom Ceres tarried, when she was seeking her stolen daughter. Iambe forced the sad goddess to laugh, by her jests, h. in Cer. 195. 203. Apd. 1, 5. 1. According to the Schol. ad Orest. Eur. 662; daughter of Echo and Pan.*

*Ιαμενός, ὁ (ἴ, part. *ιάμενος*), a Trojan hero, slain by Leonteus, Il. 12, 139. 193.*

*Ιάνασσα, ἡ, (ἴ, the warmer, fr. *ἰάλω*), daughter of Nereus and Doris, Il. 18, 47.*

Ιάνειρα (ἴ), Janira, 1) daughter of Nereus and Doris, Il. 18, 47. 2) daughter of Oceanus and Tethys, h. in Cer. 421.

* *Ιάνθη, ἡ (ἴ=Ιάνειρα), daughter of Oceanus and Tethys, h. in Cer. 418.*

*ιάνθην, see *ιαίνω*.*

*Ιάνουαι, depon. mid. fut. *ἰάνουαται*, Ion. for *ιάσουαται*, aor. 1 *ἰάνσαμην, to heal*, spoken only of external wounds, with accus. *τινά*, Il. 5, 904; *δρθαλμόν*, Od. 9, 525; absol. Il. 5, 899, (ἴ).*

* *Ιάνειρας, οι (ἴ), ep. for *Ιάνειρα*, the *Ionians*, in Il. 13, 685. † h. Ap. 147; the inhabitants of Attica. In this appellation of the Athenians, both ancient and modern critics have found difficulty, because the Ionians, almost 200 years before the Trojan war, emigrated from Attica to *Ægialus*, and not till eighty years after it, in part returned. The name*

however, with Heyne, Koppen, Bothe, may be very well defended, because the inhabitants of Attica still retained the name Ionians, when Ion had taken possession of *Ægialus*, Herod. 8, 44. The inhabitants of *Ægialus*, in distinction from the Attic Ionians, were called *Αιγιαλεῖς Ιάνειρας*, Paus. 7, 1. 2. Also the region of country from Sunium, to the Isthmus was called Ionia, cf. Plut. Thea. 24.

Ιανετός Ι, a Titan, son of Uranus and Tellus husband of Clymene, father of Atlas, Prometheus and Epimetheus, see *Τιτῆνες*, Il. 8, 479. According to Hesftr, motion upon the earth personified, in oppos. to *Τηρολεῖρας*.)

ιάπτω (akin to *ἴημι*), 1) *to send, to cast, to hurl, cf. προϊάπτω. 2) to touch, to hit, to wound, to injure, τι (Schol. Διαφθέρειν, βλάπτειν), prop. καταϊάπτω in timeas; only, ὃς ἂν μὴ κλαύσονται κατὰ χρόα καλὸν ιάπτῃ, that she should not injure her beautiful person by weeping, Od. 2, 376. 4, 749. (Some think it a separate verb, akin to *ἴηται*, στέρει in the signif. to injure, Passow in Lex. supplies *χεῖρας*, and explains it: to lay hands upon, etc.)*

Ιάρδανος, ὁ, (ἴ), Jardanus, 1) A river in Elis near Phia, Il. 7, 135; according to Strab. VIII. p. 348, a tributary of the Acidon, which derived its name from the monument of the ancient hero Jardanea, near Chaa in Elis on the Arcadian borders; Paus. 5, 5. 5, says it is the Acidas or Acidon itself, but incorrectly, cf. Mannert 8. p. 394. Ottfr. Null. Gesch. d. Hell. St. I. p. 372. 2) a river in Crete, Od. 3, 292.

ιαστι, see εἴμι.

Ιασοῦης, ον, ὁ (—~—), son of Jasus, 1)= Amphion, Od. 11, 283. [2]=Dmetor, Od. 17, 4. 3.]

*Ιασίων, ονος, ὁ (—~—), son of Jupiter and Electra, according to Apd. 3, 12. 1, brother of Dardanus, a beautiful youth. He was killed by lightning, Od. 5, 125. Accord. to Hea. Th. 962, which names him *Ιάνος*, he was the father of Plutus by Ceres.*

Ιασος Αγειος, τό, for Ιασιον, the Jasian Argos. The city Argos received its name from king Jasus, q. v. Od. 18, 246. Accord. to the Schol. Peloponnesus is here to be understood.

Ιασος, ὁ (ἴ from εἴμι, Egredus, Herm.) 1) king of Orchomenus, father of Amphion, Od. 11, 283. 2) son of Argos I. and Evad-

ne, father of Agenor, ruler of Peloponnesus. From him Argos derived the epith. Ιανός, Apd. 2, 1. 2. 3) son of Sphelus, leader of the Athenians, slain by Αένεας, Il. 15, 332. 337. 4) father of Dmetor-in Cyprus, Od. 17, 443.

ιανός (*αινώ*), aor. 1 ιανός, *to sleep*, and generally, *to lie*, *to rest*, νύκτας, Il. 9, 325; and τὸ ὄγκοντα πυρός, Il. 14, 213. Od. 10, 261; also of beasts, Od. 9, 184.

* ιάχω=ιάχω, aor. ιάχησα, h. Cer. 20; in the pres. obsol.

ιάχη, ḡ (i), 1) *a cry*, both the shout of warriors in making an attack, and the cry of suppliants and of the shades, Il. 4, 456. Od. 11, 43. 2) Spoken of inanimate things, *noise, uproar*, h. 13, 3.

* Ιάχη, ḡ, a nymph, the playmate of Proserpina, h. in Cer. 419.

ιάχω (a word formed to imitate the sound, akin to ἄχω), aor. 1 ιάχησα, h. Cer. 20; 1) *to cry aloud, to cry out*; spoken of the cry of applause, Il. 2, 333. 394; partic. spoken of the battle-cry of warriors, Il., also of the lamentation of the wounded, Il. 5, 343; and of mourners, Il. 18, 29. 2) Spoken of inanimate things: *to make a loud noise, to sound, to roar*, spoken of waves and of flames, Il.; *to twang*, spoken of the bow-string, Il. 4, 125; *to clang*, spoken of the trumpet, Il. 18, 219; *to hiss*, spoken of glowing iron immersed in water, Od. 9, 392.

Ιάνω, οὐρός, ḡ, see Ιάονες.

Ιανόλαός, ḡ, ep. for Ιανός (i), *Iolcus*, a town in Magnesia (Thessaly), on the Pelasgic gulf, not far from the port Aphetae, the rendezvous of the Argonauts; later only a port of the new city Demetrias, now *Volo*, Il. 2, 712. Od. 11, 255.

ιγρύη, ḡ, *the ham, poples*, Il. 13, 212.† (akin to γόρυ.)

* ιγρύς, νός, ḡ=ιγρύη, h. Merc. 152; παρ' ιγρύσι, but Herm. corrects: παροιγρύς λαζφος.

Ιδαιός, αίη, αῖος (i), *Idaeon*, relating to Ida, in Phrygia, τὰ Ιδαια ὄρη, the Idæan mountains, on account of the different peaks = Ιδη, Il. 8, 170. 410. 12, 19. ὁ Ιδαιός, epith. of Jupiter, because on the promontory Gargarus, he had an altar and a grove, Il. 16, 605. 24, 291.

Ιδαιός, ḡ (i), 1) a herald of the Trojans, charioteer of Priam, Il. 3, 248. 24, 325. 2)

son of Dares, the priest of Vulcan, a Trojan, Il. 5, 11; [delivered from Diomedes by Vulcan, v. 23.]

ἰδέ, conj. ep. for ἵδε, *and*. The deriv. fr. ἵδε, *see*, according to Thiersch § 312. 12, cannot be proved.)

ἰδε, ιδέειν, ιδεσκον, see ΕΙΔΩ, A.

ἰδέω, ep. see ΕΙΔΩ, B.

Ίδη, ḡ, Dor. Ιδα, *Ida*, (i), a lofty and steep mountain range, beginning in Phrygia and extending through Mysia. Its slope formed the plain of Troy, and it terminated in the sea, in the promontories of Gargarus, Lecatum and Phalacra. On the highest point, Gargarus, stood an altar of Jupiter, now *Ida*, or *Kas Daghi*, Il. 2, 821. From this, an adv. Ίδηςτε, down from Ida, Il. 3, 276. (Ίδη fr. εἰδεῖν, according to Herm. *Gnarius*, from which one can see far.)

ἴδηαι, see ΕΙΔΩ, A.

Ίδης, εω, ḡ, ep. and Ion. for Ίδες, son of Aphareus, and brother of Lynceus from Messene, father of Cleopatra. He was an excellent archer, see Εἵπερος, Il. 9, 558. (Ίδης, according to Etym. M. *the seer*.)

ἴδηος, ίη, εω, *own, proper, peculiar, private*, πρήστις ίδη, the private business of an individual, in opposition to δῆμος, * Od. 3, 82. 4, 314.

ἴδωα (ι long from ίδες), ep. for ίδρωα, *to sweat, to perspire*, only imperat. ίδων, Od. 20, 204.†

ίδηται, ίδηται, see ΕΙΔΩ, B.

ίδνων, fut. άσω, only aor. 1 pass. ίδνώθην, *to bend, to curve*; plur. *to bend oneself, to cringe*, Il. 2, 266. 12, 205. Od. 8, 375.

ίδηταιο, ep. for ίδητο, see ΕΙΔΩ, A.

Ίδημενεύς, ḡς and έος, accus. ήη, and ει (i), son of Deucalion, grandson of Minos, king of Crete, Il. 13, 449-454. Before Troy he distinguished himself by his bravery, Il. 2, 645. 4, 252 seq. According to Od. 3, 191, he returned prosperously home. A later tradition says, that having been banished from Crete, he sailed to Italy.

ίδρειη, ḡ (ιδρις), *knowledge, experience*, * Il. 7, 198. 16, 359.

ίδρεις, ί, gen. ιος (ιδριν), *intelligent, skilful, wise*, Od. 6, 233. 23, 160; with infin. Od. 7, 108.

ίδρος, ḡ, ep. for ίδρως, q. v.

ίδρωα (ιδρός), fut. ίδρωσω, aor. ίδρωσα, *to sweat, to perspire, especially from effort*, Il.

18, 372; from fear, Il. 11, 119; with accus. ιδρῷ ιδρώσαι, Il. 4, 27. (On the forms ιδράσται, ιδρώνται, see Thiersch § 222, 85. 11. Root Dial. 71. 6.)

ιδρύνω, an assumed form of ιδρύω for the derivation of the aor. pass. ιδρύνθη.

ιδρύω, aor. 1 ιδρύσα, aor. 1 pass. ιδρύνθη, 1) Act. *to cause to sit, to seat or bid to sit*, with accus. ιανός, Il. 2, 191; ἐν θρόνῳ, Od. 5, 86. Pass. *to sit, to be seated*, Il. 3, 78. 7, 56. [Buttm. Lexil. II. p. 224.]

ιδρός, ὁ (*ιδός*), *sweat*, often in the Il. On the accus. ιδρῷ for ιδρῶται, and dat. ιδρῷ for ιδρῶται, Il. 4, 27. 17, 385, see Thiersch § 188, 13. 1. Buttm. § 56, 5. 6. Root Dial. 31. Ann. Kühner § 266.

ιδνία, ἡ, ep. see *ΕΙΔΩΛΟ*, B.

ιδωμι, *ιδωμι*, see *ΕΙΔΩΛΟ*, A.

ιέ, *ιεν*, ep. see *εἰμι*.

ιέται, see *ηῆμι*.

ιέτη, ep. for *ἴοι*, 3 sing. optat. of *εἰμι*, Il. 19, 209. πρὶν δ' οὐπος ἀν̄ ἔμοιγε φίλοις κατὰ λαυ-
μὸν ιείη οὐ πόσις, οὐδὲ βρῶσις, before, there
shall pass into my throat neither food nor
drink. Thus Wolf correctly from MS. Townl.
for *ιέτη*, see *εἰμι*.

ιέμεται, pres. pass. and mid. from *ηῆμι*.

ιέμεται, pres. and *ιέμετη*, imperf. mid., poet.
form of *εἰμι*, q. v. to go, also with the idea of
haste, Il. 12, 274. Od. 22, 304. In other
places now *ιέμεται*.

ιέμεται, ep. for *ιέται*, see *ηῆμι*.

ιέται, see *ηῆμι*.

ιέφεια, ἡ, fem. of *ιερές*, *a priestess*, Il. 6, 300. †

ιερεῖον, τό, ep. and Ion. *ιερῆιον*, *a victim*, rare, spoken of sacrificing for the dead; elsewhere *τόμοις* or *ἄντομοις*, Od. 11, 23. 2) Gener. *callē for killing*, as an adage. οὐχ *ιερῆιον*, οὐδὲ βοεῖη ἀφνύσθη, they did not
strive for a fat ox or a bull's hide (as was the
case in combats), Il. 22, 159. Od. 14, 250.
Hom. always the Ion. form.

ιερένες, ἡς, ὁ, ep. *ιερένες*, Il. 5, 10 (*ιερός*), *a priest, one who sacrifices victims*, the priest
of a particular deity, who had the charge of
the temple service in the presentation of vic-
tims, Il. 1, 23. 370. Od. 9, 198. Besides, they
explained the divine will from an examina-
tion of the entrails, Il. 1, 62. 24, 221.

ιερένεω (*ιερός*), ep. *ιερένεω*, with ι, Od. 19,
198. 20, 3; *ιεν*, prop. to make holy, *to
consecrate and slay a victim, to sacrifice*,

βοῦς, ταύφους, αἴγας θεῶ, Il. 2) Gener. *to
slay, because, of every thing prepared to eat,*
some portion was presented to the gods, Od.;
ζείνει, in honor of a guest, Od. 14, 414.

ιερῆιον, τό, Ion. for *ιερεῖον*.

ιερόν, τό, ep. *ιερόν* (prop. neut. of *ιερός*,
but used entirely as a subst.), *that which
is consecrated; hence, a votive offering.*
ὅφει λιόντονταλατ' Αθήνη, Il. 10, 571;
espec. *a victim for sacrifice; chiefly plur.
τὰ ιερά*, Il. 1, 147. Od. 1, 66; and *ιερά*, Il. 2,
420.

ιερός, ἡ, ὁ, ep. *ιερός*, ἡ, ὁ, 1) *consecrated
to a deity, sacred, holy, divine, spoken of
things which are above human power, and
are the ordinances of higher beings, conf.*
Nitzsch ad. Od. 3, 278; *ἡμέρα, κτίσμας*, Il. 8,
66. 11, 194; again, *φόος Λλφειού*, Il. 11, 726;
ἄλφειον, Il. 11, 631; and also *ἰχθύς*, as a
present from the gods, Il. 16, 407; *see no. 3.*
2) *holy, spoken of every thing which men
consecrate to the gods; βαμός, δόμος*, Il.;
espec. often *ἔκατόμβη, ἄλσος, ἔλαιη*, Od. 13,
372; *ἄλων*, the sacred threshing-floor (upon
which the fruits of Ceres were cleansed), Il.
5, 499; again, *countries, cities, islands, etc.*
were called *sacred*, as being under the pro-
tection of some tutelary deity, as *Troy*,
Thebes, etc. 3) *glorious, excellent, admirable,
spoken of men, like divine; ή Τελεμέ-
χοι*, Od. 2, 409; *τέλος φυλάκων*, Il. 10, 56;
δίφορος, Il. 17, 464. (*is sometimes long in
ιερός; in ιερός always.*)

ιέταντο (*ιέω*), 1) *Intrans. to seat oneself,
to sit*, Od. 24, 209; *metaph. to sink, spoken
of sleep*, Il. 10, 92. 2) *Trans. to cause to be
seated, with accus. ἀγοῖνα*, Il. 23, 258.

ιέω, imperf. *ιένον*, 1) *Act.* 1) *Intrans. to
seat oneself, to sit down, to sit, to rest; ἐν
θρόνῳ*, Il. 18, 422; *ἐς θρόνον*, Od. 8, 469.
ἐπ' ἀμφοτέρους πόδας ιέει, he sits upon both
feet, Il. 13, 281; *εἰν αγορῇ*, Il. 9, 13. *θορλά
ιέ*, Il. 2, 53; *spoken of warriors: to take
their place*, Il. 2, 96. 2) *Trans. to cause to
sit, to be seated, once τινά ἐς θρόνον*, Il. 24,
553. II) *Mid. like act. to seat oneself, to
place oneself in ambuscade*, Il. 18, 522. Od.
22, 335 (only pres. and imper.).

ιέλαια, infin. *ιέλαιη*, *see ιέλλει*.

Ιηλυσός, ἡ, Ion. for *Ιαλυσός*, a town on
the island of Rhodes, in Strabo's time a vil-
lage; now *Ιαλυσός*, Il. 2, 656; Strab. XIV. p.
653. (*v long in Homer; hence in some edi-*

tions Ἰηλιοσός, as Herod. 1, 144; ὁ, Dion Per. 505.)

ἴημι (root ΕΩ), pres. 3 plur. ιεῖσται, infin. ξένα, ep. οἴμεναι, Il. 22, 206; part. ιεῖς, imperat. ιεῖ, impf. ιῆρ (whence ιέναι, Αἰολ. for ιέσσαι, Il. 12, 331) and ιέναι (as if from ιέω), often 3 sing. ιεῖ, fut. ησεῖ, aor. 1 ηγα, ep. ιηκα, except sing. only 3 plur. ιήσαι, Od. 15, 458. Of the 2 aor. 3 sing. subj. ησιν, Il. 15, 359. On ξέναι, see that word. Mid. only pres. and imperf. ιεμαι, ιέμην, and aor. 2 in tmesis, in έξ ξφορ ξντο, see ξένημι. (ι is in Hom. commonly short.) 1) Act. 1) Trans. to put in motion, hence a) to send, to send away, to let go, τινὰ έξ ἀδύτοι, Il. 5, 513; ἄγγεόν τινα, Il. 18, 182. έν δὲ παρηρίζων Πήδασον ξεῖ (for έπειτε), he attached Pedasus with the side-rein, Il. 16, 152; conf. παρηρίζει; espec. spoken of what is sent by a god: δράκοντα φέωντε, Il. 2, 309; of inanimate things: σέλας, οὐσία; ιημενον οὐρόν τινα, to send to any one a favorable wind, Il. 1, 479; and metaph. οὐσια, to send out the voice, to utter, Il. 3, 152. 221; έπειτα, Il. 3, 222. b) to cast, to throw, to hurl, to shoot, to let fly, spoken of lying bodies, πέτρον, λαρνα; espec. of missiles: βίλος, δόρν, οὖστον τινος, to shoot an arrow at one, Il. 13, 650; sometimes without accus. Il. 2, 774, 15, 359. Od. 9, 499. c) Spoken of water: to pour out, to let flow, φόρος ές τείχος, Il. 12, 25; of a river: ιδωμ, Il. 21, 158. d) to let down, to let fall. έν δὲ ποδοῖσιν ξειρας ηκα δών, from thy feet I let two anvils hang down (since Jupiter, after attaching them, let them fall), Il. 15, 19; έν ξειρος φάγανον, Od. 22, 84; δάκνοντα, Od. 16, 191, 23, 33; metaph. spoken of hair: to let fall or roll down, έθείρας, Il. 18, 383. 22, 316; χόμας, Od. 6, 231. 2) Intrans. a) to flow along, spoken of a river; ένι γαῖαν, Od. 11, 239; from the fountain: to gush forth, Od. 7, 130. b) to cease from, with gen. έντει κ' ξεμεν πολέμοι, when we have retired from the war, Il. 19, 402; see ξέμεν. II) Mid. to put oneself in motion, to move to, often particip. with gen. of the body only; ποταμοῖ φέαν, to turn oneself towards the current of the river, Od. 10, 529; absol. ξεντισσαι ιέμεναι, striving, they hurled their javelins, Od. 22, 256 (cf. Nitzsch ad Od. 1, 58); comm. spoken of the mere direction of the mind: to aspire to, to strive for, to desire, to wish, with infinit. Il. 2, 589. 5, 434 seq.

The part. ιέμενος, striving for, also with gen. πόλιος, Il. 11, 168; νόστοιο, Od. 15, 69; elsewhere with adv. οίκαδε, πόλεμόνθε. ιέμενω κατά άλκα, struggling along the furrows, Il. 13, 707 (another reading is ιεμένω).

ἴηναι, see ιαίνω.

* Ἰηπαιήνων, ονος, ὁ, an appellation of Apollo, from the exclamation ιη παιάν, h. Ap. 272. 2) a hymn.

ἴησασθαι, see ιαίμαι.

ἴησι, ep. for ιη, see ιημι.

Ίησονίδης, ον, ὁ, son of Jason = Euneus, Il. 7, 468. 469.

Ίησας, ονος, ὁ, ep. and Ion. for Ιάσον (the healer, from ιασις), son of Ζευς and Polymede, leader of the Argonauts. He was sent by Pelias to Colchis, to bring the golden fleece. On the voyage thither he landed at Lemnos, and by Hypsipyle begat Euneus and Nebrophonius, Il. 7, 468. 469. With the aid of Medea daughter of Ζετος, in Colchis, he obtained the golden fleece. He took her for his wife. Subsequently, however, he cast her off and married Creusa, Od. 12, 69 seq.; see πειλης.

ἴητήρ, ηρος, ὁ (ι), poet. for ιητρός, Il. 2, 732; κακῶν, Od. 17, 384; νόσων, h. 15, 1.

ἴητρός, ὁ, Ion. for ιατρός (ιάμαι), a physician, a surgeon; also with άνηρ, Il. 11, 514, and Od.

ἴθαιγενής, ές, poet. for ιθαιγενής (ιθύς, γένος), straight-born, i. e. legitimately born, born in lawful wedlock, Od. 14, 203. †

Ίθαιμένης, εος, ὁ, a Lycian, Il. 16, 586.

Ίθάκη, η (ι), Ithaca, a little island of the Ionian sea, between the coast of Epirus and the island Samos, the country of Ulysses; now Theaki, Il. 2, 632. It extends from southeast to northwest, and is composed of two parts, which are connected by a small isthmus. It is called, Od. 9, 25, the most western island, and thus appears not to agree with the situation of the present Theaki, cf. Völcker Hom. Geogr. § 32. (The poet may here be mistaken; still, in an age destitute of all the means for chart-drawing, it cannot be a matter of reproach.) It was very mountainous; Hom. mentions the Neritus, Neion, and the promontary Corax. It was therefore not adapted to horses, Od. 4, 605 seq.; but well suited for pasturing goats and cattle, Od. 13, 244; and fruitful in corn and wine. Besides the port Rithrum,

he mentions only one town, Ithaca. 2) The town was situated at the foot of Neion, Od. 2, 154. The citadel of Ulysses was connected with the town. According to most critics, as Voss, Kruse, the town was in the middle of the island, on the west side, under the northern mountain, Neion. By this mountain also was the port Rithrum formed, Od. 1, 185. At the town itself was also a port, Od. 16, 322. Völcker, Hom. Geogr. p. 70, strives to prove that the town must be placed on the eastern coast. From this, adv. *'Ιθακηνδε*, to Ithaca, Od. 16, 322; and subst. *'Ιθακησιος*, ὁ, an inhabitant of Ithaca.

'Ιθακος, ὁ (τι), an ancient hero, according to Eustath. son of Pterelaus, from whom the island of Ithaca had its name, Od. 17, 207.

ἰθι, prop. imperat. from *ἴλμι*, go! come! often used as a particle, like *ἄγε*, up! on! come on! Il. 4, 362. 10, 53.

ἰθμα, *ατος*, *τό* (*ἴλμι*), a step, gait; and gener. motion, Il. 5, 778. † h. Ap. 114.

ἰθύτατα, see *ἰθύς*.

ἰθύω (*ἰθύς*, Ion. and ep. for *εὐθύνω*), I) Act. 1) to make straight, to regulate; 2) *ἐπὶ σταθμήν*, to regulate or measure anything by the carpenter's line, Od. 5, 245. 17, 341. Hence pass. *ἔππω δ' ιθυθήτηρ*, the steeds were made straight again, i. e. placed in a line by the pole, Il. 16, 475. 2) to guide directly towards, to direct, to regulate, with accus. Il. 4, 132; and with double accus. Il. 5, 290. *Ζεὺς πάτερ ιθύει*, sc. *βίλεα*, Il. 17, 632; in like manner, *ἴππους*, *άρμα*, *νῆα*, with the prep. *ἐπὶ*, *παρό*. II) Mid. to direct, with reference to the subject, with accus. Od. 22, 8. *ἀλλήλων ιθυνομένων δοῦρα*, they directing the spears at each other, Il. 6, 3; *πηδαλίῳ νῆα*, Od. 5, 270 (cf. *ιθύω*).

ἰθυπτίων, *ωνος*, ὁ, ἡ (τι), epith. of the spear, Il. 21, 169. † *μελίνη ιθυπτίωνα ἐφῆκε*, most probably it is derived, according to Apoll., from *ἰθύς* and *πέτρωμα*, as it were *ιθυπτίωνα*, flying straight forward, straight to the mark, cf. Il. 20, 99. Zenodotus read *ιθυπτίωνα*, and derived it from *κτείς*, straight-grained, straight-fibred.

ἰθύς, *ἰθεῖα*, *ἰθύ* (τι), Ion. and ep. for *εὐθύς*, 1) As adj. straight, direct; only the neut. *τίχαττο πρὸς ιθύ οἱ*, he was turned directly to him (others refer it to *ξύνος*), Il. 14, 403; with gen. *ιθύ τινος*, directly to or at any one, Il. 20, 99; metaph. straight, upright, just.

ἰθεῖα *ἴσται*, subaud. *δίκη* or *ὅδος*, the sentence will be just, Il. 23, 580. *ἰθύτατα εἰπεῖν δίκην*, Il. 18, 508. 2) *ἰθύς* as an adv. like *ἰθύ*, directly towards, straight at, for the most part with the gen. *Ιαναῶν*, Il. 12, 106; *προθύροις*, Od. 1, 119; with prep. *ἰθύς πρὸς τεῖχος*, straight to the wall, Il. 12, 137. *ἰθύς μεμαῶς*, rushing straight upon, Il. 11, 95. *τῇ φ' ιθύς φρονεῖν*, to think right onward, with direct purpose, Il. 13, 135 [*ιθύς φρονεῖν*, like *ιθύς μεμαῶς*, to stretch straight on, Passow]. *τῇ φ' ιθύς φρονέων ἵππους ἔχε*, Il. 12, 124. In this passage, Spitzner after the Schol. connects *ιθύς* with *ἔχειν*, and translates *φρονέων*, of set purpose, with design, as Il. 23, 343. *ιθύς μάχεσθαι*, to contend directly against, Il. 17, 168. *μένος χειρῶν ιθύς φέρειν*, to bring straight on the strength of hands [i. e. to come into direct conflict], Il. 5, 506. 16, 602.

ιθύς, *νός*, *ἡ* (*ιθύω*) (τι), a straight direction in motion, hence *ἀνθιθύνειν*, directly up, Il. 21, 303. Od. 8, 377; hence attack, an onset, an undertaking, a project, Il. 6, 79. Od. 4, 434; and in reference to the mind, a strong impulse, a desire, a longing, Od. 16, 304. h. Ap. 539.

ιθύω (*ιθύς*), aor. *ιθύσα*, 1) to rush directly upon, to attack, to run impetuously upon, to rage; limited by an adv. or prep. *ἐπὶ τεῖχος*, *διὰ προμάχων*, Il. 12, 443. 16, 582; with gen. *νεός*, to rush against the ship, Il. 15, 693. 2) to stretch after, to strive, to desire ardently, with infin. Il. 17, 353. Od. 11, 591. 22, 408. (ν is short, but before σ long.)

Ιθώμη, *ἡ*, a fortress in Thessaly (Hestiaotis), near the later Metropolis; subsequently also called *Θούμαον*, Il. 2, 729.

ἰκάρω, ep. form of *ἰκνίουμαι* (*ἰκάς*, τι), to come, to reach, to arrive at, comm. with accus. more rarely with *ἐπὶ*, *ἴς*, *τῇ*, Il. 1, 431. 2, 17. 9, 354; prim., 1) Of living beings, Il. 6, 370. Od. 13, 231. 2) Of inanimate things: *φλεψ ἡ αὐχένις ικάνει*, a vein which reaches the neck, Il. 13, 547. 3) Of all sorts of conditions and situations: to attain, to come upon, to befall, Il. 10, 96; *μόρος*, Il. 18, 465; espec. of human feelings: *ἄχος*, *πάνθος*, *ἰκάνει με*, pain, grief came upon me; and with double accus., Il. 2, 171. II) In like manner the Mid. *ἰκνίουμαι*, Il. 10, 118. 11, 610; and with accus., Od. 23, 7. 27.

'Ικάριος, ὁ, *Icarus*, son of Perieres and of Gorgophone, brother of Tyndareus, and

father of Penelope. He dwelt in Lacedæmonia; he fled with his brother to Acarnania, and remained there after the return of his brother, cf. Strab. X. p. 461. Od. 1, 276. 329. Accord. to others, he lived in Cephalenia or Samos, Od. 2, 53; conf. Nitzsch ad loc. (The first : long.)

'Ικαρίος, η, ον (ι), *Icarian*, belonging to Icarus or the island Icarus. ὁ πόντος 'Ικάριος, the Icarian sea, a part of the Aegean; accord. to tradition, it received its name from Icarus son of Daedalus, who was drowned in this sea. It was very stormy and dangerous, Il. 2, 145. (The first : long.)

*'Ικαριος, ή, or 'Ικαρίη (ι), an island of the Aegean sea, which at an early period was called Δολίχη, and received its name from Icarus son of Daedalus; now Nicaria, h. Bacch. 26. 1.

'Ικελος, η, ον (ι), poet. for εἰκελος, *similar, like*, with dat. Il. 2, 478. Od. 4, 249.

'Ικετανίδης, ον, ὁ, son of Hiketaon=Menalippus, Il. 15, 547.

'Ικετέων, ορος, ὁ (ι, ίκετης), son of Laomedon, and brother of Priam, father of Menalippus, Il. 3, 147. 20, 238.

'Ικετέων (ικετης), aor. ίκετευσα, *to come to any one as a suppliant, εἰς τινα*, Il. 16, 574; or τινά, Od. and generally, *to beg suppliantly*, Od. 11, 530.

'Ικετής, ον, ὁ, *a suppliant*, one who comes to another for protection against persecution, or to seek purification from guilt, since seated at the altar of Jupiter (ικετήσιος) or at the hearth, he was inviolable, Il. 24, 158. 570. Od. 9, 270. 19, 134. According to the Schol. in Od. 16, 423; it denotes also the receiver of the suppliant, the same relation existing as in έπειον. This signif. however ικετης never has in Hom., and we may better understand here Penelope and her son by ικεται.

'Ικετήσιος, ὁ (ικετης), *the protector of suppliants*, epith. of Jupiter, Od. 13, 213. †

ίκηρι, ep. for ίκη, see ίκνιομαι.

'Ικμαλίος, ὁ, an artist in Ithaca, Od. 19, 57. (According to Damm from ίξικμαλειν, dry-wood.)

ίκμας, ἄδος, ή, *the moisture*, which destroys all roughness, and yields smoothness and flexibility. ἀφαρ ίκμας ἐβη, δύνεται δέ τὸ ἀλοιφή, quickly the softness came and the oil enters (spoken of leather which is rendered soft by oil), Il. 17, 392. Voss trans-

lates (ξηη, i. e. ξηηθη), 'till the moisture escaped,' understanding it of the moisture which evaporated by stretching, see Nitzsch ad Od. 2, 419.

ίκμενος, ὁ, always in connection with οὐρος, *a favorable wind*; prob. for ίκμενος from ίκεθαι, the wind which comes upon the ship, *secundus*, Eustath. Schol. Venet. Others (Hesych. Etym. M.), *a moist, gently blowing, or, according to Nitzsch ad Od. 2, 419, a uniform breeze*, from ίκμάς, *slipperiness, smoothness* (cf. Od. 5, 478; ἄγκης ίγρης ἀγέτης), Il. 1, 479. Od. 2, 420.

ίκνεομαι, poet. depon. mid. (from ίκω), fut. ίκομαι, aor. ίκόμην, *to come, to go, to attain, to reach*, with the accus. of the aim, or with εἰς τι; more rarely, with ἐπὶ, πρός, κατά, etc.; with dat. ίκνευμάνουσι δ' ίκοντο, Il. 12, 374. 1) Spoken of any thing living; ές χειράς τινος, to fall into any one's hands, Il. 10, 448; έπὶ τηνας, Il. 6, 69; espec. to come to any one as a suppliant, Il. 14, 260. 22, 123. 2) Spoken of any thing inanimate, conceived of as in motion; τινά, Il. 3) Of various states and conditions. Αχιλλῆς ποθή, ίκται νίας Αχαιῶν, regret for Achilles will at length come upon the sons of the Greeks, Il. 1, 240. ικάματος μηρ γούναδ' ίκετο, fatigue attacked his knees, Il. 13, 711; in like manner, σιβας, πάνθος, etc., with double accus. Il. 1, 362. 11, 88. (ι is short, except when long by augm.).

ίκρις, τιά, always in the plur., ep. gen. ίκριψιν (from ίκριον, a plank, a beam), *the deck*, which covered only the fore and hind part of the ship; the middle was open for the seats of the rowers, Il. 15, 676. Od. 12, 229. 13, 74. In the difficult passage Od. 5, 282, are commonly understood, the upright timbers, connected by cross-pieces, upon which the deck rested. Voss, more correctly, 'he then placed around planks, fitting them upon the border, to the frequent ribs,' see ίκτηγκτίδες. Nitzsch ad loc. also understands by ίκρια, *the planks* which formed the upper rim of the ship's sides, cf. Od. 5, 163.

ίκω, ep. imperf. ίκον, aor. 2 ίκον, ίκε, the root of ίκενω and ίκνιομαι. (Upon the aor. see Buttm. § 96. note 9. Rost. Dial. 52. d); *to go, to come, to reach, to arrive at, to attain*, with accus. of the aim, Il. 1, 317. 9, 525. ο τι χρειώ τόσον ίκει, what so great need is come, Il. 10 142; often with a part. ές Ρέδον

Ἐξ ἀλώμενος, he came to Rhodes in his wandering, Il. 2, 667. (ι is regularly long.)

ιλαδόν, adv. (ιλη), in crowds, in troops, troop by troop, Il. 2, 93. †

* ἵλαμαι, mid. poet. form for ἵλασκομαι, see ἵλημι, h. 20, 5.

ἵλαρμαι, ep. for ἵλασκομαι, to appease, to propitiate, ἵλαρματα μη ταύρουσι, Il. 2, 550 † (viz. Erechtheus, say the Gramm. and Voss; others, as Heyne, refer it to Minerva).

ἵλαος (ι, ι), propitiated, favorable, placatus, spoken of the gods: gracious, merciful, Il. 1, 583; of men: gentle, kind, * Il. 9, 639. h. Cer. 204.

ἵλασκομαι, depon. mid. (ἵλαω, ι), fut. ἵλασκαι, ep. στ, aor. ἵλασάμητ, ep. στ, spoken only of gods, to appease, to propitiate, to conciliate, to render gracious or favorable, with αγέν. θέον, Ἀθήνην, Il. 1, 100. 147. 386. Od. 3, 419; τινά μολπῆ, Il. 1, 472. cf. h. 20, 5. (Kindred forms, ἵλαμαι, ἵλαρμαι; prop. ι, sometimes ι, Il. 1, 100.)

ἵλημι, poet. (from root ἵλω), only imperat. ἵλητι and perf. subj. ἵλησαι, optat. ἵληξοι, to be propitiated, gracious, favorable. ἵλητι, be gracious, in addresses to the gods, * Od. 3, 380. 16, 184. The perf. with signif. of pres. with dat. Od. 21, 365. h. in Ap. 165.

'Ιλαίς, ἄδος, η, prop. adj. Trojan, of Troy; as subst. subauid. ποίησις, the Iliad.

'Ιλήιος, ον, ep. for 'Ιλειον, Ilian, relating to Ilus. τὸ πεδόνον 'Ιλήιον, the Ilian plain; the Schol. says it was so called from the monument of Ilus, cf. 'Ιλος, 2. But, in the first place, this region was never so called; in the next, Agenor would in that case have retired from Ida and gone back; more correctly, Lenz understands (Ebene von Troj. S. 226) the plain back of Troy towards Ida. Crates therefore has amended it to 'Ιδήιον, and Voss translates, the Idæan plain, Il. 21, 558; conf. Köpke Kriegswes. d. Griech. S. 193.

'Ιλιονεύς, ηος, ο (ι), son of Phorbas, a Trojan slain by Peneleus, Il. 14, 489. (The first ι long.)

'Ιλιόθετ, adv. from Troy, Il. 14, 251.

'Ιλιόθι, adv. at Troy, always 'Ιλιόθι πρό, before Troy, Il. 8, 561. Od. 8, 581.

'Ιλιος, τό = 'Ιλιος, q. v.

'Ιλιος, η (ι) (τό 'Ιλιος, Il. 15, 71. †), Ilium, the capital of the Trojan realm, at a later date called Troy. It received its name from

its founder, Ilus. This city with its citadel (*Πέργαμος*), in which was the sanctuary of Minerva, and the temple of Jupiter and Apollo (Il. 22, 191), called by the later Greeks τὸ παλαιὸν 'Ιλιον, was situated upon an isolated hill in a great plain (Il. 20, 216), between the two rivers Simois and Scamandrus, where they approached each other. Their confluence was west of the city. It was thirty stadia beyond Novum Ilium, about six Roman miles from the sea. On the west side of the city, towards the Grecian camp, was the great gate, called the Σταυρού πύλαι, also called Dardanian. Now the village *Bunar-Baschi* occupies its site. *New Ilium* lay near to the coast, only twenty stadia from the mouth of the Scamander; originally a village with a temple of Minerva, which under the Romans grew into a city; now *Trojahi*, cf. Lenz die Ebene vor Troja, 1797. (The first ι long; the second also long in Il. 21, 104.) [*'Ιλιος* is also applied to the whole Trojan realm, Il. 1, 71. 18, 58. 13, 717.]

'Ιλόγιτη, ep. for 'Ιλίον, Il. 21, 295.

ἵλλας, ἄδος, η (ἵλλω, εἴλω), prop. that which is twisted (of thongs or any thing flexible), a string, a rope, plur., Il. 13, 572. †

'Ιλος, ο, Ilus, 1) son of Dardanus and Batia, king of Dardania, who died without children, Apd. 3, 12. 2. 2) son of Tros and Calirhoe, father of Laomedon, brother of Ganymede, founder of Ilium, Il. 20, 232. His monument was situated beyond the Scamandrus, midway between the Scean gate and the battle-ground, Il. 10, 415. 11, 166. 371. 3) son of Mermerus, grandson of Pheres in Ephyra, Od. 1, 259.

ἵλτις, νός, η (prob. from εἴλιναι), mud, mire, Il. 21, 318. †

ἵπας, ἀρτός, ο (ι, rarely ι, from ἵημι), a leathern thong, Il. 21, 30. 22, 397; hence 1) a thong or strap for harnessing horses, Il. 8, 544. 10, 475; also a trace, Il. 23, 324. 2) the straps with which the chariot-body was fastened, Il. 5, 727. 3) the whip-thong, a whip, Il. 23, 363. 4) the thong for fastening the helmet under the chin, Il. 3, 371; also the thongs with which the helmet for protection was interwoven, Il. 10, 262. 5) the magic-girdle, the cestus of Venus, which by its magic power inspired every one with love, Il. 14, 214. 219. 6) the thongs of pug-

lists, *cæstus*, which were made of undressed leather and wound around the hollow of the hand, Il. 23, 684. 7) In the Od. the *thong* fastened to the bolt of the door, and drawn through a hole. To shut the door, the bolt (*κλῆτις*) was drawn forward, and fastened to the *νορένη*; to open the door, the bolt, after untying the thong, was pressed back with a hook, Od. 1, 442. 4, 802.

ιμάσθλη, ἡ (ιμάσσω), prop. a *whip-thong*, then a *whip*, Il. 8, 43, and Od.

ιμάσσω (ιμάς), aor. 1 *ιμασσα*, ep. σσ, to *whip*, to *lash*, to *strike*, ἵππους, ημίόνους, Il. and Od.; πληγαῖς τίνα, Il. 15, 17; metaph. γαῖαν, to *strike* (lash) the earth with lightning (spoken of Jupiter), Il. 2, 782. h. Ap. 340.

'*Ιμβρασίδης*, οὐ, ὁ, son of Imbrasus = *Petrus*, Il. 4, 520.

'*Ιμβριος*, ὁ, son of Mentor of Pedæon, husband of Medesicaste, son-in-law of Priam, slain by Teucer, Il. 13, 171. 197. [2] As adj. of *Imbrus*, *Imbian*, Il. 21, 43.]

'*Ιμβρος*, ἡ, 1) an island on the coast of Thrace, famed for the worship of the Cabiri and of Mercury; now *Imbro*, Il. 13, 33. 24, 78. 2) a city on the above island, Il. 14, 281. 21, 43.

ιμείρω, poet. and Ion. (*ιμερος*, (ι), 1) to *long for*, to *desire ardently*, with gen. παχῶν, Od. 10, 431. 555. 2) Mid. as depon. aor. 1 *ιμειράμητ*; more frequently with gen. αἵνης, Od. 1, 41; and with infin. Il. 14, 163. Od. 1, 59.

ιμεν and *ιμεναι*, see *εἰμι*.

ιμερόεις, εσσα, εν (*ιμερος*), *awakening desire* or *longing*; *enchanting*, *fascinating*, *lovely*, *agreeable*, χορός, Il. 18, 803; ἀοιδή, Od. 1, 421; γόος, the lamentation of longing desire, Od. 10, 398; chiefly *charming*, *exciting amorous passions*, στήθεα, Il. 3, 397; ἔργα γάμου, Il. 5, 429. Neut. as adv. *ιμερόεν κιθάρις*, Il. 18, 570.

ιμερος, ὁ (ι), *longing*, *ardent desire* for a person or thing, τινός, Il. 11, 89. 23, 14. 108. and also connected with a gen. of the object: πατρὸς *ιμερος γόοιο*, a desire of mourning one's father, Od. 4, 113; espec. *amorous desire*, *love*, Il. 3, 140. 14, 198.

ιμερός, ἡ, ὁ (*ιμερω*), *longed for*, *attractive*, *lovely*, epith. of a river, Il. 2, 751; † of the harp, h. Merc. 510.

ιμεναι, see *εἰμι*, cf. Thiersch § 229. a.

ἴνα, 1) Adv. of place, *where*, *in which place*, Il. 2, 558. Od. 6, 322; for ἐκτῇ, *there*, Il. 10, 127. b) More rarely, *whither*, Od. 4, 841. 6, 55. In Od. 6, 27, it is explained as an adv. of time, *when*; and Od. 8, 313, *how*; in both places, however, the signif. of place is predominant; in the first, we may translate *ἴνα*, *whereat* (on which occasion); and in the second, *how there*, cf. Nitzsch ad Od. 4, 821. II) Conjunct. *that*, *in order to*, denoting purpose. 1) With the subj. after a primary tense (pres. perf. fut.), Il. 1, 203. 3, 252. 11, 290; and after an aor. with pres. signif. Il. 1, 410. 19, 347. Apparently the indicat. is often found here, since the ep. subj. shortens the long vowel, Il. 1, 363. 2, 232. 2) With the optat. after a historical tense (imperf., pluperf., aor.), Od. 3, 2. 77. 5, 492. As exceptions, notice a) The subj. stands with a preceding historical tense a) When the aor. has the signif. of the perf., Od. 3, 15. 11, 93. β) In the objective representation of past events, Il. 9, 495. b) The optat. follows a primary tense, when the declaration assumes the character of dependent discourse (in Hom. examples are wanting), cf. ὅφει. Sometimes the subj. and optat. follow one after the other in two dependent clauses, Il. 15, 596. 24, 584. Od. 3, 78. 3) *ἴνα μή*, that not, Il. 7, 195. Od. 4, 70; construc. as in *ἴνα* 1. 2; *ἴνα μή*, in Il. 7, 353, is explained by the Schol. by *έτα μή*, if not; the verse is, however, suspected. 4) With other particles, *ἴνα δή*, *ἴνα περ*, Il. 7, 26. 24, 382.

ἴνδαλλομαι (*είδος*, *εἰδάλιμος*), *to present oneself in view*, *to appear*, *to show oneself*, Il. 23, 460. Od. 3, 246. h. Ven. 179. The dat. τινὶ indicates him to whom any thing appears. *ἴνδαλλετό στριο*, πᾶσι τεύχεσσι λαμπόμενος *Πηλείων*, he (viz. Patroclus) appeared to all, gleaming in the arms of Peliades, Il. 17, 213. (As the sense appears to be, 'he was similar to Achilles' [Heyne,] Bothe, and Spitzner, after Aristarchus, have adopted *Πηλείων*). Comm. the nom. indicates the person who appears, or in whose character any one appears; the dat. however, is not unusual, cf. Od. 3, 246, where formerly stood *ἀθανάτοις*; h. Ven. 179. ἄς μοι *ἴνδαλλεται ήτο*, as he appears to me in mind, Od. 19, 224; for here Ulysses is immediately described, as to his exterior. Damm takes it here as mid. 'to present oneself'; so

so also Voss, 'so far as my mind remembers.'

ιρεσί, see *ἴη*.

ἰρίος, *τό* (*ἴη*, *ἴς*), the back bone of the head, *the neck, the nape of the neck*, * Il. 5, 73. 14, 495.

'Ιρώ, *όος*, *ή*, see *Λευκοθία*.

* 'Ιρωπός, *ό* (*ἴη*, 'Ιρωτός, Strab.), a fountain and rivulet in Delos, h. Ap. 18.

ἴξαλος, *ον*, epith. of *αιτίς ἄγριος*, prob. *fleet-springing, climbing*, from *ἄισσων* or *ἰκτεῖος* and *ἄλλομαι*; others say, *lascivious*, from *ἴξει*, Il. 4, 105. †

ἴξος, *ες*, *ε*, see *ἴω*.

ἴξης, *νός*, *ή*, *the flank or side of the body, the region above the hips*, *ἴξη*, ep. contr. dat. for *ἴξη*, * Od. 5, 231. 20, 544.

'Ιξίως, *τῶρος*, *ό*, *Ixion*, king of Thessaly and husband of Dia who bore Pirithous by Jupiter; from this 'Ιξίων, *ἴη*, *ιον*, *pertaining to Ixion*; *ἄλοχος*, Il. 14, 317.

'Ιοβάτης, *ον*, *ό*, king of Lycia, father of Antia, and father-in-law of Prætus, who sent Bellerophontes to him, that he might put him to death. Hom. Il. 6, 173, mentions not his name, but Apd. 2, 2, 1; conf. *Ἀντεια* and *Πραιτοῖς*.

ιοδρεψής, *ές* (*ἴη*, from *ἰον*, *τέφασ*), *violet-colored, purple, and generally, dark-colored, εἴρος*, * Od. 4, 135. 9, 426.

ιοδόχος, *ον* (*ἴη*, from *ἴος*, *δέχομαι*), *containing arrows, arrow-holding, φαρέτηρ*, Od. 21, 12. 60. †

ιοειδής, *ές* (*ἴη*, from *ἰον*, *ειδος*), *violet-colored, and generally, dark-colored, cf. πορφύρος*, epith. of the sea, Il. 11, 298. Od. 5, 56.

ἴσεις, *εσσα*, *εν* (*ἴη*, from *ἰον*), *violet-colored, dark-colored (as πολιός)*, *σιδηρός*, Il. 23, 850.

'Ιοκάστη, *ή*, see 'Επικάστη.

ιόμαρος, *ον* (*ἴη*), a reproachful epith. of the Argives, * Il. 4, 242. 14, 479; according to most critics, *skilled with the arrow, fighting with arrows*, from *ἴος* and *μάρος*, cf. *έγχειμος*; [and Jahrb. von J. und Klotz, p. 259.] sense: ye, who only fight at a distance with missiles, but will not attack the enemy in close conflict with sword and spear. It indicates therefore, cowardice; and from many passages in Homer, it appears that archery was little reputable. Köppen without probability takes it as an honorary epithet. But as the *ι* here is short, and the *ι* in *ἴος* is always long, consequently several other expla-

nations have been sought. Schneider derives it from *ἴα*, voice, and translates, 'ready with the voice, boastful, bragging.' Others from *ἰον*, explaining it, 'destined to the fate of the violet,' i. e. a short-lived fate, or, to a violet-colored, i. e. a dark fate, etc.

ἰον, *τό* (*ἴη*), *a violet*, Od. 5, 72. † h. Cer. 6. There were, according to Theophr. Hist. Plant. 6. 6, white, purple and black.

ἰονθάς, *άδος*, *ή*, *shaggy, hairy*, epith. of wild goats, Od. 14, 50. † (From *ἰονθός*, akin to *ἀνθός*.)

ἴος, *ό* (*ἴη* from *ἴημι*), plur. of *ἰοι* and once *τὰ ία*, Il. 20, 68; † prop. that which is cast, *an arrow*, conf. *οὐστός*.

ἴος, *ἴη*, *ἰον*, ep. for *ἴεις*, *μία*, *ἴν*, in gen. and dat. with altered accent, *ἴης*, *ἴώ*, Il. 6, 122; *ἴη*, *one*, Il. 9, 319. *τῇ δι τῇ ιη ἀναφαντεται ὀλεθρος*, supply *βοι*, to one (cow) death ap-peared, Il. 11, 174. Od. 14, 435.

* *ιοστέφανος*, *ον* (*στέφανος*), *violet-crown-ed*, h. 5, 18.

ἴότης, *ητος*, *ή* (*ἴη*, prob. from *ἴη*), only in the dat. and accus. *will, resolution, counsel, bidding, advice*, Il. 15, 41; often *θεῶν ιότητι*, by the will of the gods, Il. 19, 9. Od. 7, 214. *ἀλλήλων ιότητι*, the counsel of each other, Il. 5, 874.

ἴουλος, *ό* (*οὐλός*), *the first down, the earliest appearance of beard*, only in the plur. Od. 11, 319. †

ἴοχείρα, *ή* (*ἴη*, from *ἴος*, *χαίρω*), *delighting in arrows, arrow-loving*, epith. of Diana; as subst. *mistress of the bow [huntress]*, Il. 21, 480. Od. 11, 198.

ἴππαιζομαι, depon. mid. (*ἴππος*), *to guide horses, to drive a chariot*, Il. 23, 426. †

'Ιππασίδης, *ον*, *ή*, son of Hippasus = *Charops*, Il. 11, 426; = *Socus*, Il. 11, 431; = *Hyp-senor*, Il. 13, 411; = *Apisaon*, Il. 17, 348.

'Ιππασος, *ό*, 1) father of Charops and Socus, a Trojan, according to Hyg. f. 90, son of Priam, Il. 11, 425. 450. 2) father of Hyp-senor, Il. 13, 411. 3) father of Apisaon, Il. 17, 348.

ἴππειος, *η*, *ον* (*ἴππος*), *of a horse, belonging to a horse, ζυγόν, φάτνη, ὅπλη*, Il. *καντη*, Od. 4, 40. *ἴππειος λόφος*, *a crest of horse-hair*, Il. 15, 537.

ἴππεντες, *ηνος*, *ό* (*ἴππος*), plur. once *ἴππεις*, Il. 11, 151; *a knight*; in Hom. *a charioteer, one who guides horses*, Il. 11, 51; = *ἱνιοχος*, for the most part, opposed to *πεζός*, *one who*

fights from a chariot, Il. 2, 810. 11, 529; also a combatant for a prize in a chariot, Il. 23, 262. cf. ἥριοχος, παραιθάτης.

ἴππηλάσιος, η, ον (ἔλανω), *good for travelling, passable for chariots.* *ἴππηλάσιος ὁδός*, a chariot-road, * Il. 7, 340. 439.

ἴππηλάτης, ὁ, ep. for ίππηλάτης, only nom. sing. (ἔλανω), *a charioteer, a horseman,* epith. of distinguished heroes, Il. 4, 387. Od. 3, 436; always in the ep. form.

ἴππηλατος, ον (ἔλανω), *suited to driving horses, convenient for travelling, τῆσος* (convenient for a race-ground, V.), * Od. 4, 607. 13, 242.

Ἱππομολγοί, οι, the Hippomolgi, prop. horse-milkers, fr. ἵππος and ἄμέλιος, Scythian nomades, who lived upon mare's milk; Strab. VII. p. 260, after Posidonius, places them in the north of Europe. Homer calls them ἀγανόλι, from their simple mode of life, Il. 13, 5.

ἴππιοχαῖτης, ον, ὁ (χαῖτη), *of horse-hair, λόφος*, Il. 6, 469.

ἴππιοχάρμης, ον, ὁ (χάρμη), *that practises fighting from a chariot, a charioteer*, Il. 24, 257. Od. 11, 259.

ἴπποβοτος, ον (βόσκω), *pastured by horses, horse-nourishing*, epith. of Argos, because the plain of this city abounding in water, was suited to the pasturing of horses; also spoken of Tricca and Elis, Il. 4, 202. Od. 21, 347.

Ἴπποδάμας, αρτος, ὁ, a Trojan, slain by Achilles, Il. 20, 401 (= ίππόδαμος).

Ἴπποδάμεια, ἡ, Hippodamia. 1) daughter of Atrax, wife of Pirithous, mother of Polypetes, Il. 2, 742. 2) daughter of Anchises, wife of Alcathous, sister of Æneas, Il. 13, 429. 3) prop. name of Briseis, accord. to Schol. ad Il. 1, 184; see Βρισηή. 4) a hand-maid of Penelope, Od. 18, 182.

ἴπποδάμος, ον (δαμάω), *horse-subduing, horse-taming*, epith. of heroes, and also of the Trojans and Phrygians, Il. 2, 230. 10, 431. Od. 3, 17.

Ἴππόδαμος, ὁ, Hippodamus, son of Merope, from Percote, a Trojan, slain by Ulysses, Il. 11, 335.

ἴπποδάμους, εια, υ (δασύς), *thickly covered with horse-hair, κόρυς*, Il. 3, 369; *κυνέη*, Od. 22, 111.

ἴπποδρομος, ὁ (δρόμος), *a race-course for chariots*, Il. 23, 330. †

ἴπποθετη, adv. (ἴππος) *from a horse*, * Od. 8, 515. 11, 531.

'Ἴππόθοος, ὁ, 1) son of Lethus from Larissa, grandson of Teutamus, leader of the Pelasgians, Il. 2, 840 seq.; he is slain, Il. 17, 217-318. 2) son of Priam, Il. 24, 251.

ἴπποκελευθος, ον (κείλευθος), *travelling by horses, fighting from a chariot*, epith. of Patroclus, in * Il. 16, 126. 584. 839; since being the charioteer of Achilles he fought not on foot. Thus the better Gramm. Eustath. Ven. Schol. (The interpret. ὃς ἵπποις κελεύεις, thou that commandest horses, is contrary to the usus loquendi. Bentley would write, ίπποκελευντης.)

ἴπποκόμος, ον (κόμη), *set with horse-hair, created with horse-hair, τρυφάλεια, κόρυς*, * Il. 12, 339. 13, 132 seq.

ἴπποκονωτής, ον, ὁ (κορίσσω), *arming horses, or more correctly passive, furnished with horses for fighting*, epith. of heroes fighting from war-chariots, * Il. 2, 1. 16, 287. 21, 205.

Ἴπποκώτωρ, αρτος, ὁ, a relative and comrade of the Thracian king Rhesus, Il. 10, 518. (From κοτύ—νοτύ, acquainted with horses.)

'Ἴππόλοχος, ὁ, 1) son of Bellerophontes, father of Glaucus, Il. 6, 119. 197; king of the Lycians, Il. 17, 140 seq. 2) a Trojan, son of Antimachus, slain by Agamemnon, Il. 11, 122.

'Ἴππόμαχος, ὁ, son of Antimachus, a Trojan, slain by Polypetes, Il. 12, 189.

'Ἴππόνοος, ὁ (acquainted with horses), 1) a Greek, slain by Hector, Il. 11, 303. 2) prop. name of Bellerophontes, cf. Schol. ad Il. 6, 155.

ἴπποπόλος, ον (πολέω), *to go about with horses, horse-driving*, epith. of the Thracians, Il. 13, 4. 14, 227.

*ἴππος, ὁ, a horse, a steed; ή ἴππος, a mare; also θήλεις ἴππος, Il. 5, 269; and ἴπποι θήλειαι, Il. 11, 681. Homer uses both genders, but chiefly the fem., since mares were regarded as better suited for travelling and fighting, Il. 2, 763. 5, 269. Od. 4, 635. The heroes of the Trojan war used horses only for drawing chariots, not for riding; [Il. 10, 513 is commonly understood of riding, but not with entire certainty,] see κίλης and ἄρμα, Od. 4, 590; hence, 2) In the plur. [and rarely in the dual, Il. 5, 13, 237.], *a spast of horses, or a team*, in connection with ἄρμα, Il. 12, 120; and often ἴπποσιν καὶ ὅχεστιν, Il.*

12, 114. 119; hence also *a) the chariot itself*, Il. 3, 265. 5, 13. etc.; hence, ἀλός ἵπποι, the chariot of the sea, for a ship, Od. 4, 708. *b) warriors fighting from a chariot*, in opposition to πεζοί, Od. 14, 267. ἵπποι τε καὶ ἄριτες, Il. 5, 554. 16, 167.

ἵπποσύνη, ἡ (ἱππος), the art of managing horses and of fighting from a chariot, Il. 4, 403. 11, 503; also in the plur. Il. 16, 776. Od. 24, 40.

ἵπποτά, ὁ, ep. for ἵπποτης (ἱππος), a charioteer, a warrior fighting from a chariot, epith. of heroes, espec. of Nestor; only ep. form, often in the Il. and Od. 3, 68.

Ἴπποτάδης, ον, ὁ, a descendant of Hippotes = *Æolus*, Od. 10, 2. 36.

Ἴππότης, ον, ὁ, son of Neptune or of Jupiter, father of *Æolus*, according to Hom. and Ap. Rh. 4, 778; others say grandfather of *Æolus*, through his daughter Arne, see *Ἄροκος*.

Ἴπποτίων, ονος, ὁ, a Mysian, father of Morys, Il. 13, 392; slain by Meriones, Il. 14, 514, or perhaps another.

ἵπποντρις, ιδος, ἡ (οὐρά), as fem. adj. furnished with a horse-tail, κυνέη and κόρης, Il. 3, 337. 11, 42. Od. 22, 124.

ἵπποματ, depon. mid. fut. ἵψοματ, aor. ἵψαμην, to press, to squeeze; only metaph. to oppress, to afflict (strike, V.), with accus. (spoken of Jupiter and Apollo) λαόν, Il. 1, 454. 16, 237; (of Agamemnon,) to chastise, to punish, Il. 2, 193 (akin to ἴπος, ἴπω), *Il.

ἴραι, αῖ or *ἴραι*, different readings, Il. 18, 531, for *ἴρω*, q. v.

ἴρενίς, ep. and Ion. for *ἴρενίς*.

ἴρενώ, ep. and Ion. for *ἴρενώ*.

Ἴρη, ἡ ed. Wolf, *Ἴρη* ed. Spitzner, a city in Messenia (different from *Ἑλφα*), one of the towns promised by Agamemnon to Achilles as a dowry, Il. 9, 150. Paus. calls it the later *Ἄρβα*; Strab. VIII. 360, incorrectly, *Ἴρα*, on the way from Andania to Megalopolis. Spitzner has adopted *Ἴρη*, which was the common reading in Paus. and which the rule of accent requires. Aristarch. on the other hand, writes *Ἴρη*, cf. Spitzner.

ἴρηξ, ηκος, ὁ, Ion. and ep. for *ἴρωξ* (*ἴρός*), a hawk or falcon, to which species also the *άρινος* belonged, Od. 13, 86; prop. the sacred bird, because the soothsayers observed and divined from their flight, Il. 13, 62. 16, 582 (only in the contr. form with *ἴ*).

Ἴρις, ιδος, ἡ, accus. *Ἴρις*, Iris, according to Hes. daughter of Thaumas and Electra; in the earlier rhapsodies of the Il. the only messenger of the gods, not only amongst each other, Il. 8, 398. 15, 144; but also to men, Il. 2, 786. She interposes of her own accord, Il. 3, 122. 24, 74; and brings spontaneously the commands of Achilles to the winds, Il. 23, 198. She commonly appears in a foreign form, e. g. as Polites, Il. 2, 791; and Laodice, Il. 3, 122. Her fleetness is compared to the fall of hail or to wind, Il. 15, 172; hence ἀελλότος, ποδήρεμος. In the later poets she is goddess of the rainbow. (According to Herm. *Sertia*, from εἰρε, to join.)

Ἴρις, ιδος, ἡ, dat. plur. *Ἴρισσιν*, Il. 11, 27; the rainbow, which in ancient times passed with men as a message from heaven, Il. 17, 547.

ἴρός, ἡ, ὥρ (ἴ), ep. for *ἴρως*.

ἴρος, a beggar in Ithaca, who was prop. called *Arneus*, but was denominated *ἴρος* messenger (from *ἴρις*), because the suitor thus employed him. He was large in person, but weak, and insatiably greedy; he was beaten by Ulysses, whom he insulted. Od. 18, 1-7. 73. 239.

ἴς, *ἴρις*, ἡ, dat. plur. *ἴρισι* (ἴ), 1) sinew, muscle, nerve; in the plur. Od. 11, 219. Il. 23, 191; espec. the neck-sinew, Il. 17, 522. 2) muscular power, bodily strength, vigor. strength, prim. of men, Il. 5, 245. 7, 269; also of inanimate things, ἀνίμουν and ποταμοῖ, Il. 15, 383. 21, 356. 3) Since strength is the prominent trait of every hero, the strength of the hero is spoken of by a circumlocution for the hero himself. *ἴρατερή ίς Οδυσσέας*, the vigorous strength of Ulysses, for the powerfully strong Ulysses, Il. 23, 720; Τήλαράριον, Od. 2, 409; cf. βίη, σθένος.

ἴσαζω (*ἴσος*), fut. *ἴσασω*, aor. 1 mid. ep. iterat. form *ἴσασκετο*, Il. 24, 607; act. to make equal, spoken of a woman weighing wool in scales, Il. 12, 435; see *ἴγω*. 2) Mid. to make oneself equal, to esteem oneself equal, *ἴσι*, Il. 24, 607.

ἴσαται, 1) 3 plur. imperf. from *ἴμη*. 2) Ep. for *ἴδεται*, see *ΕΙΔΩ*, B.

ἴσανδρος, ὁ (man-like), son of Bellero-

phonetes, slain by Mars in an engagement

against the Solymi, Il. 6, 197. 203.

ἴσασι, see *ΕΙΔΩ*, B.

ἰσάσκετο, see *ἰσάζω*.

ἴσθι, imper. see *ΕΙΔΩΝ*, B.

ἴσθμιον, τό (ισθμός), prop. what belongs to the neck, *a necklace, a neck-band*, Od. 18, 300. †

ἴσχω, ep. (from root *IK*, εἴκω), poet. form of *ἴσχω*, only pres. and imperf. to make equal, to make similar, to liken, τί τινι. φωνὴν ἀλόχους (for φωνὴν ἀλόχων) ἵσκοντα, making the voice like the voices of the wives [i. e. imitating their voices], Od. 4, 279. 2) In thought: to deem like, to esteem equal or like. τρὶς σοὶ ἵσκοντες, esteeming me like thee (i. e. taking me for thee, V.), Il. 16, 41. cf. Il. 11, 799. 3) In two places, Od. 19, 203, and 22, 31, some critics explain ἵσκε and ἵσκεν, ‘he spake,’ as it occurs also in Ap. Rhod. But Eustath. with the more exact critics, interprets it by εἴκαζε, ὄμοιον, Od. 19, 203. ἵσκε φεύδει πολλὰ λίγον ἐπύμοιστον ὄμοια, prop. uttering many falsehoods, he made them like the truth; and Od. 22, 31. ἵσκεν ἔκαστος ἀνήρ, each one imagined, i. e. was deceived in his opinion, as the following words show, cf. Butt. Lexil. II. p. 83, who conjectures that ἵσκε should be the reading in Od. 22, 31.

Ἴσμαρος, ἡ, a city in Thrace, in the realm of the Ciconians, near Maronia, famed for its strong wine, Od. 9, 40. 198.

ἴσοθεος, ον (τί, θεός), godlike, equal to a god, epith. of heroes, Il. 2, 565, and Od.

ἴσόμορος, ον (τί, μόρος), having an equal share, an equal lot, Il. 15, 209. †

ἴσόπεδον, τό (πέδον), an equal bottom, level ground, a plain, Il. 13, 142. †

ἴσος, *ἴση*, *ἴσον*, ep. for *ἴσος*, ep. also in fem. *ἴσηη*, q. v. 1) *equal* in quality, number, value, strength; sometimes also *similar*; absoL *ἴσον θυμὸν ἔχειν*, Il. 13, 704; with dat. *δαίμονι*, Il. 5, 884; *Ἄρην*, Il. 11, 295; and even often with the dat. of the pers., although the comparison concerns only something belonging to the person. οὐ μὲν σοι ποτε *ἴσον* γέρας for γέρας τῷ σῷ γέραῖ *ἴσον*, I never receive a reward equal to thine, Il. 1, 163. cf. 17, 51. 2) *equally shared*. *ἴση μοῖρα μεροντι καὶ εἰ μάλα τις πολέμειον*, there is an equal portion to him who remains behind (at the ships), and to him who fights ever so vigorously, Il. 9, 318; often *ἴση* alone, Il. 11, 705. 12, 423. Od. 9, 42. 3) The neut. sing. as adv. *ἴσον* and *ἴσα*. *ἴσον κηρό*, like death, Il.

3, 454. 15, 50; often the neut. plur. *ἴσα τεχνέσσι*, Il. 5, 71. 15, 439; and with prep. κατὰ *ἴσα μάχην ταρίειν*, to suspend the fight in equipoise, to excite it equally, Il. 11, 336. ἐπ’ *ἴσα*, Il. 12, 436. The passage Od. 2, 203, is variously explained. *κρήματα δ’ αὐτές κακῶς βεβρώσεται*, οὐδέ ποι’ *ἴσα* ἔσσεται, thy possessions are consumed, and never will the like be to thee, i. e. that which is consumed will never be replaced. Thus Nitzsch, and this appears most natural. Eustath. says, ‘they will never remain equal,’ i. e. will continually decrease. Others, as Voss, ‘there will be no equity.’ Both are contrary to the Hom. usus loquendi.

ἴσος, ὁ, son of Priam, slain by Agamemnon, Il. 11, 101.

ἴσοφαρζώ (ι, from *ἴσος* and φέρω), to put oneself on an equality with any one, to liken, to compare oneself to in any thing; τινὶ μέρος, to any one in strength, Il. 6, 101; ἔργα Αθηνῆη, Il. 9, 390; and with the dat. alone, Il. 21, 194.

ἴσοφόρος, ον (φέρω), bearing a like burden, of equal strength, βόες, Od. 18, 373. †

ἴσών (*ἴσος*), only optat. aor. *ἴσωσαμητο*, to make equal, mid. to become equal, with dat. Od. 7, 212. †

ἴστημι, imperf. *ἴστην*, 3 sing ep. iterat. form *ἴστασκε*, *ἴστασχ*, Od. 19, 574; fut. *στήσω*, aor. 1 *ἴστησα*, also ep. 3 plur. *ἴστασαν* for *ἴστησαν*, Il. 12, 55. 2, 525 (*ἴστασαν*, Spitzn.). Od. 3, 182. 18, 307, cf. *ἔπρεσε*; aor. 2 *ἴστην*, ep. iterat. form *στάσκον*, and 3 plur. ep. *ἴσταν* and *στάν*, subj. *στῶ*, 2 sing. *στήσῃς* for *στῆσῃς*, etc., 1 plur. ep. *στάσμεν* and *στελόμεν* for *στάμεν*, infin. *στήμεναι* for *στῆναι*, perf. *ἴστηκα*, and pluperf. *ἴστηκεν*; the dual and plur. only in the syncop. forms: dual *ἴστατον*, plur. *ἴσταμεν*, *ἴστατε*, and poet. *ἴστητε*, Il. 4, 243. 246; 3 plur. *ἴσταται*, subj. *ἴσταῖς*, optat. *ἴστατητη*, infin. *ἴσταμεναι*, *ἴσταμεν*, part. only the oblique cas. *ἴστητός*, etc., plupf. dual *ἴστατον*, 3 plur. *ἴστασαν*; mid. fut. *στήσομαι*, aor. *ἴστησάμην*, aor. pass. *ἴσταθητη*, signif.: I) Trans. in the pres. imperf. fut. and aor. 1, to place, to cause to stand, of animate and inanimate objects, hence 1) to put up, to set up, to place erect, with accus. Il. 2, 525; *ἔγκειος*, Il. 15, 126; *τρίποδα*, Il. 18, 344. 2) to cause to rise, to raise, *νεφέλας*, Il. 5, 523. Od. 12, 405; *κονίης ὄμιχλην*, Il. 13, 336; hence metaph. to excite, to stir up, *φυλόπιδα*, *ἔρι*,

Od. 11, 314. 16, 292. 3) to cause to stand, to hinder, to bring to a stand, to check, to stop (in their course), ἵππους, Il. 5, 368; νέας, to anchor the ships, Od. 2, 391. 3, 182; μίλην, to stop the mill, Od. 20, 111; hence, to cause to stand in the balance, i. e. to weigh, τάλαντα, Il. 19, 247. 22, 350. II) Intrans. and reflex. in the aor. 2 perf. and pluperf. act. 1) to place oneself, to stand, perf. ἴστηκα, I have placed myself, or I stand; ἴστήκειν, I stood, in which signif. the mid. is used to supply the pres. impf. and fut. both of animate and inanimate things. 2) to stand, of warriors, Il. 4, 334; νῆσος, σκόλοπες, Il. 9, 44. 12, 64. 3) to stand up, to arise, Il. 1, 535; to stand forth, to lift oneself, χρημνοί, Il. 12, 55. ὁρθαὶ τρίχες ἔσταν, the hair stood erect, Il. 24, 359. ὁρθαλμοὶ ὀφεὶ κύρια ἔστασαν, the eyes stood out like horns, Od. 19, 211; hence metaph. ἕβδομος ἴστήκει μέκ, the seventh month had begun, Il. 19, 117; hence ἴσταται, begins, Od. 14, 162. 4) to stand still, to keep one's place, χρατερῶς, Il. 11, 410. 13, 56. III) Mid. espec. aor 1. 1) to place for oneself, to put up, with accus. χρατήρα θεοῖσι, Il. 6, 528; ἴστόν, to put up the loom-beam, Od. 2, 94; ἴστόν, to raise the mast, Il. 1, 480. Od. 9, 77. ἀγάντα, to begin a combat, h. Ap. 150. 2) Often intrans. and reflex. to place oneself, in the passages cited under no. II. Il. 2, 473. πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς, Il. 10, 173; see ἀκμή. δοῦρα ἐπὶ γαλη ἴστατο, the spears remained sticking in the earth, Il. 11, 574; metaph. νέκος ἴσταται, the contest begins, Il. 13, 333. Cf. on ἴστασαν, Buttm. § 107. 6. Thiersch § 223. Kühner § 182.

Ιστιαία, ἡ, ep. and Ion. for Ἱστιαία, a town in Eubcea, on the northern coast, later Μέρος, Il. 2, 537.

ἰστίη, ἡ, Ion. and ep. for Ἱστία, the domestic hearth, which at the same time was a domestic altar of the household gods; it was the asylum of all suppliants, and an oath by it was peculiarly sacred, * Od. 14, 159. 17, 156. 19, 304. (The middle syllable is always long.)

* Ιστίη, ἡ (*Ιστη, ed. Herm.), ep. for Ἱστία, Vesta, daughter of Saturn and Rhea, tutelary deity of the domestic hearth, of houses and cities, h. 23, 1. 28, 1.

ἰστίον, τό (dim. from ιστός), prop. anything woven, cloth; in Hom. a sail, commun. in the plur. Il. 1, 480; sing. Il. 15, 627. Od. 2,

427. The sails were commonly of linen (also called σπείρα). They were attached to the mast by yards. They were hoisted (πεταρνίνα, ἀναπεταντρίνα) in a favorable wind, and furled (στέλλεσθαι) in an unfavorable, Il. 1, 433. Od. 3, 11.

ἰστοδόχη, ἡ (δέχομαι), the receptacle of the mast, the place in which it was stowed when lowered, Il. 1, 434. †

ἰστοπέδη, ἡ (πέδη), the mast-stay, a transverse piece of timber, in which the mast of a vessel was fixed, * Od. 12, 51. 162.

ἰστός, ὁ (ἰστημι), 1) the mast, which stood in the middle of the ship, and was attached by two ropes (πρότοροι) to the bow and stern of the ship. The mast was taken down and lay in the ship when at anchor, Il. 1, 434; at departure it was raised (ἀνειστήσασθαι), Od. 2, 424. 9, 77. 2) a loom-beam, the beam upon which the warp was drawn up perpendicularly, so that the threads hung down, instead of lying horizontally upon the warp-beam as with us; hence ἴστον στήσασθαι, to put up the loom-beam, Od. 2, 94. ἴστον ἀποικέσθαι, to go around the loom in order to weave; for the weaver sat not before it, as with us, but went around, Il. 1, 31. Od. 5, 62. This kind of weaving is still in partial use in India. 3) the warp itself, and gener. the web. ιστονόπαντες, Il. 3, 125. Od. 2, 104. 109.

ἴστω, imperat. see ΕΙΔΩ, B.

ἴστωρ, ορος, ὁ (εἰδέναι), one who is intelligent, one who knows; espec. like cognitor, an umpire. ἐπὶ ἴστορι, before the judge, or [rather] before a witness, * Il. 18, 501. 22. 486. ίστωρ stands in ed. Heyne, and in h. 32, 2, ed. Wolf. The derivation favors the spiritus lenis.

ἰσχαλέος, η, or, poet. for ισχνός, dry, dried. Od. 19, 233. †

ἰσχανάς, ep. form of ισχεώς; ισχανά, ισχανώστιν, ep. for ισχανή, ισχανώσιν, ep. iterat. imperf. ισχανάσσων, 1) Act. to hold, to hold back, with accus. Il. 5, 89. 15, 723. 2) to attach oneself to, to strive after, to be eager for, with gen. δρόμον, φιλότητος, Il. 23, 300. Od. 8, 288; and with infinit. Il. 17, 572. II) Mid. to check oneself, to delay, to tarry, to remain, Il. 12, 38. Od. 7, 161. (Only pres. and imperf.)

ἰσχάνω, poet. form from ισχεώς = ισχανά, to hold, to hold back, to hinder, with accus. Il.

14, 387. 17, 747. Od. 19, 42; see κατισχάνω, h. 6, 13.

ἰσχίον, τό, 1) Prop. *the hip-joint, the hip-pan*, i. e. the cavity in the hip-bone in which the head of the thigh-bone (*μηρός*) turns, Il. 5, 305. 2) Comm. *the hip, the loins*, espec. the upper part, Il. 11, 339. Od. 17, 234; plur. 8, 340. (Prob. from ἵσχυς, akin to ἴσις.)

* *"Ισχύς, νος, ὁ, son of Elatus, the lover of Coronis, h. Ap. 210.*

* *ἰσχύω (ίσχυς), fut. ἴστω, to be strong, to be able*, Batr. 280.

ἴσχω, poet. form of ἵσχω, only pres. and imperf. chiefly in the signif.: I) *to hold, to hold fast, to hold back, τινά*, Il. 5, 812; ἵππους, Il. 15, 546; metaph. *θυμόν*, to restrain the spirit, Il. 9, 256; σθίνος, Il. 9, 352. II) Mid. *to hold oneself, to restrain oneself*, Il. 2, 247; restrain yourself, i. e. be silent, Od. 11, 251.

b) With gen. *to restrain oneself from a thing, to cease, λώβης, πτολέμου*, Od. 18, 347. 24, 531.

ἴτεν, ἦ, Ion. for ἴτια, willow, Il. 21, 350; *salix alba*, the common ozier, Od. 10, 510.

ἴτην, imperf. of εἴμι.

"Ιτυλος, ὁ, son of Zethus and Aeson, whom his mother killed in a fit of frenzy, Od. 19, 522; cf. Ἀγδών.

"Ιτυμονεύς, ης, ὁ, son of Hyperochus in Elis, who abstracted from Nestor a part of his herds, and was slain by him, Il. 11, 671 seq.

ἴτης, νος, ἦ, prop. any circle; in Hom. the circumference or periphery of a wheel, made of felloes of wood, Il. 4, 486. 5, 724. (Prob. from ἴτια.)

ἴτω, see εἴμι.

"Ιτων, ωνος, ἦ (τι), a town in Larissa in Phthiotis (Thessaly), with a temple of Minerva, Il. 2, 696. *"Ιτωνος, ὁ, Strab.*

ἴνγμός, ὁ (ἰνέω), a cry, a cry of joy, a shout, Il. 18, 572. †

ἴνζω (τι), to shout for joy, to cry aloud; in Hom. to terrify an animal by loud crying and shrieking, Il. 17, 66. Od. 15, 162.

'Ιφενός, ης, ὁ (τι), see Ιφίς.

'Ιφθίμη, ἦ, daughter of Icarus and sister of Penelope, wife of Eumeus of Phera, Od. 4, 797.

ἴφθημος, η, ος, ον, strong, mighty, powerful [or, rather, highly honored, greatly lauded, according to the deriv. of the Schol.], prim. as epith. of heroes possessing physical

power, hence also spoken of head and shoulders, Il. 3, 336. 11, 55; and gener. *active, lively, noble*, spoken of women, Il. 5, 415. 19, 116. Od. 10, 106. (Prob. from ἵψι, with the termination ἰμος and epenth. θ; according to the Schol. from ἵψι and τιμή, greatly lauded.)

ἵψι, adv. (prob. an old dat. from ἵψι), strongly, powerfully, with might, with power, ἀνάστησιν, μάχασθαι, Il. 1, 38. 2, 720; δαμῆναι, Od. 18, 156.

'Ιφιάνασσα, ἦ (τι, ruling with power), daughter of Agamemnon and Clytemnestra, called in the tragic writers 'Ιφιγένεια, Il. 9, 145.

'Ιφιδάμος, αὐτος, ὁ (τι), son of Antenor and Theano, who was educated in Thrace with his grandfather Cisseus, Il. 11, 221.

'Ιφικλήτος, η, ον, ep. for 'Ιφικλεῖος, pertaining to Iphiclus. ἡ βίη 'Ιφικλητή, Od. 11, 290.

'Ιφικλος, ὁ (τι in the beginning), son of Phylacus, from Phylace in Thessaly, father of Protesilaus and Podarces, noted as a runner. His noble herds of cattle were demanded by Neleus of Bias as a price for his daughter Pero, Il. 2, 705. 23, 636. Od. 11, 289 seq. Conf. Bias.

'Ιφιμέδεια, ἦ (τι in the beginning), daughter of Triopas, wife of Alceus, mother of Otus and Ephialtes by Neptune, Od. 11, 305 (from μάδομαι, the mighty ruler).

'Ιφίνοος, ὁ (the first + long), son of Dexius, a Greek, slain by the Lycian Glaucus, Il. 7, 14.

'Ιφίς, ιος, ὁ (not 'Ιφενός), accus. 'Ιφει, a Trojan, slain by Patroclus, Il. 16, 417; see Buttm. Gr. Gram. § 51. Ann. 1. p. 192.

'Ιφίς, ιος, ἦ, daughter of Enyeus, a slave of Patroclus, Il. 9, 667.

ἴφιος, η, ον (ἴψι), strong, espec. robust, fat, only ίφια μῆλα, Il. 5, 556. Od. 11, 108 (the first + long). [Conf. Jahn and Klotz Jahrb. p. 268, where ίφιος is rejected, and ίφια derived from ίψις].

'Ιφιτίδης, ὁ, son of Iphitus = Archeptolemus, Il. 8, 128.

'Ιφιτίων, ωνος, ὁ (τι in the beginning), son of Otryntes of Hyde, slain by Achilles, Il. 20, 382. (From ίψι, avenging powerfully.)

'Ιφιτος, ὁ (τι in the beginning), 1) son of Eurytus from Echalia, brother of Iole, an Argonaut. On the journey, when he was

seeking the mares which had been concealed by Hercules, he gave his bow to Ulysses in Messenia. When he found them with Hercules, he was slain by him, Od. 21, 14 seq. 2) son of Naubolus, an Argonaut of Phocia, father of Schedius and Epistrophus, Il. 2, 518. 17, 306. 3) father of Archeptolemus, Il. 8, 128.

ἰχθυάω (*ἰχθύς*), ep. iterat. form, imperf. *ἰχθύασκον*, Od. 4, 368; *to fish, to take fish*, * Od. 12, 95.

ἰχθυόεις, εσσα, εν (*ἰχθύς*), *fishy, abounding in fish*, epith. of the sea, and of Hyllus, Il. 9, 4, 360. 20, 392; *κίλενθα*, Od. 3, 177.

ἰχθύς, νός, ὁ, nom. and accus. plur. *ἰχθύ-εις, ιχθύας*, contr. *ἰχθῦς*, Od. 5, 53. 12, 331; *a fish*; taking fish in nets was already customary, Od. 22, 384 seq. (*ν* in nom. and accus. sing. long, Il. 21, 127; elsewhere short.)

* *ἰχναῖς, αῖη, αῖον* (*ἰχνος*), *tracing, tracking*, epith. of Themis, who traces out the actions of men, h. in Ap. 94. According to the Gram. from the town *Ichnæ* in Thessaly, where she had a temple. The last derivation Herm. ad loc. prefers.

ἴχνιον, τό (prop. dimin. of *ἰχνος*, *a trace, a track, a footprint*, Il. 18, 321. h. Merc. 220. μετ' *ἴχνια τυρος βαλεῖν*, *to follow one's steps*,

Od. 2, 406; tracks, Od. 19, 436. 2) Gener. *gait, movement*, Il. 13, 71.

ἴχνος, τό, a track, a footprint, a trace, Od. 17, 317. †

ἰχώρ, ὕδος, ὁ, accus. *ἰχώ*, ep. for *ἰχέα* (Kühner § 266, 1. Buttm. § 56, note 6, e); *ichor*, the blood of the gods,—a humor similar to blood, and which supplies its place in the gods, * Il. 5, 340. 416.

ἴψ, ἵπός, ὁ, nom. plur. *ἴπεις* (*ἵππομαι*), an insect which gnaws horn and vines, Od. 21, 395. †

ἴψαο, see *ἵππομαι*.

ἰωγή, ḡ, a shelter, a protection, *Βορέα*, against the north wind, Od. 14, 533; † see *ἴπιωγαλ*.

ἰωή, ḡ (ιά, ḡ), *a call, a voice, spoken of men*, Il. 10, 139; and generally, *clamor, noise*, of the lyre and the wind, Od. 17, 261. Il. 4, 276; of fire, Il. 16, 127.

ἴωκα, see *ἴωκη*.

ἴωκή, ḡ (from *δίω* and *διώκω*), *metaplast. accus. ίώκα*, as if from *ίώξ*, Il. 11, 601; † prop. pursuit in battle; and generally, *the tumult of battle, the noise of battle*, plur. Il. 5, 521.

2) *Ιωκή*, personified, like *Ἐρις*, * Il. 5, 740.

ἴωκιός, ὁ (*ἴωκή*), *pursuit, the tumult of battle*, * Il. 8, 89. 158.

K.

K, the tenth letter of the Greek alphabet, and the sign of the tenth book.

καββάλε, ep. for *κατέβαλε*, see *καταβάλλω*.

Καβησός, ḡ, a town in Thrace on the Hellespont, or in Lycia, from which is *Καβησόςθεα*, from K. (*θεά* refers to Troy), Il. 13, 363.

κάγ, ep. for *κατ'* before γ; *κάγ γόρυ*, for *κατά γόρυ*, (accord. to Bothe, *καγγόρυ*), Il. 20, 458. †

κάγκανος, ον (*καλῶ* with a kind of redupl.), *that may be burned, dry, ξύλα*, Il. 21, 364. Od. 18, 308. h. Merc. 136.

καγχαλάω (ep. pres. *καγχαλώσι*, *καγχαλών* for *καγχαλῶσι*, *καγχαλῶν*), *to laugh aloud, to rejoice*, Il. 6, 514. Od. 23, 1. 59; to

laugh to scorn, Il. 3, 43. (From *ΧΑΛ*, *χελώ*, *cachimor*.)

κάγω, contr. form *καὶ ἴγα*, Il. 21, 108; † yet rejected by Spitzner.

κάδ, ep. for *κατὰ* before δ, e. g. *κὰδ δέ*, *κὰδ δώματα*, Od. 4, 72.

καδδραθέτην, see *καταδραθένω*.

καδδύσαι, see *καταδύω*.

Καδμείος, η, ον (*Κάδμος*), *derived from Cadmus, Cadmean, in Hom. plur. οἱ Καδμεῖοι*, the inhabitants of the citadel Cadmea, i. e. the Thebans, Il. 4, 391. Od. 11, 276.

Καδμείωτ, ωνος, ὁ = *Καδμείος*, Il. 4, 385. 5, 804.

* *Καδμηΐς, ιδος, ḡ*, peculiar fem. of *Καδμείος*, daughter of Cadmus = Semele, h. 6, 57.

Κάδμος, ὁ (Herm. *Instruas*), *Cadmus*, son of the Phoenician king Agenor, brother of Europa, husband of Harmonia. In his journeys in quest of Europa, who had been seduced by Jupiter, he came at last to Boeotia, and founded the fortress Cadmea. Homer mentions him only as the father of Ino, Od. 5, 334.

ΚΑΔ, see καίνυμαι.

Κάειρα, ἡ, fem. of **Κάρη**, a female Carian, prob. from the root **Κάηρ**, Il. 4, 142. †

καήμεναι, see καίω.

καθαίρειν (αἴρειν), fut. ήσω, aor. καθεῖλον, subj. ep. 3 sing. καθίληστ, 1) *to take down, to draw down, τί;* ιστία, Od. 9, 149; ζυγόν, Il. 24, 268; δοσε θανότι, to close the eyes of a corpse, Il. 11, 453; and in tmesis, Od. 11, 426. 2) Espec. *to take down with violence, to cast down, τινά, Il. 21, 327; hence, to overpower, to carry off, spoken of Fate, Od. 2, 100; metaph. of sleep, Od. 9, 372-3.*

καθαίρω (καθαρός), aor. 1 ἐκάθηρα and ep. καθηρα, *to purify, to cleanse, to wash off,* with accus. κρητῆρας, θρόνους, τραπέςας ὑδατι, Od. 20, 152, 22, 439. 453; φυτώντα, Od. 6, 87; trop. κάλλει προσώπατα καθαίρειν, to adorn with beauty, see κάλλος, Od. 18, 192. 2) *to bring away by cleansing, to wash away; ἀπὸ χρόνος λύματα, Il. 14, 171; δύπτα, Od. 6, 93; with double accus. εἰ δ' ἄγε—ἄλμα καθηρον* Εἴθων ἐν βελίον Σαρπηδόνα, Il. 16, 667. In this passage, which is variously explained, place with Spitz. a comma before and after ἐν βελίον, so that it will sig. *extra jactum telorum*. Thus Voës: 'Go, beloved Phœbus, to cleanse Sarpedon from blood, beyond the missiles of battle.' Instead of Σαρπηδόνα Aristarchus reads Σαρπηδόνη; Eustath. however, defends the double accus. and compares Il. 1, 236-7. 18, 345. b) In a religious signif. θεῖα δέπτας, to purify a goblet by fumigation with brimstone, Il. 16, 228.

καθάλλομαι, depon. mid. (ἄλλομαι), *to leap down; metaph. to rush down, spoken of a tempest, Il. 11, 298. †*

καθάπαξ, adv. (ἄπαξ), *once for all, entirely, Od. 21, 349. †*

καθάπτομαι, depon. mid. (ἄπτω), *to touch, to attack, always τινὰ ἀπέστεισαν, to approach any one with words, a) In a good sense: ἐπ. μαλαχοῖσι τινα, to address any one with kind words, Il. 1, 582; or μειλιχίοις ἐπ., Od. 24, 393; absol. Od. 2, 39. 240 seq. b) In a*

bad signif. ἀντιβίοις ἐπ., to attack with angry words, Od. 18, 415. 20, 323; absol. 15, 127. 16, 421. (The dat. depends upon μέχλετο, cf. Od. 2, 39.)

καθαρός, ἡ, ὁ, *clean, unspotted, εὐπατεῖα, Od. 2) clean, clear. ἐν καθαρῷ, suband. τόπῳ, in a clean place (a place free from dead bodies), Il. 8, 491. 10, 199. 3) Metaph. pure, blameless. καθαρῷ θανάτῳ, by an honorable death, i. e. not by the halter, Od. 22, 462. Adv. καθαρῶς, surely, h. Ap. 121.*

καθεῖσθαι, depon. mid. (ἴσθομαι), only pres. and imperf. *to sit down, to sit, ἐνὶ θρόνον, Il. 1, 536; ἐνὶ Λιθοισι, Od. 3, 406; to sit in council, to hold a session, Od. 1, 372. 2) to reside, to dwell, Od. 6, 295.*

καθέηκα, see καθίημαι.

καθείσθαι, see κάθημαι.

καθεῖσα (εἶσα), *defect. aor. to seat, to cause any one to be seated, τινὰ ἐνὶ θρόνον, Il. 18, 389. 2) to set down, to place, to cause to remain, Il. 2, 549. 3, 382; τινὰ σκοπόν, to place one as a spy, Od. 4, 524.*

καθεῖται, see καθέξω.

καθεύδω, imperf. ep. καθεύδον, only pres. and imperf. *to sleep, to rest, Il. 1, 611; ἐν φαλότητι, Od. 8, 313. [According to Eustath. Jahrb. Jahn und Klotz, p. 268, and Felton ad loc. it signifies in Il. 1, 611, 'to lie down.' This, however, is not the necessary sense, since the usual signif. does not conflict with Il. 2, 2, where οὖν ἔχει ὑπνος forms an antithesis with σῦδον παντίχιοι, cf. Schol. ad Il. 2, 2.]*

καθεψιάομαι, depon. mid. (ἴψιάομαι), *to deride, to mock, τινός, Od. 19, 372. †*

κάθημαι (ήμαι), imperf. καθηγμην, 3 sing. καθηγηστο and ἐκάθηγτο, h. 6, 14; 3 plur. καθείσθαι, ep. for κάθηγτο, *to sit down, παρά τινι, Il. 7, 443; ἐν or ἐπὶ τινι, Il. 11, 76. 14, 5; espec. to sit at ease, to sit in state, to be enthroned, Od. 16, 284.*

κάθηρα, see καθαίρω.

καθιδρύω (ιδρύω), *to seal, to cause to sit, τινά, Od. 20, 257. †*

καθιζάνω (ιζάνω), *to seat oneself, θάνατος, Od. 5, 3. †*

καθίζω (ίζω), imperf. κάθιζον, once ἐκάθιζον, Od. 16, 408 (Buttm. Lexil. I. p. 278, would read δὲ κάθιζον), aor. καθίσα, part. ep. καθίσσας, 1) *Trans. to seat, to cause to sit, with accus. Il.; ἐνδρᾶν ἀγοράς, to constitute, to convoke assemblies of men, Od. 2,*

69; proverbially, *καθίσσει τινὰ τὸν οὐδέτι*, to seat any one upon the ground, i. e. to plunder him of his property, h. Merc. 284; see οὐδας. 2) Intrans. *to seat oneself, to sit, ἐνι,* παρά τινε, Il. 8, 436; [and alone,] Il. 3, 426. Od. 4, 649.

καθίημι (*ἵημι*), aor. 1 *καθέσκω*, inf. aor. 2 *καθίσμεν*, ep. for *καθίσται*, 1) *to send down, to cast down*, with accus. *οἴνον λαυκανίης*, to send the wine down the throat, Il. 24, 642; *ἴππους ἐν δύναις*, to sink the horses in the water, in order to propitiate the river-god, Il. 21, 132; *χερανῶν χάμαζε*, Il. 8, 134 (by tmesis). 2) *to let down, to lower, ἴστιλες τῆς νῆσος*, Od. 9, 72. h. Ap. 503. 481. (On the dual aor. 2, *καθίστοι*, see Buttm. Ausf. Gram. § 33. 3. Anm. 3.)

καθικνέομαι (*ἰκνέομαι*), only aor. *καθικόμην*, *to go to, to reach, to arrive at, to touch, to hit*; only metaph.; spoken only of disagreeable things. *ἔπεις καθίκετο πίνθος*, Od. 1, 342. *μάλα ποὺς με καθίκειο θυμὸν ἐντῆ*, thou hast exceedingly wounded my heart by reproach, Il. 14, 104.

καθίστημι (*ἵστημι*), imper. pres. ep. *καθίσται*, aor. 1 *κατέστησα*, aor. 1 mid. *κατεστήσαμην*, I) Only trans. *to put down, to set down, to put away*; with accus. *κρητῆρα*, the mixer, Il. 9, 202; *νῆα*, to direct the ship down, i. e. to shore [*appelle navem*], Od. 12, 185; hence *Πύλονδε καταστῆσατ τίνα*, to convey any one to Pylos (connected with *ἐφίσταται*, to put upon land), Od. 13, 274. II) Mid. = act. *to let down, λαῦφος βοεῦσιν*, h. Ap. 407.

* *καθιστλίζω* (*ὅπλιζω*), *to arm*; mid. *to arm oneself*, Batr. 122.

καθισάω (*δράω*), aor. *κατεῖδον*, part. *κατεών*, *to look down, ἐξ Ἰθης*, Il. 11, 337; with accus. *to survey, to inspect any thing*, h. Ap. 136. Mid. as depon. *ἐν' αἰλαν*, Il. 13, 4.

καθίνερθε, and before a vowel *καθίπερθε*, adv. (*ὑπερθε*), 1) *from above, down from above*, Il. 3, 337; with gen. Od. 8, 279. 2) *above, over*, Il. 2, 754. *λαοῖσιν καθίπερθε πεποιθότες*, trusting to the people who were above, Il. 12, 153; spoken of the situation of places, Il. 24, 545; with gen. *Xἴσοι*, above Chios, i. e. north of it, Od. 3, 170. 15, 404.

καὶ, conjunc. *and, also*, marking connection and increase. I) As a copulative conjunc. *καὶ* connects 1) Ideas and sentences of every kind, whilst the enclit. *τι* connects

only related ideas. 2) *τι—καὶ*, as well—as, shows that the connected ideas stand in close and necessary union; in Hom. the two words stand together, Il. 1, 7. 17. Od. 3, 414. 3) *καὶ τι*, the Lat. *alique*, annexes something of the same kind; it often points to something special: *and indeed*, Il. 1, 521. Od. 23, 13. In like manner we have *ἢ δὲ καὶ*, Od. 1, 240; *ἢ μέν, δὲ δὲ καὶ*, Il. 5, 123. 4) The original enhancing power shows itself, although feebly, in sentences which annex an action quickly following what precedes, *ὡς ἀργὸς τις, καὶ ὡμαῖς—τιθεντι*, Il. 1, 584. 5) In an anacoluthon *καὶ* connects a particip. and a finite verb, *ὡς φρεστὴν, καὶ ἡγίσαστο*, Il. 22, 247. In like manner in apodosis after temporal conjunctions, *καὶ τότε*, Il. 1, 478. II) As an enhancing adverb: in the orig. signif. *even, also, still, etiam*, *καὶ* renders a single word or a sentence emphatic. According to the character of the antithesis, the augmenting force may be 1) Strengthening, a) With verba, substantives, numerals: *even, τάχα καὶ ἀντίτοις αἰτιώφετο*, he might easily blame even an innocent person, Il. 12, 301. cf. Il. 4, 461. b) Espec. *καὶ* with particip. and adj. forms an antithesis to the main verb of the sentence; in which case it may be translated by *although, however*. *"Επόπα, καὶ μεμαῶτα (however impetuous) μάχης σχύρεσθαι δύω*, Il. 9, 655. *καὶ ἐσσύμενον*, Il. 13, 787. 16, 627. c) With compar. *still, θεὸς καὶ ἀμελεοντας ἵππους δωρήσαιτο*, Il. 10, 556. d) With adverbs: *καὶ λητην, καὶ μάλα*, Il. 13, 237. 19, 408. Od. 1, 46. 2) Diminishing: *ἴμερος καὶ καπνὸν—τοιήσαι*, to see if but the smoke, Od. 1, 58. III) *καὶ* in connection with conjunctions: *καὶ γάρ*, since indeed, for indeed; *καὶ γάρ δέ*, for certainly indeed, for really; *καὶ γέ*, and indeed; *καὶ δέ*, and still, but yet; *καὶ δέ*, and now, and certainly; *καὶ εἰ*, even if; *καὶ μέν* = *καὶ μή*, and certainly, and surely, surely also, Il. 23, 410; also indeed, Od. 11, 592; *καὶ τοι*, and still, although, etc. [To the above may be added *καὶ* as an expletive. *κανίγγητος καὶ ὅπατρος*, Il. 12, 371; as also the use between numerals, sometimes = or. *Ἐνα καὶ δύο*, Il. 2, 346. cf. Od. 3, 115; see Jahrh. Jahn und K., p. 265.]

Καινεῖς, ὁ, son of Cœneus = *Coronus*, Il. 2, 746.

Καινεύς, ἥρος, ὁ, son of Elatus, king of the Lapithæ, father of the Argonaut Coro-

nus, Il. 1, 264. (From *καλυμμαι*, that overpowers.)

**κανός*, ἡ, ὁρ, new, strange, unknown, τίχη, Batr. 116.

κανύμμαι, poet. depon. (root *KAN* for *καίδυμμαι*), perf. *κανασμαι*, pluperf. *έκανάσμην*, 1) to excel, τινά, Od. 3, 282. More freq. the perf. and pluperf. in the signif. of the pres. and imperf. *κενάσθαι τινά τινι*, to excel one in any thing, Il. 2, 530. 13, 431. Od. 19, 395. Instead of the dat. the infin. stands in Od. 2, 159. 3, 283. 2) Alone with dat. without accus. of pers. to be distinguished in any thing, to be remarkable for any thing, to be adorned with, δολοῖσι, Il. 4, 339. c) With prep. accompanying the pers. and a dat. of the thing, πατοῖης ἀφεγήσι ἐν Δαναοῖσι, Od. 4, 725; μετὰ δμωῆσι, Od. 19, 82; ἐπ' ἀνθρώπους, Il. 24, 535. (To suppose a root *KANZΩ* is not necessary [but see in Jahrb. Jahn und Klotz, p. 268].

καίτερος, ep. separated καὶ περ, except Od. 7, 224; although, however, however much; πέρ takes its place after the emphatic word. καὶ ἀγνύμενοι περ, however grieved they are, Il. 2, 270. 24, 20. καὶ πρὸς δαίμονά περ, Il. 17, 104.

καίριος, η, or (*καιρός*), happening at the right time, seasonable, hitting the right place; in Hom. only in the neut. *καίροι*, the vital part of the body, where wounds are fatal. ὅθι μάλιστα καίριον δέται, where the blow is fatal, Il. 8, 84. 326. ἐν καιρῷ, κατὰ καιροῦ, in a mortal part, Il. 4, 185. 11, 439.

καιρόεις, εσσα, ετ, well-woven, close-woven, from *καίρος*, the threads which cross the chain or warp in weaving [the woof or filling], Lat. *lacia*. *καιροσίον ὁθονίον ἀπολείβεται νύφον* ἔλαιον, Od. 7, 107, † from the close-woven linen flows off the liquid oil, i. e. the linen is wrought so thick that even the penetrating oil flows off; *καιροσίον* is the reading of Aristarchus, and is, according to the Schol., gen. plur. for *καιροσσόν*, *καιροσσόν*, Ion. *καιροσίον*. Voss translates differently, 'and as the woven linen gleams with the dripping oil,' see Nitzsch ad loc.

καιροσίαν, see *καιρός*.

καίω, ep. for κάω, aor. 1 ἔκη and κῆ, plur. subj. κήσμεν for κήσμεν, 3 sing. and plur. optat. κήσι, κήσαντε, infin. κῆσαι, in the Od. also κεῖσαι, κείσαντες, aor. 1 mid. ἔκηάμην, part. κηάμενος (in the Od. κείσατο,

κείμενος, Od. 16, 2, 23, 51.); aor. pass. ἔκάηην, infin. ep. κατέμεναι, 1) to kindle, to light up, to set in a blaze, πῦρ, Il. 2) to consume, to burn, μηρία, γεκρούς, Il.; hence pass. to burn, πυρὶ καλούται, Il. 1, 52. b) to be burned, Od. 12, 13. II) Mid. only aor. 1, to ext- kindle for oneself, to kindle, with accus. πῦρ, πυρά, Il. 9, 88. Od. 16, 2. (On the exchange of η and ε, see Butt. p. 287. Rost p. 308; Kühner § 151. A. The forms κήσαι and κείσαι are doubtful.)

κάκι, abbreviated κατά before ο; comm. κάκι κεφαλή, κάκι κόρυθα, Il. 11, 351. Others, κακικεφαλή, etc.

κακῖος (*κακός*), to render bad. 2) Mid. to make oneself bad, to show oneself cowardly, Il. 24, 214. †

κακεῖαι, see κατακαίω, Od. 11, 74.

κακείοντες, see κατακείω.

κακεφαλῆς, see κάκι.

κακιόρυθα, see κάκι.

**κακοδαίμων*, ον (*δαίμων*), wretched, unhappy, miserable, Ep. 14, 21.

κακοείμων, ον, gen. ονος (*εἶμα*), wretchedly clothed, ill-clad, πτωχοί, Od. 18, 41. †

κακοεργίη, ἡ (*κακοεργός*), a bad deed, a wicked act, Od. 22, 374. †

κακοεργός, ὁ, poet. (*ἔργον*), wicked, acting badly; γαστήρ, the abominable stomach, Od. 18, 54. †

Κακοῖλος, ἡ (*Πλος*), wretched *Plum*, * Od. 19, 260. 23, 19.

**κακομηδής*, ἐς (*μῆδος*), crafty, deceitful, h. Merc. 389.

κακομήχανος, ον (*μηχανή*), contriving evil, destructive, Il. 6, 344. 9, 257. Od. 16, 418.

κακέζενος, ον, Iou. and ep. for κακόζενος (*ἕνος*), inhospitable, having bad guests. Thus, Τηλέμαχ' οὐτις σεῖο κακέζενάτερος ὅλος, no other one has worse guests, is more unfortunate in his guests than thou, Od. 20, 376. †

κακοφάσιη, ἡ (*φάστω*), the machination of evil things, craftiness, treachery, trickery, malice, Il. 15, 16. Od. 12, 26; plur. Od. 2, 236.

κακός, ἡ, ὁρ, bad, evil, hence 1) Spoken of external qualities of animate and inanimate things: of the external appearance of a person or thing, ugly, homely. *κακός εἴδος*, Il. 10, 316. *κακά τίματα*, espec. of persons, a) In point of rank, mean, vulgar, ignoble, Il. 14, 126. Od. 1, 411. 4, 64. b) bad,

worthless, miserable, *ροῦης*, Od. 17, 246. 2) Of conditions and circumstances: *evil, bad, ruinous, injurious, wretched*. *Κῆρες, δόλος, νύξ, θάνατος*, etc. 3) Spoken of the character: *bad, mean, wicked*; in Hom. espec. of warriors, *cowardly*. *κακός καὶ ἄναικις*, Il. 8, 153. 5, 643. Neut. *κακόν* and *κακά* as subst. *badness, vileness, misfortune, misery, wretchedness, evil*; spoken of Mars, *τυπτόν κακόν*, an unnatural, monstrous evil, Il. 5, 831, see *τυπτός*; as an exclamation, *μέγα κακόν*, a great evil (V. 'O shame!'), Il. 11, 404. *κακόν τι ποιεῖ*, to do some harm, Il. 13, 120. *κακόν* or *κακά φέσειν τινά*, to do harm to any one, Il. 2, 195. 4, 32; rarely *τινί*, Od. 14, 289. *κακὰ φέρειν τινί*, Il. 2, 304; also *absol. κακὰ Πριάμῳ* for *εἰς κακά*, to the ruin of Priam, Il. 4, 28. 4) Adv. *κακῶς, badly, wickedly, basely, insultingly*, e. g. *ἀφίσαι τινά, ροττεῖν*, Il. 1, 25. 2, 153. It often has a strengthening force. *κακῶς ὑπερηφόρεστες*, Od. 4, 766. 5) As a compar. in Hom. a) Regular: *κακότερος, η, ον*, Il. 19, 321. *κακιών, ον*, Il. 9, 601; from which *κακίους* for *κακίων*, Od. 2, 277. Superl. *κακιστός, η, ον*, Il. and Od. b) Irregular: *χερελῶν*, together with the forms *χερῆ, χερῆ, χερῆ, etc., χερειότερος, ησσων, q. v.*

κακότεχνος, ον (τέχνη), practising evil arts, deceitful, wily, Il. 15, 14.

κακότης, τρος, ἡ (κακός), badness, worthlessness, 1) moral vileness, baseness, wickedness, Il. 3, 366. 13, 108. Od. 24, 455; spoken of warriors, cowardice, timidity, Il. 2, 368. 15, 721. 2) evil, harm, misfortune, Il. 10, 71. Od. 3, 175; espec. the sufferings of war, Il. 11, 382. 12, 332.

κακοφραδής, εἰς (φράζομαι), evil-minded, irrational, foolish, Il. 23, 483. †

**κακοφραδή, ἡ, evil intention, folly, indiscretion*, plur. h. Cer. 227.

*κακόν (κακός), aor. ἐκάκωσα, perf. pass. *κακάκωμαι, to do badly, to inflict evil upon, to make unhappy, to maltreat, to injure, τινά, Il. 11, 690. Od. 16, 212. κακακωμένοι ήμερ, we were in a bad case, Il. 11, 689. κακακωμένος ἀλμη, disfigured by sea-water, Od. 6, 137; metaph. μηδὲ γέγοντα κάκον (imperat. for κάκος) κακακωμένον, do not afflict the afflicted old man, Od. 4, 754.**

κακτανε, see κατακτείνω.

κακότερος, η, ον, see κακός.

καλάμη, ἡ, 1) a stalk or straw of corn, Il. 19, 222. 2) the stubble (in harvesting

only the ears were cut off); hence metaphor. *the rest, the remnant*. ἀλλ' ἔμπεις καλάρη γι' σ' δύομαι εἰσορίστα γιγνόσκειν, but still I think, in beholding thou wilt recognize even the stubble, i. e. thou wilt recognize, in my still remaining strength, what I once was, Od. 14, 214.

**Καλαμίνθιος, ὁ (καλαμίνθη), the locs of calamint, a frog's name*, Batr. 227.

**καλάμος, ὁ, a reed*, h. Merc. 47.

**καλαμοστεφής, ἐξ (στέφω), crowned with reed, rush-covered*; *βιρσαί, coria calamus obducta*, Batr. 127.

καλάρηψ, οπος, ἡ, the herdsman's crook, which the herdsmen bore and threw at the cattle to drive them, Il. 23, 845.

καλέω, infin. ep. καλήμενα, Il. 10, 125; fut. καλέσω, ep. σσ, and καλέω, Od. 4, 532; aor. 1 ἐκάλεσα, ep. σσ, aor. 1 mid. ἐκαλέσμην, ep. σσ, perf. pass. κεκληματ, plur. 3 plur. κεκλήσατο, fut. 3 κεκλήσομαι, Ion. iterative imperf. καλέσκον and καλεσκόμην, I) to call, i. e. 1) to name, to call by name; τινά ἐπωνύμοις οντείκλησιν, to call one by a surname, Il. 9, 562. 18, 4S7; hence pass. to be called, to be named, often, Il. 2, 260. 684. 4, 61. ἡμὴ ἀλοχος κεκλήσει, h. Ven. 489. 2) to call, to call to; spoken of several, to call together, with accus. τινά εἰς ἀγορῆ, εἰς Ὀλυμπον, Od. 1, 90. Il. 1, 402; also ἀγορῆδε, θάλαμόνδε, οἰκόνδε; with accus. alone, ὅσοι κεκλήσατο βουλήν, whosoever had been called to the council, Il. 10, 195; and with infin. to call upon, to require, to challenge, καταβῆναι, Il. 3, 250. 10, 197; to call, to invite to a repast, Od. 4, 532. 11, 187. II) Mid. in the aor. to call to oneself, to summon, Il. 5, 427. h. Ven. 126; τινά φορῆ, Il. 3, 161; λαὸν ἀγορίνδε, Il. 1, 54.

καλήμεναι, see καλέω.

Καλήσιος, ὁ, a comrade and charioteer of Axylos, from Arisbe in Thrace; slain by Diomedes, Il. 6, 18.

Καληροδής, ον, ὁ, son of Caletor = Aphareus, Il. 13, 541.

καλήτωρ, ορος, ὁ (καλέω), a crier, Il. 24, 577. †

Καλήτωρ, ορος, ὁ (καλέω), pr. n. 1) son of Clytius, a kinsman of Priam, Il. 15, 419.

2) father of Aphareus. †

καλλείπω, ep. for καταλείπω.

Καλλιάνασσα, ἡ, daughter of Nereus and Doris, Il. 18, 46.

Καλλιάνειρα, ἡ, daughter of Nereus, Il. 18, 44.

Καλλίαρος, ἡ, a town in Locris, in Stra-bo's time destroyed, Il. 2, 531.

καλλινύαιξ, αικος (*γυνή*), *abounding in beautiful women or virgins*, epith. of Hellas [Achaia] and Sparta, only in accus., Il. 2, 683 [3, 75]. Od. 13, 412.

***Καλλιδίη**, ἡ, daughter of Celeus in Eleusis, h. in Cer. 109.

καλλιζωτος, ον (*ζώνη*), *beautifully girdled or [rather] having a beautiful girdle* [cf. Od. 5, 231], epith. of noble women, Il. 7, 139. Od. 23, 147.

***Καλλιθόη**, ἡ, daughter of Celeus in Eleusis, h. in Cer. 110.

καλλιθοιξ, τρίχος (*θρέξ*), *having beautiful hair*; epith. of horses: *having beautiful manes*, Il. 5, 323; epith. of sheep: *having beautiful wool*, Od. 9, 936. 469.

Καλλικολώνη, ἡ (*κολώνη*), *Mount Beauty*, a beautiful hill in the Trojan plain, not far from Troy, on the right side of the Simois, Il. 20, 53. 151. Not far from it was the valley Θύμβην.

καλλίκομος, ον (*κόμη*), *having beautiful hair*, *having beautiful tresses*, epith. of handsome women, Il. 9, 449. Od. 15, 58.

καλλικρήδεμνος, ον (*κρήδεμνον*), *having a beautiful head-band or fillet* (beautifully veiled, V.), ἄλοχοι, Od. 4, 623. †

καλλίμος, ον, poet. for **καλός**, *beautiful*, * Od. 4, 130. 11, 529. 640.

καλλίμον, see **καλός**.

***Καλλιόπη**, ἡ (from ὄψ, *having a beautiful voice*), the eldest of the nine Muses, later the goddess of epic song, h. 31, 2.

καλλιπάργος, ον (*παρειά*), *having fair cheeks*, epith. of beautiful women, Il. 1, 143. Od. 15, 123.

καλλίπτε, **καλλιπέτειν**, see **καταλείπω**.

***καλλιπέδηλος**, ον (*πεδίλον*), *having beautiful sandals*, h. Merc. 57.

καλλιπλόχαμος, ον (*πλόχαμος*), *having beautiful locks*, *having lovely tresses*, epith. of fair women, Il. and Od.

καλλιρέεθρος, ον (*φεεθρόν*), *beautifully flowing*, *springy*, Od. 10, 107. † h. Ap. 240.

καλλίροος, ον, poet. for **καλλόφοος**.

Καλλιρόη, ἡ, poet. for **Καλύφόη**, daughter of Oceanus and Tethys, wife of Chrysaor, h. in Cer. 419.

καλλίρροος, ον, ep. **καλλρόος**, Od. 5, 441.

17, 206 (φόος), *beautifully flowing*, epith. of rivers and fountains, Il. 2, 752. 22, 147.

***καλλιστέφανος**, ον (*στέφανος*), *beautifully crowned*, epith. of Ceres, h. Cer. 252.

καλλιστος, η, ον, see **καλός**.

καλλισφυρος, ον (*σφυρόν*), prop. *having beautiful ankles or feet*, *slender-footed*, epith. of beautiful women, Il. 9, 557. Od. 5, 333.

καλλιτριχες, see **καλλιθριξ**.

καλλιν for **κατέλιπτε**, see **καταλείπω**.

καλλιχορος, ον (*χοφός*), *having beautiful dancing-places*, or *having beautiful plains*, Πανοπτίν, Od. 11, 581; Θηβαι, h. 14, 2; see **εὐρύχορος**.

[**Καλλίχορος**, ὁ, a sacred fountain near Eleusis, h. Cer. 273.]

καλλος, τό (**καλός**), *beauty*, both of men and women, Il. 3, 392. 6, 156. Od. 6, 18. 8, 457; spoken of Penelope, καλλει μέν οι πράτα πρόσωπα καλά καθάρεις ἀμφοτελεῖς, οἵτινες διηγεῖται, Minerva illuminated her lovely countenance with ambrosial beauty, such as Venus adorns herself with, Od. 18, 191. (Here critics take it, unnecessarily, for 'fragrant ointment.' *Beauty*, as Passow remarks, is in Homer something corporeal, which the gods put on and take off from men like a garment, cf. Od. 23, 156. 162.)

***καλον**, τό, *wood*, espec. *dry wood for burning*, h. in Merc. 112.

καλός, ἡ, ὅν, compar. **καλλων**, superl. **καλλιστος**, *beautiful*. 1) Spoken of the external form both of animals and inanimate objects: *beautiful*, *fascinating*, *lovely*, *agreeable*, spoken of men, **καλός τι μήγας τι**, Il.; often of women; of parts of the body, of clothes, arms, furniture, regions, etc.; λιμήν, a beautiful harbor, Od. 6, 263. 2) Of internal quality: *beautiful*, *noble*, *glorious*, *excellent*; in Hom. only neut. **καλόν εστι**, it is well, it is becoming, with infin. Il. 9, 615. 17, 19. τοῦ δὲ **καλλιον μεταλλήσας**, now it is more fitting to ask, Od. 3, 69. οὐ μήν οι τόγε **καλλιον**, this is by no means well, Il. 24, 52. Od. 7, 159. The neut. sing. **καλόν** and plur. **καλά** are often used by Hom. as adv. *well*, *fitly*, *beautifully*, **καλόν**, Od. 1, 155. 8, 266; in the Il. **καλά**, Il. 6, 326. 8, 400. The adv. **καλός**, only Od. 2, 64, see **διόλλημι**.

καλός, ὁ, Att. **καλός**, *a rope*, *a sail-rope*, Od. 5, 260; † different from *ὑπεράλι* and *πόδες*.

κάλπις, *ιδος*, ἡ, a vessel for dipping wa-

ter, a pitcher, a bucket, Od. 7, 20. † h. Cer. 207.

*καλύβη, ἡ (καλύπτω), a shelter, a hut, an arbor, Batr. 30.

Καλύδναι, αἱ τῆσοι, the Calydne islands, according to Strab. X. p. 489, the Sporades, near the island Cos, which received their name from the larger, which at a later day was called Καλύμνα, but earlier Καλύδνα. Others understood by the word, the two islands Leros and Calymna. According to Demetrius, the island was called Καλύδναι, like Θῆβαι, Il. 2, 677.

Καλυδών, ὄνος, ἡ, a very ancient town in Aetolia on the Evenus, famed on account of the Calydonian boar, Il. 2, 640. 9, 530. 13, 217.

*καλυκῶπις, θόος, ἡ (ἄψ), with a florid countenance, having a blooming face, h. Cer. 420. Ven. 285.

καλύμμα, στος, τό (καλύπτω), an envelopment; espec. the head-covering of the women, a veil = καλύπτη. It is called κυάνεον, dark-colored, as used in mourning, Il. 24, 93. † More correct, however, it appears to distinguish καλύμμα from καλύπτη, and, with Voss, to translate it ‘mourning robe,’ since it is followed by τοῦ δ' οὐτὶ μελάντερον ἔπλετο ἔσθος, cf. h. Cer. 42.

καλύξ, υκος, ἡ, 1) Prop. a case, a bud, espec. a flower-bud, a flower-cup. 2) In Hom. Il. 18, 401, † as a female ornament, perhaps ear-pendants in the form of a flower-cup. According to some Gramm. they are the σωληνόσοι, σύφιγγες (Voss, ‘hairpins’), with which the hair was fastened, cf. h. Ven. 87. 164.

καλύπτηρη, ἡ (καλύπτω), a covering, espec. a veil, with which females covered the face upon going out, Il. 22, 406. Od. 5, 232. 10, 543.

καλύπτω, fut. ψω, aor. 1 ἐκάλυψα, er. κάλυψα, aor. mid. ἐκαλυψάμην, perf. pass. κεκάλυμμαι, aor. pass. ἐκαλύψθη. 1) to cover, to envelope, to wrap around. πέτρον περὶ χεῖρας ἐκάλυψε, the stone covered the hand, i. e. was as great as the hand could grasp, Il. 16, 735. Comm. constr. τί τινε, to cover something with something, Il. 7, 462. 10, 29; more rarely, τί τινε, to cover something over any one, Il. 5, 315. 21, 321; ἀμφὶ τινα and πρόσθις τινός, e. g. σάκος, to hold a shield before any one, Il. 17, 132. 22, 313. Pass.

κεκάλυπτε ἡέρι, Il. 16, 790. ἀσπίδες κεκαλύπτεος ὄμους, having the shoulders covered with a shield, Il. 16, 360. 2) Metaph. of death: τέλος θανάτου καλύψει τινά, death enveloped him, Il. 5, 553; with double accus. τὸν δὲ σκότος ὄστε καλύψει, Il. 4, 461; and often spoken also of swooning. οἱ ὄστε νὺξ ἐκάλυψε μίδαινα, Il. 14, 439. Spokea of a mental state, Il. 11, 249. II) Mid. to envelope oneself with any thing, to cover, ταῦ; ὁδόντης, κρηδίειντε, Il. 3, 141. 14, 184; with accus. πρόσωπα, h. Ven. 184.

Καλυψώ, οὐς, ἡ (the concealer, Occultina Herm.), daughter of Atlas; she dwelt in the island Ogygia, remote from all intercourse with gods or men, Od. 1, 50, 52. She received the shipwrecked Ulysses into her abode, and wished ever to retain him with her, promising to make him immortal, Od. 7, 244 seq. He spent here seven years, till at last, in the eighth, the gods pitied him, and Mercury was sent by Jupiter with the command to Calypso; to permit him to return home, Od. 5, 28-31. Unwillingly she obeyed the command of the gods. Ulysses built a ship under her direction; and after he was furnished by Calypso with the necessary implements and provisions, he departed with a favorable wind, which the goddess sent after him, Od. 7, 265 seq. 5, 160 seq. According to h. Cer. 422. Hea. Th. 1016, she was a daughter of Oceanus.

Κάλχας, αρρες, ὁ, voc. Χάλχα, son of Thestor, a famous seer of the Greeks, who by his art guided the Grecian enterprises before Troy, since he knew the present, the past, and the future, Il. 1, 69-72. 2, 300. 13, 45.

κάμη, ep. abbrev. κατά before μ. κάμη μίστον, Il. 11, 172. κάμη μέν, Od. 20, 2.

κάλμαξ, ακος, ἡ, a stake, a pole; a vine-prop, to which the vines were bound, Il. 18, 563. †

*καμάτηρός, ἡ, ὄν (κάματος), wearisome, burdensome, γῆρας, h. Ven. 247.

κάματος, ὁ, 1) labor, toil, hardship, Il. 15, 365. ἀτέρ καμπότοιο, Od. 7, 325. 2) fatigue, weariness, exhaustion, Il. 4, 230. 13. 711 (see ΑΔΕΩΝ). Od. 6, 2, 12, 281. μολεῦς κάματος, fiercely assailing weariness, or the fatigue of impetuous battle, Il. 5, 811. 3) labor, i. e. the gains of labor, Od. 14, 417.

κάμη, ep. for ἕπει, see κάμνε.

Κάμειρος, ἡ, *Camirus*, a town on the western coast of the island of Rhodes, now *Jerachio*, Il. 2, 656.

***κάμιτος**, ὁ, *an oven for baking; an oven for burning potters' ware*, ep. Hom. 14.

καμίνω, οὐς, ἡ, connected with **γένης**, *an old oven-woman, with the implied idea of lequacity*, Od. 18, 27. †

καμιονίη, ἡ (ep. for **κατορονίη**), prop. *endurance, perseverance in battle; the victory thus obtained*, *Il. 22, 257. 23, 661.

κάμιορος (ep. for **κακόμορος**, according to Ap.), *having an evil fate, miserable, unfortunate*, *Od. 2, 351. 5, 160.

***καμμύσιαι**, see **καταμύσιαι**.

κάμινο, fut. **καμοῦμαι**, aor. **καμοιν**, 3 sing. **κάμις**, ep. subj. **καμάμια** with redupl., aor. mid. **ἔκαμόμην**, perf. **κάκμηνα**, part. **κακμήνας**, gen. **ώτος**, accus. plur. **κακμητοῖς**, 1) *Intrans. to fatigue oneself with labor. a) to take pains, to toil, to suffer, μάλα πολλά*, Il. 8, 22, 448; with part. **εὐδὲ τόσον δὴν ἔκαμον ταῖνοι**, I did not long weary myself in stretching the bow, Od. 21, 426; of works of art, **κάμε τερχούσιν**, Il. 2, 101. 7, 220. 8, 195. b) *to become fatigued, to become weary, to become relaxed*; with accus. **χεῖρα**, in the hand, Il. 2, 389. 5, 797; **γνᾶ**, **ἄμον**, often with a particip. **ἔτηρ κακάμω πολεμήσαν**, after I am fatigued in battle, Il. 1, 168; so **κάμεις θίσιν, μανύνειν**, he is weary with running, rowing, Il. 4, 244. 7, 5. **κακμήνεις**, a fatigued person, Il. 6, 261. 11, 802; but **οἱ κακμῆνεις**, the wearied out, epith. of the dead who have sunk under their labors, Il. 3, 278 (V. 'the resting'). Od. 11, 476. According to Buttm. Lexil. II. p. 237, 'the worn out, the powerless,' with a kind of euphemism for **θανότες**, the word presenting, instead of the idea of non-existence, the lowest degree of life previous to dissolution. 2) *Transit. to make with toil, to prepare*, with accus. espec. works of art in brass, **μιτηνη**, Il. 4, 187. 18, 614; **νῆσας**, Od. 9, 126. Mid. *to work upon with pains-taking for oneself, to cultivate*, with accus. **νῆσον**, Od. 9, 130. 2) *to earn by labor for oneself, to acquire*, **δουφὶ τι**, Il. 18, 341.

κάμπτω, fut. **ψω**, aor. **ἔκαμψα**, *to bend, to curve, with accus. τίνυ*, Il. 4, 486; espec. **γόνυν**, to bend the knee, in order to rest, Il. 7, 118. 29, 72; **γούνατα χειράς τι**, Od. 5, 453.

καμπύλος, η, ον (**κάμπτω**), *curved, crooked, bent*, epith. of the bow, chariot and wheel,

Il. 5, 97. 231. 722. Od. 9, 156; **ἄροτρον**, h. Cer. 308.

***κάραστρον**, τό (**κάρη**), *a basket made of twisted osier; an earthen vessel*, ep. h. 14, 3.

καναγέσσεος (**καναχήν**), only aor. **κανάχηστος**, *to resound, to make a noise, to rattle, to ring*, spoken of brass, Od. 19, 469.

καναχήνη, ἡ (**κανάχω**), *noise, sound, rattling, tumult*, spoken of brass, Il. 16, 105; of the stamping of mules, Od. 6, 82; of the gnashing of teeth, Il. 19, 365; of the lyre, h. Ap. 185.

καναχίζω = **καναχέω**, only imperf. *to rattle, to resound*. **καναχίζεις δούρατα πύργων** **βαλλόμενα**, the timbers of the towers being hit resounded, Il. 12, 36. (The explanation 'δούρατα ἐπὶ τοὺς πύργους ἀκοντιζόμενα' is contrary to the uses loquendi.)

κάνετον, τό, ep. = **κάντον**, Od. 10, 355. †

κάνεσον, τό, ep. **κάντιον** (**κάρη**), prop. *a basket made of twisted reeds; a reed basket*; gener. *a basket, a vessel, a dish for bread and for the sacred barley in a sacrifice*; spoken of brass, Il. 11, 630; and of gold, Od. 10, 355.

κανενέσας, see **κατανενέω**.

κανῶν, **όνος**, ἐ (**κάρη**), prop. *a reed rod, any straight rule for measuring, etc.*; in Hom. 1) **κανόνεις** are two cross-bars (**φάρδοι**, Hesych.) on the inside of a shield. The left arm was put through one of these, whilst the left hand grasped the other, when an attack was made upon the enemy; *a handle*. They were made of leather, and also of metal, Il. 8, 193. 13, 407; later, **ὅχανα**. Others suppose these were two cross-bars to which the **τελαμών** was attached, cf. Kopke Kriegsw. d. Gr. S. 110. 2) A straight piece of wood, or spool, upon which the yarn of the wool was wound, in order to throw it through the warp; Voss, *the shuttle* (it is incorrectly explained as 'the great beam of the loom'). **ἔτι δ' ὄφρυτο δίος Ὀδυσσεῖς ἄγχι μαλ'** · οἵς ὅτε τίς τε γυναικὸς δύζανοιο στήθος ἦτι κακῶν. Here the gen. **στήθος** depends upon **ἄγχι**, for the sense is, Ulysses was as near Ajax, as the instrument with which the wool is inserted in the warp is to the breast of the woman. [Bothe supposes an hypallage: **κακῶν τις γυναικί** for **κακῶν γυναικός τινος**.] Voss, 'as close to the bosom of the well-girded woman the shuttle flies.'

κάπ, ep. abbreviated for **κατά** before π

and φ. κάπ πεδίον, κάπ φάλαρα, Il. 11, 167. 16, 106.

Καπανεύς, ἥος, ὁ, son of Hipponeus and Laodice, father of Sthenelus, one of the seven princes before Thebes, was killed by lightning as he was mounting the walls, Il. 2, 564.

Καπανηΐάδης, οὐ, ὁ and *Καπανήιος*, νίός, son of Capaneus = *Sthenelus*, Il. 5, 108. 109. 4, 367.

κάπτετος, ἡ (σκάπτω), a ditch, a foss = τάφρος, Il. 15, 356; a pit, a vault, Il. 24, 797; and gener. a trench, * Il. 18, 564.

κάπη, ἡ (κάπτω), a crib, a manger with the food, Il. 18, 433. Od. 4, 40.

καπνίζω (καπνός), aor. ἐκάπτυσα, ep. στ, to make a smoke, to kindle a fire, Il. 2, 399. †

καπνός, ὁ (ΚΑΠΩ), smoke, fume, distinct from κατσι, Il. 1, 317. Od. 1, 58; the vapor from waves, Od. 12, 219.

κάππεσσον, see καπτίτητο.

κάπροις, ὁ, for κάρπος, Il. 11, 414. 12, 42; and σὺς κάπροις, Il. 11, 293. 17, 282.

κάπρος, ὁ, a boar, a wild swine. The male swine was taken as an offering in forming a treaty, Il. 19, 196.

καπνώ (ΚΑΠΩ), aor. ἐκάπτυσα, ep. στ, to breathe, to breathe forth. ἀπὸ δὲ ψυχῆν ἐκάπτυσε, Il. 22, 467. †

Κάπνος, νος, ὁ, son of Assaracus, father of Anchises, Il. 20, 239.

ΚΑΠΩ, see *ΚΑΦΩ*.

κάρ, ep. abbrev. κατά before φ. κάρ φόον, Il. 12, 33.

κάρ, according to the Schol. an ancient ep. abbrev. form for κάρη; hence ἐπὶ κάρ, upon the head, headlong, Il. 16, 392. † Later it was written ἐπίκαρ.

κάρ (ἄ), a word of uncertain signif., prob. an ancient word for θρέξ, in the passage τῶν δι μήν εὐ καρὸς αἴση, I value him equally with a hair, i. e. not at all, Il. 9, 378. † According to Clarke and Heyne, probably of a common origin with ἀκαρής, Hezych. τὸ βραχύ, ὁ οὐδέ κεῖται οἶό γε, so that it has yielded a word κάρ (capillus rarus, from κεῖται), like the Latin *nec hilum* or *flocci facere*. The ancients take it, some for κηρός, like death (cf. Il. 3, 454); some for Καρός, like a Carian, because the Carians were despised as soldiers. The quantity is at variance with both, and with the last also the period of Homer.

Κάρη, καρός, ὁ, a Carian, an inhabitant of Caria, the southwestern country in Asia Minor, Il. 2, 867. 10, 428.

Καρδαμίλη, ἡ, a town near Leuctra, in Messenia, which Agamemnon promised to give Achilles as a dowry; now *Scardamala*, Il. 9, 150.

καρδίη, ἡ, ep. καρδίη, the last the comm. ep. form; καρδῆ only Il. 2, 452. 1) the heart, as a part of the human body, the seat of the circulation of the blood and of life, Il. 10, 94. 13, 282. 2) Metaph. the heart, as the seat of the feelings, desires, impulses, and passions, Il. 1, 225. 395. Od. 4, 293; connected with θυμός, Il. 2, 171. Od. 4, 548. 3) As the seat of the faculty of thought, the soul, the mind, the understanding, Il. 10, 244. 21, 441.

* κάρδηπος, ὁ, a kneading-trough, a tray, Epiogr. 15, 6.

κάρη, τό, Ion and ep. for κάρα, gen. κάρητος, καρήτας, dat. κάρητι, καρήται, accus. κάρη, plur. nom. κάρα, h. Cer. 12 (fr. κάρατα, κάρα), καρήτα, Il. 17, 437; accus. καρήτα. Here belong the forms *KPΔΣ*, gen. καρτός, καράτος, dat. καρτι, καράτι, accus. καρτά, Od. 8, 92; plur. gen. καρτῶν (more correctly, καρτῶν), dat. καρτοῦ; and from καρήπον: καρήνου, κάρηνα, καρήνεν, see Thiersch § 197, 55. Rost Dial. 39; the head, of men and of brutes, κάρη, only nom. and accus., Il. 2, 259. 6, 509; gen. κάρητος, Od. 6, 230; κάρητι, Il. 15, 75.

καρφαρης, τό, a later nom., used of Antimachus, probably formed from the ep. forms καρφατος, καρφατι, καρφατα, see κάρη.

καρφοκομάω, only in the pres. part. καρφοκομώντες, ep. for καρφοκομάντες (κομωα), having a full head of hair, epith. of the Achaeans, who wore the hair long; opposed to ὄπισθι κομόντες, Il. 2, 542.

καρηγον, τό, ep. form of κάρη, q. v. 1) the head, καρήνου, h. 7, 12; often in periphr. ἀνδρῶν, ἵππων κάρηνα, Il. 9, 407. 11, 500. τεκνῶν κάρηνα, Od. 10, 521. 2) Metaph. the top, the summit, of mountains, Il. 1, 44. Od. 1, 102; citadels, the strong-holds of cities, Il. 2, 117. 9, 24.

Κάρησος, ὁ, a river in Mysia, which flowed into the Εὔσπορος; later Ηλύς, Il. 12, 20.

καρκαίω, to shake, to tremble, to quake, Il. 20, 157. †

* καρκίνος, ὁ, a crab, Batr. 301.

Κάρπαθος, ἡ, ep. **Κράπαθος**, an island between Crete and Rhodes, in the sea called from it the Carpathian; now **Scarpanto**, Il. 2, 676. [The first form is found in h. Ap. 43.]

καρπάλιμος, ον (for ἀρπάλιμος from ἄρ-
πάζω), *fleet, rapid, hasty, πόδες*, Il. 16, 342.
809. Frequently the adv. **καρπαλίμως, quickly, rapidly, hastily.**

καρπός, ὁ, 1) *fruit, both of trees and of the field*, Il. 6, 142. Od. 10, 242. 2) *the wrist, the part of the hand near the wrist*, Il. 5, 458. 8, 328. Od. 18, 258.

καρφέζουσα, see **καταρφέζω.**

καρπερόθυμος, ον (*θυμός*), of *strong spirit, steadfast, courageous*, epith. of Hercules, Achilles, and the Myrians, Il. 5, 277. 13, 350. Od. 21, 25.

καρπερός, ἡ, ὁν (*κάρτος*), ep. for **κρατηρός, strong, mighty, powerful**, for the most part spoken of men and human affairs; chiefly *bold, brave, θυμός*, Il. 5, 806. **καρπερὰ φάλαγγες**, the mighty or brave squadrons, Il. 5, 592. b) Of things: *ἔργα, mighty deeds*, Il. 5, 757; *ἔρκος*, Il. 19, 105. Od. 4, 253. **ἔρκος**, Il. 16, 517.

* **κατερόχειρ**, ος, ὁ, *strong-handed, powerful*, epith. of Mars, h. 7, 3.

καρπιστός, ἡ, ον, ep. for **κρατιστός, superl. fr. κρατής or κράτος, the strongest, the mightiest**, Il. and Od.

κάρτος, εος, τό, ep. for **κράτος, strength, might, power**, Il. 9, 254; and often connected with **βῆν** and **σθίνος**, see **κράτος.**

καρτύνω, ep. for **κρατύνω** (*κράτος*), *to make strong; only mid. to strengthen for oneself, always ἐκαρτύναντο φάλαγγας*, * Il. 11, 215. 12, 415. 16, 563.

* **κάρνον**, τό, *any kind of nut, espec. walnut*, Batr. 31.

Κάρνοτος, ἡ, a city on the southern coast of Eubaea, famed for its marble; now **Carieto**, Il. 2, 539.

καρφαλέος, η, ον (*κάρφω*), 1) *dry, parched, ήσια*, Od. 5, 369. 2) Metaph. spoken of a sound, *dull, hollow, ἀσπὶς καρφαλίου ἄνσεν*, Il. 13, 409.

κάρφω, pret. fut. **κάρψω**, aor. **κάρψα**, *to draw together, to wrinkle, to wither; only χρόα, to wrinkle the skin*, * Od. 13, 398. 430.

καρχαλέος, η, ον (*κάρχαρος*), *rough, sharp; metaph. δημη, rough (in the throat) from thirst*, Il. 21, 541. † (**καρφαλέος** is a gloss.)

καρχαρόδοντος, ὁδοντος, ὁ, ἡ (όδοντος), *having sharp teeth, κύνες*, * Il. 10, 360. 13, 198.

καστρήτη, ἡ (sem. from **καστρητός**), *an own sister, a sister*, Il. 4, 441, and often.

καστρητός, ὁ (κάσις, γεννάω), 1) *a brother, a genuine, an own brother, ὅπατρος*, Il. 12, 371. 2) Gener. *a near kinsman, espec. the child of a brother or sister*, Il. 15, 545. 16, 456. 3) As adj. for **καστρητικός**. *πόλλῳ ἀχέοντα καστρητοῦ φόνοιο*, on account of the slaughter of her brothers; for Meleager slew several brothers of Althaea, Apd. 1, 8. 3. The poet, however, might mean Iphiclus, who contested with Meleager the honor of victory; hence Voigt, ‘on account of the slaughter of an own brother,’ Il. 9, 567.

Κάσος, ἡ, an island of the Aegean sea near Cos, now **Casso**, Il. 2, 676.

Κασσάνδρη, ἡ, daughter of Priam, had received from Apollo the gift of prophecy; but because she did not return his love, he laid a curse upon her prophecies. She prophesied only misfortune, and no one believed her, Il. 13, 366. After the sack of Troy she became the slave of Agamemnon, and was slain by Clytemnestra in Mycenæ, Od. 11, 420. [In part post-Homeric.]

κασσίτερος, ὁ, *tin, plumbum album*, different from lead, plumbum nigrum. Hom. mentions it as an ornament of cuirasses and shields, Il. 11, 25. 34. 18, 565. 574; and of chariots, Il. 23, 503. Also greaves were made of tin, or for ornament coated with tin, Il. 21, 592. 18, 613. According to Il. 18, 474, it was melted and poured over other metal. *κεῖμαι κασσιτέρῳ*, *tin casting*, Il. 23, 561. Probably, however, it was also beaten into plates with the hammer, Il. 20, 271, and hence called **ἴαρός**. Beckmann Geschicht der Erfind. c. 4, 3, considers it the *stannum* of the Romans, a mixture of silver and lead, because soft tin would have afforded no protection in war. With him Schneider in his Lex. agrees. * Il.

Καστιάνειρα, ἡ, **Castianira**, mother of Gorgythion, Il. 8, 305.

Κάστωρ, ορος, ὁ, son of king Tyndareus and of Leda, or, by mythology, of Jupiter, brother of Pollux [and Helen, Il. 3, 238], famed for his skill in managing horses. [According to later mythology,] he took part in the Calydonian hunt and in the Argonautic expedition. He was born mortal, and when he

was killed by Idas, Pollux shared immortality with him. Alternately they spent a day in the upper and a day in the lower world, Il. 3, 237. Od. 11, 299 seq. Comen. Castor and Pollux together are called *Dioscuri*, i. e. sons of Jupiter, see *Διόςνοροι*. [2] *Castor*, son of Hyleucus, a fictitious personage, Od. 14, 204.]

**καστορίνα*, see *καταστορίνην*.

κασχέθε, see *κατέχει*.

κατά, I) Prep. with gen. and accus., prim. signif. *down from above*. 1) With the gen. spoken only of place: a) To indicate a downward motion, *down from, down*, *βῆ δὲ κατὰ Ὄλύμπου καρύνων*, Il. 1, 44. *κατὸν* ἄλτο; hence also with the implied idea of extension, *down from above*. *κατὰ δρθαλμῶν κάχυτο νὺξ*, down over the eyes the night was poured; again, *κατ’ ἄνθης*, prop. from the summit down, i. e. entirely, Il. 13, 772. cf. *ἄνθος*. b) To indicate direction to a place in a lower situation, *down upon, down to, under*. *κατὰ χθονὸς ὁμιλατα πῆξαι*, to fasten the eyes upon the ground, Il. 3, 217. *φυγὴ κατὰ χθονὸς φύγει*, under the earth, Il. 23, 100; and gener. of direction to an object, Od. 9, 330. 2) With accus. a) Spoken of place (here it forms an antithesis with *ἀνά*, in reference to the commencing-point, but agrees with it in expressing expansion over an object). b) To indicate direction to an object in a lower situation, *in, upon, into*. *βαλλεῖν κατὰ γαστέρα*; in like manner, *νύσσειν, οὐτῶν κατά τι, κατ’ θνετοὶ ιδών*, looking into the eyes, Il. 17, 167. β) To indicate extension from above downwards, *through, over, along upon*. *κατὰ στρατόν*, through the army, in the army. *κατὰ λαόν, κατὰ γῆν*. Thus often *κατὰ θυμόν*, in the heart. b) In reference to cause, manner, etc. α) To denote design, purpose: *πλεῖν κατὰ πρῆξιν*, on business, Od. 3, 72. *κατὰ χρόος ἐλθεῖν*, Od. 11, 479. β) To denote suitableness, according to, secundum: *κατὰ μοῖραν*, according to propriety. *κατὰ δύναμιν*, according to one's power. γ) To denote the manner, etc. *κατὰ λόπον κρόμοιο*, after the manner of an onion-skin, Od. 19, 233. *κατὰ μίρος*, part by part, h. Merc. 53. *κατ’ ἑμέντον*, by myself, Il. 1, 271. *κατὰ σφίας*, by themselves, Il. 2, 366. *κατὰ φῦλα*, by tribes, Il. 2, 362. II) Adv. without case. *κατά* as an adv. has the signif. *down, downward*,

down from above, Il. 1, 40. 436; *again, fully, utterly, entirely*. *κατὰ πάτετα φαγῶν*, Od. 3, 315. III) In composition it has the same signif. and often strengthens the idea. IV)

κατά may be placed after the subst. and then the accent is retracted: *δέμον κάτα*. In the poets it is sometimes elided into *κατ* even before consonants. The accent is retracted and the *τ* assimilated to the following consonant: *κατδίναμιν*. Others connect the prep. with the following word: *καθδίναμιν*.

καταβαίνειν (*βαίνειν*), fut. *καταβήσομαι*, aor. 2 *κατέβην*, from this 1 plur. subj. *καταβίομεν*, ep. for *καταβάμεν*, aor. 1 mid. *κατεβίσαμεν*; also the ep. forms *καταβίσαστο* and imper. *καταβίσοτο*, 1) *to descend, to come down, to alight*, *ἐκ τροφ*, or with gen. alone, Il. 5, 109; with the question whether, we have & and *τιν* with the accus. Il. 3, 252. 10, 541; or the accus. alone. *κατεβήνετο θάλαμον*, he descended to the store-room, Od. 2, 337. 2) With accus. *to descend any thing*, *κίρκης κατεβήσαται*, he descended the stairs, Od. 1, 330. *ἔστοιν δρόκενον κατεβῆται*, he descended along the helm, Od. 14, 350; in a similar manner, *ὑπεροΐα κατέβαινε*, she descended the chamber, i. e. from the chamber, Od. 18, 206. 23, 85.

καταβίλλειν (*βάλλειν*), aor. 2 *καταβίλλον*, ep. 3 sing. *καταβίλλει* for *καταβίθει*, 1) *to cast down, to tear down, to demolish, with accus.* Il. 12, 206; to dash into, Il. 15, 357; and *κατα πρηνές βαλέειν μέλαθρον*, i. e. *καταβάλλειν*, to demolish, Il. 2, 414; to cast upon the land, Od. 6, 172. 2) *to lay down; κρείον ἐν πύρῳ αἰγῇ*, Il. 9, 206. 3) *to cause to fall*, Il. 5, 343. 8, 249; hence spoken of a dog: *οἴεται καταβίλλειν*, he let fall his ears, Od. 17, 302.

καταβείσομεν, see *καταβαίνειν*.

καταβίστο, see *καταβαίνω*.

* *καταβεβρώσκω* (*βιβρώσκω*), aor. 2 *καταβρέψων*, to devour, to consume, h. Ap. 127.

* *καταβλάπτω* (*βλάπτω*), to hurt, to injure, with accus. h. Merc. 93.

καταβλάσκω (*βλάσκω*), only pres. to go through, to stride through, with accus. *πότη*, Od. 16, 466.

(*καταβρόχω*), only 3 sing. optat. aor. act *καταβρόχειν*, to swallow, to swallow down, *φάγειν*, Od. 4, 222; † see *ἀναβρόχω*.

καταγράσσω and *καταγγέλω*, (*γρέω*), from which *κατεγήρα*, to grow old, * Od. 9, 510. 19, 360.

καταγίνω, ep. form of **κατάγω**, *to bring down, to convey, to bring, with accus.* ὑλὴν, Od. 10, 104. †

κατάγνυμι (*ἄγνυμι*), fut. **κατάξω**, aor. **κατάξα**, *to break, to dash in pieces, with accus.* Il. 8, 403. Od. 9, 282. τὸ κατεξάμαν, ὃ πρὶν ἔχεσκον, we broke this (spear) which I was before accustomed to carry, Il. 13, 257. That the plur. should be used is surprising, since the sing. follows; still it can be very well accounted for: we (Idomeneus and Meriones), says the latter, broke, in common conflict, the spear which I was accustomed to bear, cf. Spitzner ad loc.

κατάγω (*ἄγω*), fut. **κατάξω**, ep. infin. **κατα-**γόνειν, aor. act. **κατήγαγον**, aor. mid. **κατηγαγόμην**, 1) *to conduct down, to bring down, with accus.* τιὰ εἰς Λίδα, Od. 11, 164. 24, 100. 2) Generally, *to lead away, to conduct, for the most part from a higher to a lower region, as ἐππους ἐπὶ νῆσος*, Il. 5, 26. 6, 53. τιὰ Κρήτης, to drive to Crete, Od. 19, 186. Mid. to proceed from the high sea into port, *to put into harbor, opposed to ἀναγύσθαι, spoken of ships*, Od. 3, 10; ἐς Γερμαστών, Od. 3, 178; Ἰθάκηνδε, Od. 16, 322; spoken of seamen: ηῆς κατάγυσθαι, Od. 10, 140.

καταδίωραι (*δίωρα*), fut. **δύσομαι**, *to tear in pieces, to devour, only in tmesis, κατὰ πάντα δάσος*, Il. 22, 354. †

* **καταδάκτω** (*δάκτω*), *to bite severely, Batr. 45.*

* **καταδάμναμαι**, depon. mid. (*δάμναμαι*), poet. for **καταδαμάω**, *to tame, to subdue, to overpower*, h. Merc. 137.

καταδάπτω (*δάπτω*), aor. **κατέδαψα**, 1) *to tear in pieces, to lacerate, with accus. spoken of dogs and birds of prey*, Il. 22, 339. Od. 3, 259. 2) Metaph. ἡτοφ καταδάπτεται, is wounded, distressed, Od. 16, 92.

καταδαρθάνω (*δαρθάνω*), aor. **κατέδαρθ-**θω, poet. **κατέδρασθων**, 3 dual ep. **καθδραθέ-**την for **κατεδραθέτην**, Od. 15, 494; subj. **κατα-**δραθῶ, which aor. sometimes passes into the pass. form **δαρθῆντην**, Od. 5, 471; only in the ep. aor. *to go to sleep, to sleep*. οὐκέ τοιόνδε **κατέδρασθων**, subaud. ὑπνον, I never slept so soundly, * Od. 23, 18.

καταδέρκομαι, poet. (*δέρκομαι*), *to look down, τινα, upon any one*, Od. 11, 16. †

καταδένω (*δένω*), aor. **κατέδενα**, *to wet, to drench, χτεῶνα οὖσον, a coat with wine*, Il. 9, 490. †

καταδίω (*δίω*), aor. **κατέδησα**, 1) *to bind, to bind fast*, ἵππους ἐπὶ κάπη, Il. 8, 434. Od. 4, 40; ἴστὸν προτόνοιεν, the mast with ropes, Od. 2, 425. 2) *to bind together, to lock up, to obstruct, with accus.* ἀνέμων κελεύθους, Od. 5, 383. 10, 20.

καταδημοφορέω (*δημοφόρος*), prop. to consume the property of the people. 2) *to consume in common*, Il. 18, 301. †

καταδραθῶ, see **καταδαρθάνω**.

* **καταδύω**, a form of **καταδύω**, h. Merc. 237.

καταδύω (*δύω*), aor. 2 **κατέδυν**, part. **κατα-**δύς, nom. plur. fem. **κατέδυσαι** for **καταδύσαι**, Il. 19, 25; fut. mid. **καταδύσομαι**, aor. 1 mid. **κατεδυσάμην** with the ep. form **καταδύσσο**, only in an intrans. signif. 1) *to descend into, to go into, to penetrate, εἰς Αἴδαο δόμους*, Od. 10, 174; **κατὰ ὄψειάς**, to enter into the wounds, Il. 19, 25; with accus. **δόμον**, to go into a house; **πόλιν**, Od. 4, 246; often **ὅμιλον**, Il. 4, 86. 10, 517; in like manner **μαχητην**, **μάλλον Αρην**, Il. 18, 134. 2) *to put on, spoken of arms, τείχεα*, Il. 7, 103. 3) Absol. *to set, to go down, spoken of the sun, ἥλιος κατέδυν*, Il. 1, 475. 592, and often.

καταειμένος, η, ορ, see **καταέννυμι**.

καταείνοντος, see **καταέννυμι**.

καταείσατο, see **κατεῖμι**.

καταέννυμι, poet. for **καθέννυμι** (*ἔννυμι*), imperf. **καταείνοντος**, Il. 23, 135 (as if from *εἰνων*); perf. pass. **κατειμόνος**, to clothe, to cover, with accus. **γίγνεται**, Il. 23, 135; metaph. **ὅφος κατειμένοντος** **ὑλῆ**, a mountain clothed with wood, Od. 13, 351. 19, 431.

καταζάΐτω (*ἀζαΐτω*), *to wither up, to cause to dry, with accus. ep. iterat. aor. **καταζάτησ-**σαι*, Od. 11, 587. †

καταθάπτω (*θάπτω*), aor. 1 infin. **καταθ-**ψαι ep. for **καταθάψαι**, Il. 24, 611; *to bury, to inter, τινά*, * Il. 19, 228.

καταθείσομαι, **καταθείμεν**, see **κατα-**θημι.

καταθέλγω (*θέλγω*), aor. 1 **κατέθελξε**, *to charm, to transform, spoken of Circe, who metamorphosed the companions of Ulysses into brutes*, Od. 10, 213. † cf. *θέλγει*.

καταθητόσκω (*θητόσκω*), aor. **κατέθασεν**, ep. **κατέθασε**, perf. **κατατέθηται**, infin. **κατα-**θητάναι, ep. **κατατέθημεν**, part. **κατατέθη-**τός, *to die, to expire, to decease; chiefly the part. perf. dead, deceased, ἀπίφ, Il. 7, 89; plur. **τερροί** and **τάνεις κατατέθητόνες**, (the departed dead, *Yoss.*) Il. 7, 409. Od. 22, 448.*

καταδηνητός, ἡ, ὁ (θνητός), *mortal, ἀνήρ* and *ἀνθρωπος*, Il. 6, 123. Od. 3, 114.

καταθρόσκω (θρόσκω), only in tmesis, καδ δ' ἔθορε, *to leap down*, Il. 4, 79. h. Cer. 285.

καταθύμιος, ον (θυμός), *lying in the mind, in the heart*. μηδέ τί τοι θάνατος καταθύμιος ἔστω, let not death come into thy mind, i. e. think not of it, Il. 10, 383. 17, 201. 2) according to one's mind, *after one's wishes, wished for, agreeable, ἔπος*, Od. 22, 392. [Cf. Jahr. Jahn und K. p. 269, where the last signif. is rejected.]

καταιάπτω, see ίαπτω.

καταιβατός, ἡ, ὁ, poet. *καταβατός* (*βαλ-ν*), *descending, leading downwards, θύρα*, *καταιβατὰς ἀνθρώπουσιν, doors, by which men descend*, Od. 13, 110. †

καταικίζω (αικίζω), perf. pass. *κατήκισμαι, to abuse, to disfigure, τεύχεα κατήκισται* (by smoke and dirt), * Od. 16, 290. 19, 9.

καταισχύνω (αισχύνω), *to shame, to insult, to disgrace, to dishonor, πατέρων γένος*, Od. 24, 508. 512; δαιτα, * Od. 16, 293.

καταισχώ, poet. for *κατίσχω = κατίχω*: οὐτ' ὥστα ποιμνησιν καταισχεται, it (the island) was not inhabited by shepherds, * Od. 9, 122. †

καταιτνξ, *vrgos, ἡ, a head-piece, a low, light helmet, without a cone or crest*, Il. 10, 258. (Prob. from κατά and τιύχω.) †

κατακαίω (καίω), infin. pres. *κατακαίμεν* (*κατακήμεν* ed. Wolf) Il. 7, 408; aor. 1 *κατέ-κη*, subj. 1 plur. ep. *κατακήμεν*, infin. aor. *κατακεῖαι*, Od. 10, 533; ep. *κακκεῖαι*, Od. 11, 74; aor. 2 pass. *κατεκάπῃ, to burn up, to consume*, with accus. of victims and of the dead, Il. 1, 40. 6, 418. In the pass. intrans. *κατά πῦρ ἐκάη*, the fire burned down, Il. 9, 212. The infin. pres. *κατακήμεν* or *κατακαίμεν* is doubtful, for which reason Spitzn. has adopted *κατακαίμεν*, see Thiersch § 213, 39. Butum. p. 287.

κατακαλύπτω (καλύπτω), aor. *κατεκάλυψη, only in tmesis, to envelope entirely, to cover*, with the accus. *μηρούς κνίσηη, to wrap the thigh-bones with fat*, Il. 1, 460. 2, 423. Od. 3, 464.

κατακεῖαι, see *κατακαίω*.

κατακαίμεν or *κατακήμεν*, see *κατα-καίω*.

κατάκειμαι, depon. mid. (*κεῖμαι*), *to lie down, to lay oneself down*, Il. 17, 677; metaph.

to rest: ἄλγεα ἐν θυμῷ κατακεῖσθαι ἔστωρ, we will permit the pangs to rest in the mind, Il. 24, 523. 2) *to lie, to be in store*, Il. 24, 527. Od. 19, 439.

κατακείω (κείω), prop. to cut off; hence *to consume, to plunder, βιλοτον, οίκον*, * Od. 4, 686. 22, 36; μῆλα, * Od. 23, 356.

κατακείω (κείω), part. *κακκίστοτες* ep. for *κατακείωτες, desider., to desire to lie down, to go to rest*, Il. 1, 606. Od. 1, 424 (see κείω).

κατακήμεν, see *κατακαίω*.

κατακλάω (κλάω), aor. 1 pass. *κατακλάσθην, to break in pieces, to break off*, with accus. Il. 13, 608. 20, 227; metaph. *ἔμοι κατεκλάσθη ητορ, my heart was broken*, i. e. softened, Od. 4, 481. 9, 256.

κατακλίνω (κλίνω), aor. *κατεκλίνα, to bend down, to lay down, δόρυ ἐπὶ γαίη, Od. 10, 165. †*

Κατακλώθες, αἱ (κατακλώθω), according to Eustath. *metaplast. plur. for Κατακλεῶται from Κλωθέαι, prop. the spinners, for the Parcae, the Fates*, Od. 7, 197. † *πεισταὶ, δύσται οἱ Λίσα Κατακλώθες τα βιρεῖαι γενούμενον νήσαρτο, which Fate and the inexorable sisters spun for him*. Plainly the Cataclothes are here annexed to ΆΕσα, as the special to the generic, although we cannot refer them to the three post-Homeric Moiræ. The figurative expression to *spin*, is current in Homer, see *έπικλωθε*. The other reading, *κατα-κλώθησι βαρεῖα*, must be rejected, see Nitzsch ad loc.

κατακοίμαω (κοιμάω), only aor. pass. *κατεκοιμήθην, to put to sleep. Pass. to go to sleep, to rest, παρά τινι, Il. 2, 355. 9, 427; ἐπεισιν, * Il. 11, 730.*

κατακομέω (κομέω), 1) *to adjus, to put aright*, with accus. *διστὸν ἐπὶ νειρῷ, Il. 4, 118. 2) Mid. to put in order, δόμον, Od. 22, 440.*

κατακρεμάννυμ (κρεμάννυμι), aor. *κατεκρέμασσα, to hang up, to suspend, φόρμιγγα, * Od. 8, 67; τόξα, h. 27, 16.*

κατάκρεθεν, adv. (according to Aristarch. *κατὰ κρῆθεν*), *from above, down from the head*, Od. 11, 588. h. Cer. 182; metaph. *from the top to the bottom, entirely, thoroughly*. Τρῶας κατάκρεθεν λάβε πάθος; grief completely occupied the Trojans, Il. 16, 548. (Prob. from κάρη, κάρηθεν, syncop. κρῆθεν, which is found as an ep. gen. in Hea. sc. 7, on which account it is better written sepa-

rately; others say from κατὰ and σκηνήθει, see Spitzner ad Il. 16, 548.)

* κατακρημένω (κρημάω), to let hang down, only mid. to hang down. κατεκρημένω το βότρυες, h. 6, 39.

* κατάκρημος, ον (κρημάνος), precipitous, steep, Batr. 154.

κατακρύπτω (κρύπτω), fut. ψε, to conceal, to hide, to dissemble, τι, Il. 22, 120. οὐτι κατακρύπτουσι, they (the gods) concealed nothing from him, Od. 7, 205; apparently intrans.: ἄλλο δ' αὐτὸν (for ἑαυτόν) φαῖ κατακρύπτων ηὔκει, disguising he made himself like another man, (αὐτόν is to be referred to both verba,) Od. 4, 247.

κατακτάμεν and κατακτάμεναι, see κατακτέναι.

κατακτάς, see κατακτέναι.

κατακτείω (κτίνω), fut. act. κατακτεῖν, Il. 23, 412; κατακτάνειν ep. for κτανδ, Il. 6, 409; aor. 1 κατέκτεινα, aor. 2 κατέκτανον, imperat. κάκτανε ep. for κατακτάνειν, Il. 6, 164; also the ep. aor. κατέκταν, infin. κατακτάμεν and κατακτάμεναι, part. κατακτάς, aor. 1 pass. κατεκτόθην, fut. mid. κατακταθόμαι, with pass. signif. to kill, to slay, to slaughter, τινά, ὅδε κατακτανέσθε καὶ ὑμες, thus will you also be slain, Il. 14, 481; κατέκταν, ep. for κατεκτάθησαν, Il. and Od.

κατακύπτω (κύπτω), aor. κατέκυψα, to stoop the head forward, * Il. 16, 611. 17, 527.

καταλαμβάνω (λαμβάνω), to take possession of, to seize, only in tmesis, see λαμβάνω.

καταλέγω, ep. (λέγω), fut. καταλέξω, aor. 1 κατέλεξα, fut. mid. καταλέξομαι, aor. 1 κατέλεξαμην and ep. aor. syncop. 3 sing. κατέλεκτο, infin. καταλέχθαι, Od. 15, 304; part. καταλέγμενος, prim. to lay down. I) Act. to lay down, to tell, to relate, to recount, τι τινε, often with ἀφένεις and εἰν, Il. 9, 115. 10, 413; καταλέξαι τινά, to relate of any one, Od. 4, 832. II) Mid. to lay oneself down, to lie, to rest, Il. 9, 662. Od. 3, 353. (On the deriv. see λίγω.)

καταλείβω (λείβω), to pour down. Mid. to drop down, to trickle down, Il. 18, 109. †

καταλείπω, and ep. καταλείπω (λείπω), fut. καταλείψω ep. καταλείψω, aor. 2 κατέλεπτον, ep. 3 sing. κάττατε and κάττατ', Il. 6, 223; infin. καταλείψειν, Od. 16, 296; 1) to leave, with accus. Il. 6, 223; of battle, Il. 12, 226. Od. 13, 208. 2) to leave behind, to leave, spoken especially of persons dying and departing

on a journey, τινά κτίζειν, Il. 24, 726; εἰχαλήν τινε, to leave an object of desire to any one, Il. 4, 173; τινὲς ὁδίνας, Od. 1, 243. 3) to abandon, to give up, τινά, with infin. οἴω γενέσθαι, Il. 17, 151. Od. 3, 271.

καταλίω (ἀλέω), aor. κατήλεσα, ep. σσ, to grind, τι, in tmesis, Od. 20, 109. †

καταλήθομαι (λήθομαι, ep. for λανθάνομαι), to forget entirely, Il. 22, 389. †

καταλοράδτα, adv. (λόρος), on the neck, φέρειν, Od. 10, 169. † (α and ε are ep. used as long.)

καταλίνω (λίνω), fut. καταλύσω, aor. 1 κατίλυσα, to dissolve; hence, 1) to destroy, to demolish, πολέων κάρηρα, Il. 2, 117. 9, 74. 2) to loose, to unyoke, ἵππον, Od. 4, 28.

καταλωφάω (λωφάω), to rest oneself, to become free, τινός; καὶ δέ καὶ ἐμὸν κῆρο λωφήσεις κακῶν, only in tmesis, Od. 9, 480. † cf. λωφάω.

καταμάρττω (μάρπτω), aor. 1 κατέμαρψα, to seize, to overtake, to lay hold of, τινά, Il. 5, 65. 16, 598; metaph. spoken of age, Od. 24, 390.

καταμάω (ἀμάω), only aor. 1 mid. καταμάσμην, to amass, to heap up, κόπρον, Il. 24, 165. †

καταμίγνυμι and καταμίσγω (μίγνυμι), to mingle; καμμίξας, Il. 24, 529; for which Wolf has adopted καμμίξας. Mid. to mingle themselves, h. 18, 26.

καταμύσσω (ἀμύσσω), aor. 1 mid. καταμύσαμην ep. for κατήμη, to lacerate, to scratch. Mid. to scratch oneself, κατίρα, to scratch one's hand, Il. 5, 425. †

* καταμίνω, ep. καμμίνω (μίνω), aor. ep. infin. καμμίσσαι, to close the eyes, to sleep, Batr. 192.

κατανεύειν (νεύω), fut. [once, Il. 1, 524.] κατανεύσομαι, aor. 1 κατένευσα, part. καννέυσας, ep. for κατανεύσας, to nod, to beckon, κεφαλῆ or κρατή, with the head, i. e. to assent, to grant, τινὲς τι, any thing to any one; νίκησ, κῦδος, Il. 8, 175; with the infin. Il. 2, 112. 10, 393.

κατάνομαι, ep. for κατανύμαι (άνω), only pass. πολλὰ κατένευται, much is finished, i. e. much is destroyed, consumed, * Od. 2, 58. 17, 537.

κατάνται, adv. (κατέντης), downwards, Il. 23, 116. †

κατάντησιν, adv. (άντας), opposite, Od. 20, 387. † ed. Wolf, where others read κατ' αντησιν or αντησιν. According to Eustath.

from κατάντητος with epenth. σ, as in προμητήτων.

κατατικρύ, adv. (ἀντικρύ), directly down, with gen. τέγεος, * Od. 10, 539. 11, 64.

καταπάλλω (πάλλω), ep. aor. sync. mid. κατίπαλτο, to hurl down. Pass. to hurl oneself down, to leap down, to descend, οὐρανοῦ ἐκ, Il. 19, 351. † (The Schol. explain it: καθῆλτο, and write κατεπάλτο, as if from κατεφάλεσθαι), cf. πάλλω.

καταπατέω (πατώ), aor. κατεπάτησα, to tread down, to trample under foot, i. e. to despise, with accus. ὄρκια, in tmesis, Il. 4, 157. †

κατάπανυα, τό (καταπάνω), cessation, rest, alleviation, quiet, γόνον, Il. 17, 38. †

καταπάνω (πάνω), fut. σν, aor. κατέπανσα, 1) to cause to cease, to stop, to end, with accus. πόλεμον, Il. 7, 36; μηνιθμόν, Il. 16, 62; to appease χόλον θεῶν, Od. 4, 583. 2) Spoken of persons: τινά, to stop any one, to check, to restrain, Il. 16, 618. Od. 2, 619. ήμέας ὀτρύνων καταπανέμεν (ep. infin.), Od. 2, 244 (construct: ὀτρ. ήμ. κατ. exhorting to restrain ourselves); τινά τινος, to restrain one from any thing; ἀγνοεῖς, Il. 22, 457; ἀφροστάντων, Od. 24, 457.

καταπεδάω (πεδάω), aor. κατέπεδησα, prop. to bind with foot fetters; hence, to fetter, to bind, τινά, only in tmesis, Il. 19, 94. Od. 11, 292; see πεδάω.

καταπέσσω (πέσσω), aor. κατέπεψα, to boil down, to digest, with accus. χόλον, to restrain anger (V. to check), Il. 1, 81. †

καταπετάννυμι (πετάννυμι), to spread over, to cover, only in tmesis. κατὰ λίτη πετάννυα, Il. 8, 441. †

(καταπέφρω), defect. obsol. pres. to the aor. κατέφερον, to which belongs the irregularly accented particip. καταπίφρων, to kill, to slay, τινά, Il. 17, 539. (conf. ΦΕΝ2,) Il. and Od.

καταπήγνυμι (πήγνυμι), aor. 1 κατέπηξα, ep. aor. syncop. mid. 3 sing. κατέπηκτο, I) Act. to strike into the earth, to infix, ἔγχος ἐπὶ χθονί, Il. 6, 213; σκόλοπας, Il. 7, 441. II) Mid. to remain fixed, to stand firm, ep. aor. τὸ γαῖη, * Il. 11, 378.

καταπίπτω (πίπτω), aor. κατέπεσον, ep. κατέπεσον, 1) to fall down, ἀπὸ πύργου, Il. 12, 386; ἀπὸ ἱροφορίου, Od. 12, 414. 2) to fall down, ἐν Λίμνῃ, Il. 1, 593; ἐν κονίσιον, Il. 4, 523; to fall, in battle, Il. 15, 538; metaph.

πᾶσιν παρὰ ποσὶ κάππεσσε θυμός, the courage of all fell before the feet, i. e. sunk entirely, Il. 15, 280.

καταπλέω (πλίω), to sail down, from the high sea to the coast, to make the land, Od. 9, 142. †

καταπλήσσω (πλήσσω), only aor. pass. κατεπλήγη, ep. for κατεπλάγη, act. prop. to strike down; pass. metaph. to be terrified, to be amazed, Il. 3, 31. †

* καταπνείω, poet. for καταπνέω (πνίω), to breathe upon, to blow against, h. Cer. 239.

καταπρηγής, ἐς (πρηγής), prone downwards, epith. only of χειρ, the palm, to represent the action of striking, Il. 15, 114. Od. 13, 164. h. Ap. 333.

καταπήσσω (πήσσω), aor. 1 κατέπηξε, ep. aor. 2 sync. κατέπηγη (from ΠΤΑΞΩ), to stoop down from fear, to conceal oneself, Od. 8, 190; ἵππο θάρυψ, Il. 22, 191; metaph. to be terrified, to be frightened. ἵππω καταπήγη, the horses were terrified, Il. 8, 136.

καταπτώσσω (πτώσσω) = καταπήσσω, only pres. to hide oneself fearfully, to cringe, Il. 4, 224. 340. 5, 254; metaph. to be terrified, to be dismayed, * Il. 5, 476.

καταπέθω (πέθω), aor. κατέπευσα, to render putrid, to let putrefy, with accus. h. Ap. 371. Mid. to become putrid, to putrefy, Il. 23, 328. †

καταράομαι, depon. mid. (ἀράομαι), to invoke any thing upon any one, especially evil, to imprecate: ἀλγεά τινι, Od. 19, [330]; absol. πολλὰ κατηράτο, he cursed much, Il. 9, 454.

καταρέζω, poet. for καταρέζειν.

καταρήγιλός, ἡ, ὁ (ρήγέω), dreadful, terrible, odious, Od. 14, 226. †

καταρρέζω (ρέζω), aor. 1 ep. κατέρεξα, part. pass. καρρέζουσα, ep. for καταρρέζουσα, Il. 5, 424; to put down, to stroke down and thus put down; metaph. to caress, to soothe, τινὰ χειρι, Il. 1, 361. Od. 4, 610.

καταρρέω (ρέω), to flow down, Od. 17, 209; ἐξ ὥτειδης, Il. 4, 149; and with gen. χειρός, Il. 13, 539.

κατάρχομαι, mid. (ἀρχω), in a religious signif. to begin a sacrifice, spoken of the ceremony which precedes the proper act of sacrifice, rarely with accus. χέρνιβά τὸ οὐλοχύτας, to begin the sacrifice with the lustral water and the sacred barley, Od. 3, 445. †

κατασβέννυμι (σβέννυμι), aor. 1 κατέσβε-

*σε, to extinguish, πῦρ, * Il. 21, 381; in tmesis, Il. 16, 292.*

κατασεύματι, poet. (σείω), only ep. aor. 2 mid. κατέσυντο, to rush down; with accus. φύεθρα, to rush into the stream, Il. 21, 382. †

κατασκιάω, poet. for κατασκιάζω (σκιάζω), to shade, to cover, with accus. Od. 12, 436. †

κατασμύχω (σμύχω), to burn down, only in tmesis, see σμύχω.

** καταστεῖβω (στείβω), to tread upon, with accus. h. 18, 4.*

** καταστήβω (στήβω), to beam down, to shine upon; transit. πρηγῆ σέλας, to send down mild beams, h. 7, 10.*

καταστορέννυμι (στορέννυμι) and καταστόρνυμι, part. κατοργύνσα, ep. for καταστορνύσα, Od. 17, 32; aor. 1 κατεστόρεσα, 1) to to spread out, spread upon, to lay down, with accus. φύγος, Od. 13, 73; κώσα, Od. 17, 32. 2) to cover over; κάπτετον λάεσσιν, the pit with stones, Il. 24, 798.

καταστόρνυμι, see καταστορέννυμι.

** καταστρέψω (στρέψω), aor. 1 κατέστρεψα, to turn about, to overturn; ποσσὶ τι, pedibus evertere, h. Ap. 73.*

καταστρέψω (στριγώ), aor. κατέστυγον, 1) to be amazed, terrified, to start back terrified, absol. Il. 17, 694. 2) Transit. with accus. to be terrified at, Od. 10, 113.

** καταστύφελος, ον (στυφελός), very hard, firm, πίτη, h. Merc. 124.*

κατασχεθεῖν, poet. for κατασχεῖν, see κατέχω.

κατασχῆναι, see κατέχω.

** κατατάνω (ταρνώ), poet. for κατατάνων, aor. 1 καττάνωσα, ep. for καττάνωσα, to pull down, to draw down, ὄπλα, h. 6, 34.*

κατατέίνω (τείνω), aor. κατέτεινα, prop. to pull down; in tmesis, κατὰ δ' ἥρια τίνει ὀπίστον, he drew the reins back, Il. 3, 261. 19, 311. †

*κατατήχω (τήκω), aor. 1 act. κατέτηξα, 1) Act. transit. to melt, with accus. χύσα, Od. 19, 206. 2) Mid. intrans. to melt, to dissolve; metaph. to consume oneself, to pine away; ἦτορ, at heart, * Od. 19, 136.*

κατατίθημι (τίθημι), fut. καταθήσω, aor. 1 κατέθηκα, aor. 2 only plur. in the ep. forms κάτθεμεν, κάτθετε, κάτθεσαν, for κατέθεμεν, κατέθετε, etc., subjunct. καταθέλομεν, ep. for καταθῶμεν, infin. κατθέμεν, ep. for καταθίσαι, aor. 2 mid. plur. κατθίμεδα,

κατθέσθηρ, ep. for κατεθέμεδα, κατεθίσθηρ, and 3 plur. κατέθεντο, subj. καταθέλομαι, ep. for καταθῶμαι, Il. 21, 111; to set down, to put down, to lay down, to place in, to put away, with accus. ἐπὶ χθονός and ἐπὶ χθονί, Il. 3, 293. 6, 473; τινὰ ἐν λεχέσσοι, Il. 18, 233; τόξα ἐς μυχόν, Od. 16, 285; τὶ τινι, to propose as a combat-prize, Il. 23, 267. 851; ἀελθον, to propose a contest, Od. 19, 572 [cf. 576]; τινὰ εἰς Ἰθάκην, to land any one in Ithaca, Od. 16, 230. Mid. to lay down for oneself (with reference to the subject); τεύχει ἐπὶ γαῖη, Il. 3, 114. 22, 111; ὄπλα νηός, h. Ap. 457; of the dead, to lay out, to inter, Od. 24, 190. 2) to lay up, to keep, τὶ ἐπὶ δύρτοι, Od. 18, 45.

** κατατρίζω (τρίζω), spoken of the piercing cry of birds, mice, etc., to squeak, to squeal; and gener. to wail, to lament, Batr. 88.*

κατατρύχω (τρύχω), to wear out, to consume, to exhaust, λαοὺς δύροις, Il. 17, 225. Od. 15, 309. 16, 84.

** κατατράχω (τρώγω), aor. κατέτρωξα, to gnaw, to corrode, to consume, Batr. 126.*

κατανῆθι, adv. on the spot, there, Il. 13, 253. Od. 10, 567; a false reading for κατ' αὐθί.

καταφαγεῖν, infin. aor. of κατεσθίω.

** καταφαίνω (φαίνω), to show; mid. to become visible, to show oneself, h. Ap. 431.*

καταφέρω (φέρω), only fut. mid. κατοισθαι, to bear down, to bring or conduct down. Mid. as depon. τινὰ Ἀΐδος εἴσω, any one to the realms of Pluto, Il. 22, 425. †

** καταφθινθώ, a form of καταφθίω, only pres. to destroy, to kill, to annihilate, τινά, 334.*

καταφθίω (φθίω), fut. καταφθίσω, perf. pass. κατίφθιμαι, pluperf. κατεφθίμην, which is at the same time a syncop. aor. mid. infin. καταφθίσαι, part. καταφθίμενος, 1) Act. trans. to destroy, to kill, to annihilate, τινά, Od. 5, 341. 2) Intrans. in the pass. and mid. to perish, to go to ruin, to vanish away. ἦτοι κατεφθίσα, the stores had vanished, Od. 4, 363; espec. part. aor. destroyed, dead, Il. 22, 288; plur. subst. the dead, the shades, h. Cer. 347.

καταφλέγω (φλέγω), fut. ξω, to burn down, to consume, πάντα πυρί, Il. 22, 512. †

καταφύλασσον, adv. (φυλά), by tribes, divided into tribes, Il. 2, 668. †

καταχέω (χίω), ep. aor. 1 κατίχενα, ep. aor.

syncop. mid. κατίχυντο, 1) Prop. spoken of fluids: *to pour over, to pour upon, to pour out.* θλαιογ χατάκων τιν, to pour oil upon any one's hair, Il. 23, 282; ὑδωρ, Il. 14, 435. 2) Of dry things: *to pour down, to let fall, χιόνια, νηράδας,* Od. 19, 206. Il. 12, 158; πέπλον ἐπ' οὐδεῖς, to let the robe fall on the floor, Il. 1, 734; θύσια χάμαι, to let the staves, the thyrsi, fall to the ground, Il. 6, 134; τεῖχος εἰς ἄλα, Il. 7, 461. 3) Metaph. *to pour out, to spread out, τι τινι; ὡμίχλην τιν,* Il. 3, 10; ἀχλύν τιν, Od. 7, 42; χάρω τιν, Od. 2, 12, 8, 19; ἐλεγχεῖτην, αἰσχός τιν, to pour reproach, insult upon any one, Il. 23, 408. Od. 11, 433; πλοῦτόν τιν, Il. 2, 670. Mid. *to flow down, to fall down, only ep. sync. aor. εἰς ἄνθλον,* Od. 12, 411.

καταχθόνιος, or (χθών), subterranean, Ζεύς = *Pluto*, Il. 9, 457. †

κατέαξα, see κατάγυμι.

κατέδω (ἔδω), ep. for the prose καταθέω, fut. κατέδομαι, perf. act. κατέδηδα, in tmesis, Il. 17, 542; *to eat up, to devour, to consume,* prim. spoken of brutes; with accus. Il. metaph. *to consume, to waste, οἶκον, ιτήματα,* Od. 2, 237. ὁν θυμὸν κατέδειν, to consume one's heart, to pine away, Il. 6, 202.

* κατέσχω (εἴργω), aor. κατέσχεται, *to drive in, to shut up, βοῦς,* h. Merc. 356.

κατεῖβω (εἴβω), poet. = καταλεῖβω, 1) Act. *to let flow down, to shed, δάκρυ, Od. 21, 86.* 2) Mid. *to flow down, to trickle down,* with gen. παρεῶν, Il. 24, 794; spoken of the water of the Styx, Il. 15, 37; metaph. κατέβετο αἰών, life flowed away, Od. 5, 152. †

κατεῖδω (ΕΙΔΩ), part. κατιδόν, Il. 4, 508. Baur. 11; defect. aor. 2 of καθορᾶν, *to look down.*

κατειλύω (εἰλύω), fut. θέσω, *to surround, to cover, τινὶ ψαμάδοις, any one with sand,* Il. 21, 318. † in tmesis.

κάτειμι (εἴμι), part. pres. κατιέων, ep. and aor. mid. καταεισάμητρ for κατειστ-, 1) *to descend, to go down;* δόμον Λίδος, into the abode of Pluto, Il. 14, 457. 2) Metaph. spoken of a river, *to flow down, Il. 11, 492;* of a ship, *to proceed, ἐς Ιημάνα, Od. 16, 472;* of missiles: δόριν κατεισάστο γαῖης, the spear entered the earth, Il. 11, 358.

κατέκταθην, see κατακτείνω.

κατενάίω (έναίω), only aor. mid. κατενάμητρ, *to slay, to kill, τινὰ χαλκῷ, Od. 11, 519.* †

κατενατίον, adv. (ἐναντίον), *over against, opposite, τινὶ, Il. 21, 567.* †

* κατενάθητε (ἀντροθα), an old perf. with the signif. of the pres. and imperf., *to tie upon, to be upon, χόμαι κατενάθητε ἄμους, hairs covered the shoulders,* h. Cer. 280; the connection of the subst. fem. plur. with a verb in the sing. is called schema Pindaricum, conf. Rost Gram. § 100. p. 478. Kühner § 370.

κατένεπτα, adv. (ἐναντί), *directly before the face, opposite, with gen. Δεσμού, Il. 15, 320.* † More correctly, κατί ἐναπτα, see ἐναπτ.

κατεπάλμενος, see κατεπάλλομαι.

κατέπαλτο, see καταπάλλω.

κατερίπτω (φρέπτω), prop. *to snatch down;* in the aor. and perf., aor. κατέριπτον, perf. κατερίπτητα, intrans. *to fall down, to tremble down,* spoken of a wall, Il. 14, 55. Metaph. κατερίπτεται ἔργα εἰκαστῶν, the labors of the youths perished, Voss, Il. 5, 92.

κατερογύνω (φρηγίων), *to restrain, to check, τινά, Il. 9, 465. Od. 3, 31.*

κατερυκάνω, poet. for κατερύκει, Il. 24, 218. †

κατερύκω (ιρύκω), 1) *to stop, to check, τινά, Il. 6, 190. Od. 3, 345.* 2) *to retard, to detain, to hinder;* in a bad sense, τινόι, Il. 23, 734. Od. 2, 242; hence pass. *to linger,* Od. 1, 197. 4, 498.

κατερύνω (ιρύνω), aor. 1 κατερύνω, perf. pass. κατερύνομαι, *to pull down, to draw down,* always of ships, which are drawn down from the shore into the sea, with accus. Od. 5, 261. Pass. * Od. 8, 151.

κατερύγματι, dep. (ιργεματι), fut. κατελείρησματι, aor. κατελθωτός, poet. κατελύνθως, infin. κατελθύμεται, ep. for κατελθεῖται, 1) *to come down, to go down,* Od. 1, 304; espec. Λίδος ή Λίδος; εἴσω, to descend to the realms of Pluto, Il. 6, 284. 7, 330. Od. 10, 560. 2) Metaph. spoken of a fragment of rock, *to rush down,* Od. 9, 484. 541.

κατεσθίω (ισθίω), imperf. κατήσθιει, aor. κατεσθαγον, only in tmesis, *to eat up, to devour,* Il. 3, 25. Od. 1, 9.

κατέσσοντο, see κατασύνομαι.

κατενύάζω (εινάζω), also κατενύάνω, fut. άσω, aor. 1 pass. κατενύάσθητ, *to put in bed, to lull to sleep, only pass. to lie down, to go to sleep,* Il. 3, 448. †

κατενύάω — κατενύάζω, from which the fut. ζώ, aor. κατενύησαι, aor. pass. κατενύ-

θῆρ, *to put in bed, to lull to sleep, τινά*, Il. 14, 245. 248. *Pass. to tie down, Od. 4, 414.*

κατεφάλλομαι (ἀλλομαι), *ep. part. aor. sync. κατεπαλμένος, to leap down upon, Il. 11, 94.* †

κατέχω (ἔχω), *fut. καθέξει, aor. 2 κατέσχον, aor. 2 mid. κατεχόμην, part. κατεχόμενος, also the ep. lengthened aor. 2 κατέσχεδον and 3 sing. κάσχεθε for κατίσχεθε, Il. 11, 702, 1) Trans. *a) to hold down, καρελήν, Od. 24, 242. b) to stop, to restrain, to check, to hinder, τινά Il. 11, 702. Od. 3, 284. ήδη κατέχοντε, they were checked by a cloud, Il. 17, 368. 644. c) to take possession of, to occupy; ἀλληλῷ πᾶν πεδίον, to fill the whole plain with shouting, Il. 16, 79; hence d) to hold concealed, to cover, spoken especially of the grave, Il. 3, 243. Od. 11, 301. 549; spoken of night, νύκταν, Od. 13, 269. σελήνη κατέχετο νεφέσσος, Od. 9, 419. 2) Intrans. to hold on, to proceed. κατέσχεντος Θορικόνδε, h. Cer. 126. Mid. to hold before oneself, to cover oneself; ἔπιψη, with a veil, Il. 3, 419; πρόσωπα χερσί, Od. 19, 361.**

κατηπιάω (ἡπιάω), *to assuage, to soothe, to mitigate; pass. ὁδίναι κατηπιώντο, ep. for κατηπιάντο, Il. 5, 417.* †

κατηρεφής, ἐς (ἔριφος), prop. roofed, covered over, i. e. furnished with a roof, σηκοί [or, rather, κλισταί], Il. 18, 589; hence *overlaid, σπάσις*, Od. 13, 349; δάφνης, shaded with laurels, Od. 9, 183. Metaph. κῦμα κατηρεφές, an overhanging wave, Od. 5, 367.

κατήριπε, aor. 2 of καταρείποντο.

κατηρείη, ἵ, ep. for κατηρεία (κατηρής), prop. the casting down of the eyes, *dejection, sadness, shame*, *Il. 3, 51. 16, 498.

κατηρέψω (κατηρής), aor. 1 κατηρήσα, prop. to cast down the eyes, *to be cast down, sad, dejected*, Il. 22, 293. Od. 16, 342.

κατηρής, ἐς, *cast down, dejected, ashamed*, Od. 24, 432. † (Prob. from κατά and φέος, having the eyes cast down.)

κατηρόν, ὄνος, ὁ, according to Aristarch. = κατηρεῖη, *sadness, shame, probrum, de-dicus; the abstract for the concrete, causing dejection, sadness, shame, Il. 24, 253.* † Thus Priam calls his sons κατηρόνες, ye who cause me shame.

κατέταγε, see καταθήσκει.

κατθάψαι, see καταθάπτω.

κατθέμεν, κατθέμεν, κατθέσε, κατθέσαι, see καταπίθημαι.

κατίμεν, ep. for κατιάναι, see κάτειμι.

κατισχάρω = κατίσχω, *to hold back, to restrain, only in tmesis. κατά τὸν σὸν νόον ἴσχεν, Od. 19, 42.* †

κατίσχω (ἰσχω), a form fr. κατίχω, only prea. and imperf. 1) *to stop, to check, ἡπίκους*, Il. 23, 321; metaph. θυμοῦ μένος, h. 7, 14. 2) *to take possession of, to occupy, spoken of an island: οὐ πολμηρού καταίσχεται, it is not pastured by herds*, Od. 9, 122. 3) *to hold towards, to direct from the sea to the shore, νῆα, Od. 11, 456. Mid. to retain, to hold for oneself, to hold back, τινά, Il. 2,* 233.

κατοίσομαι, see καταφέω.

κατόπισθε, before a vowel κατόπισθεν, adv. (ὅπισθε), 1) Of place: *behind, after, with gen. νῆος, Od. 12, 148.* 2) Of time: *afterwards, in future, Od. 22, 40. 24, 546. κατόπισθε λεπίσθαι, to remain behind, Od. 21, 116.*

***κατόπιης**, οὐ, ὁ (ὅπιης), *an observer, a spy*, h. Merc. 372.

***κατορέω** (ἐρόνει), *to rush down*, h. Cer. 342.

***κατονδαῖος**, ον (οὐδας), *under the earth, subterranean*, h. Merc. 112.

***κατάτανσαν**, see κατατανύνει.

κάτω, adv. (κατά), *down, downwards, ἀκεστεῖν, Il. 17, 136; ὄρον, Od. 23, 91.*

καταθέω (ἀθέω), *to push or hurl down, to throw, in tmesis, Il. 16, 410.* †

κατωράδιος, η, ον (ἀρμος), *from over the shoulder, spoken of the discus, which is thrown with hand extended far from the shoulder. ὅσσα δὲ δίσκον οὐρα κατωράδος πίλονται, Il. 23, 431.* † ('As far as the discus flies from the sweep of the upraised arm,' Voss.)

κατωραδόν (ἀμος), *from the shoulder, δίσκοντιν, accord. to Eustath. with reference to the driver, 'to strike with outstretched hand.'* * Il. 15, 352. 23, 500; but most Gramm. refer it to the horses, 'to strike over the shoulders.' Thus Voss and Spitzner.

***κάτωρ**, ορος, ὁ, a word of unknown origin in h. 6, 55; it is explained by deriving it from ΚΑΖΩ; *ruler.* Some would read κράτωρ or ἄκτωρ; cf. Herm.

κατωρυχής, ἐς, poet. for κάτωρει, ωρος, ὁ, η (κατωρύσσω), *buried, deposited in the earth.* κατωρυχίσσι: μέθοισι, *Od. 6, 267. 9, 185.

Κακιωρες, οι, 1) a nation who were not

of Hellenian origin, in Asia Minor; at a later date they inhabited Bithynia, from the Māriandyti to the river Parthenius, and were neighbors of the Paphlagonians, Il. 10, 429. 20, 329. In Strabo's time they had disappeared. 2) a nation which dwelt in Triphylia, in the southeastern part of Elis, Od. 3, 366. According to Strab. VIII. p. 345, there were different traditions, some of which made all the Epeans Caucones, and others gave them a residence in lower Elis and Triphylia. Probably they were a remnant of the ancient Pelasgians, a part of whom migrated to Asia, Hdt. 1, 146. cf. Mannert VIII. s. 352.

καυλός, ὁ, prop. *a stem, a handle*; in Hom. according to the Schol. the end of the shaft which was inserted into the socket of the spear's head, *the spear-shaft*, Il. 13, 162. 16, 115; but Il. 16, 338, *the hand-guard of the sword*. * Il.

καῦμα, τό (καίω), *a fire, heat, espec. the heat of the sun*, Il. 5, 865. †

καυστριός, ἡ, ὥν (καίω), *burning, hot, μάχη*, * Il. 4, 342. 12, 316.

Καύστριος, ὁ, ep. for *Káustros*, *Cayster*, a river in Ionia, which rises in Lydia, and flows into the sea near Ephesus, Il. 2, 461 (ώς διὰ κεκαυμένης φίον).

ΚΑΦΩ, ep. obsol. pres. akin to κάπτω and καπτίν, *to gasp, to breathe forth*, from which only part perf. in the accus. κακαφότα θυμόν, *the gasping soul*, occurs Il. 5, 698. Od. 5, 468.

κε, before a vowel κεν, an enclit. particle, ep. and Ion. for ἄν, q. v.

Κεάδης, ον, ὁ, son of Keas = *Trezenius*, Il. 2, 847.

κεάζω (κέω), aor. 1 ἐκέασα, ep. σο, perf. pass. κεάσαμαι, aor. pass. ἐκεάσθη, *to split, to cleave*, prop. spoken of splitting wood, Od.; *to split in pieces, to crash*, spoken of lightning, Od. 5, 132. Pass. κεραλή ἀνδιχα κεάσθη, *the head was split in two pieces*, Il. 16, 412. 578. 20, 387.

* **κέαρ**; **αρος**, τό, contr. κῆρ, *the heart*, Batr. 212.

κέαται, κέατο, ep. and Ion. for κείνται, ἔκειντο, from κεῖμαι.

* **Κεβρήνιος**, ίη, ιον, *Cebrenian, belonging to the town Cebren in Æolia; subst. the inhabitants of Cebren*, Ep. 10.

Κεβριόνης, ον, ὁ, son of Priam, and cha-

rioteer of Hector, slain by Patroclus, Il. 8, 318. 16, 738 seq.

κεδάννυμι, ep. for σκεδάννυμι, aor. ἐκέδα-σα, ep. σο, aor. pass. ἐκεδάσθη, *to scatter, to disperse, to dissipate, κίνεις, φάλαγγας*, Il. 17, 283. 285. Od. 3, 131; pass. Il. 2, 398. **κιδα-σθείσας νόμινης**, when the battle had scattered; i. e. when it was no longer fought in dense crowds, Il. 15, 328. 16, 306. b) Of lifeless things, rare: *to tear away, to prostrate*, spoken of a torrent, γερίγας, Il. 5, 88. (Hom. has not the pres.)

κέδρος, ἡ, ὥν (κήδρος), superl. **κεδρότατος**, Il. 9, 586, 1) *Act. careful, prudent, provident, trusty*, epith. of persons upon whom the conscientious attendance upon some duty rests, Od.; hence neut. plur. as adv. κέδρον εἰδύει, of a careful, faithful disposition, Od. 1, 428. 2) Pass. *worthy of care, estimable, dear, ἔτιμος*, Il. 9, 586; *τοκῆς*, Il. 17, 28. Od. 10, 225.

κέδριος, η, ον (κήδρος), *of cedar, Θάλαρος*, Il. 24, 192. †

κέδρος, ἡ, *the cedar-tree, whose fragrant wood was used for fumigation, and of which a species is yet produced in Greece*, Od. 5, 60; prob. *juniperus oxycedrus* Linn. †

κείαμενος, κείατες, see κείμαι.

κείαται, κείατο, see κείμαι.

κείθει, adv. Ion. and ep. for ἐκείθει, *from there, thence*, Il. and Od. κείθει φράσσομαι ἔγον, then I will consider what is to be done, Il. 15, 234.

κείθι, adv. Ion. and ep. for ἐκείθι, *there, in that place*, Il. 3, 402. Od. 3, 116. **κέκείθι**, another reading for καὶ κείθι, Il. 22, 390.

κείμαι (prop. perf. pass. from κέω), 2 sing. **κείσαι**, ep. also κεῖαι, h. Merc. 254; 3 plur. **κείνται**, ep. κεάται, κείαται and κέονται, Il. 22, 510; subj. κέωμαι, 3 sing. κῆται, Il. 19, 32. Od. 2, 102; for the earlier reading κεῖται (which Buttm. Gram. § 109, prefers), infin. κεῖσθαι, imperf. κείειν, ep. κείμηται, 3 plur. κείεντο, ep. κέσται and κείλατο, 3 sing. iterat. κέσκεται, Od. 21, 41; fut. κείσουμαι; primary signif. prop. to be laid; hence *to lie*. 1) Spoken of animate beings; of men: *to lie, to repose, to rest*, spoken of the sleeping, the inactive, the sick, the weak, the wounded, the miserable, and the dead; espec. to lie unburied, Il. 5, 685. 19, 32. 2) Spoken of inanimate things: a) Of regions, countries, islands: *to lie, to be situated*, Od. 7, 244. 9, 25. b) Of

things: *to lie, to be, espec. of valuable objects, to be treasured up, to be in store.* κτύματα, κειμήλια: κεῖται ἐν δόμοις, Il. 9, 382. 11, 132. κεῖται ἀεθλον, the prize is fixed, Il. 23, 273 [also spoken of chariots, ἄρματα κεῖτο, Il. 2, 777]. c) Metaph. spoken of conditions: πένθος ἐν φρεσὶ κεῖται, sadness is in the soul, Od. 24, 423; and often ταῦτα θεῶν ἐν γούναις κεῖται, see γόνον.

κειμήλιον, τό (κεῖμαι), a valuable article which is laid aside and preserved, *a valuable, a jewel,* Il. 6, 47. 9, 330; espec. spoken of gifts of hospitality, Od. 1, 312. 4, 600. In the most general signif. it means, property stored up, in opposition to herds and flocks. κειμήλια τε πρόδοσις τε, stores and grazing animals, Voss, Od. 2, 75.

κεῖνος, κείη, κεῖνο, *that one, he, she, it,* ep. and Ion. for ἔκεινος, q. v.; κεῖνη, subaud. ὅδῷ, in that way, Od. 13, 111.

κεινός, κεινή, κεινόν, ep. for κενός, empty, Il. 3, 376. 4, 181. 160. 15, 453.

κείω, fut. κεφῶ, infin. κερίειν, aor. 1 ep. ἔκερπται, aor. 1 mid. ἔκερπαμη, 1) *to cut off, to shear off, κόμην τινί,* Il. 23, 146; δοῦφα, Il. 24, 450. 2) *to consume, to devour, to graze,* spoken of brutes, ἄγρος, Il. 11, 560; δημόρ, Il. 21, 204; ἥπα, Od. 11, 578. 3) *to eat up, to waste, to destroy, κτήματα,* Od. 2, 312; in like manner βίοτον, Od. 1, 378. 2, 143; metaph. *to render void, see ἐπικείρω.* Mid. *to cut off one's hair, which the mourner consecrated to the dead, as an offering, κόμην, γαλτας,* Il. 23, 46. Od. 4, 198. 24, 46.

κεῖσθαι, adv. Ion. and ep. for ἔκεισθαι, which is not found in Homer, *thither,* Il. 12, 356. Od. 4, 274.

κείω and κέω, ep. fut. without the characteristic of the tense, from the obsolete root *ΚΕΩ, to wish to tie down, to desire to sleep or rest,* Od. 19, 340; often as part. βῆ δὲ κείω, Od. 14, 532. ἵμεν κείονται, Il. 14, 340. δῆστος κέων, Od. 7, 342; infin. κείμεν, Od. 8, 315.

κείω, ground form of κεάω, *I split,* Od. 14, 425. †

κεκαδήσομαι, see κέδω.

κεκαδήσω, see κέδομαι.

κεκάδοντο, aor. of κέδομαι.

κεκαδών, see κέδομαι.

κεκάμω, see κάμω.

κέκασμαι, see καίνωμαι.

κεκαργώς, see ΚΑΦΩ.

κέκλετω, see κίλομαι.

κέκληγα, see κλάζω.
κεκλήστο, see καλέω.
κεκλόμενος, see κίλομαι.
κέκλινθι, κέκλυτε, see κλίνω.
κέκρυχα, see κάμω.
κεκοπώς, see κόπτω.
κεκόπτομαι and κεκορόγτε, see κορέννυμι.
κεκορύθμένος, see κορύσσω.
κεκοτάρως, see κοτίω.

κεκράνται, κεκράντο, see κρατω.
κεκρύφαλος, ὁ (κρύπτω), a net, knit or twisted, with which women confined their hair, *a head-net, a net cap,* Il. 22, 469. †

κεκύθωσι, see κύθω, Od.
κελαδείός, ἡ, ὁν (κίλαδος), *rushing, noisy,* Ζεύρος, Il. 23, 208. h. Merc. 95; chiefly an epith. of Diana as goddess of the chase, Il. 16, 183; as pr. name, Il. 21, 511.

κελαδέω, poet. (κίλαδος), aor. 1 κελαδησα, *to rush, to make a noise, to cry, to make a tumult,* spoken of men, Il. 23, 869. † *see ἐπικελαδίω.*

κελαδός, ὁ, *a rushing noise, a tumult, a cry,* espec. of the chase, Il.; spoken of the suitors, Od. 18, 402.

κελάδω = κελαδέω, poet. only part. pres. κελάδω, *rushing, roaring,* spoken of water, Il. 18, 576. 21, 16; of wind, Od. 2, 421.

Κελάδωρ, οὐρος, ὁ, pr. name, a little river in Elie or Arcadia, which flows into the Alpheus, Il. 7, 133. According to Strab. VIII. p. 348, some critics would here read *Ἀκίδων*, cf. Ottfr. Müller Orchom. p. 372.

κελαινεψής, ἡ, ὁν, ep. for μέλας (Buttm. Gram. § 16, 2), *black, dark, aίμα,* Il. 4, 140. 16, 667. 2) Freq. an epith. of Jupiter, *enveloped in black clouds, as the god of rain and tempest,* Il. 2, 412; as proper name, Od. 13, 147. (Some Gramm. and the Etym. M. p. 501, explain it actively, *cloud-darkener.* Modern critics have even derived it from κέιλω, *cloud-com-peller, like νεφεληγεφέτης.*)

κελαινός, ἡ, ὁν, ep. for μέλας (Buttm. Gram. § 16, 2), *black, dark, often αίμα, also δάρμα, νύξ, κῦμα, λαῖλαψ,* * Il. 5, 310. 6, 117. 11, 747. κελαινή χθών, Il. 16, 384; for which Spitzner, far better, reads κελαινῆ, in reference to Λαίλαπτι.

κελαινίω, poet. *to rush, to roar, to gush, to flow,* spoken of blood, Il. 11, 813; of water, Il. 21, 261. Od. 5, 523.

* *Κελεός, ὁ, Celeus, son of Eleusis, father of Triptolemus, king of Eleusis, h. Cer. 105.*

κέλενθος, ή (*κέλλω*), plur. of *κέλενθοι*, and τὰ *κέλενθα*, in Hom., 1) *a way, a path, a course*, often ἵγρα and ἵχθυόστα *κέλενθα*, the watery and fishy paths, spoken of the voyages of seamen, Il. 1, 312. Od. 3, 71. 177; also ἀνέμον, Od. 5, 383. ἔγγις *νυκτός τε καὶ νημάτος εἰσὶ κέλενθοι*, the paths of night and day are near, Od. 10, 86. The ancient critics in part understood it of place, (*τοπικάς*) in the sense, that the pastures of the night, (for the kine,) and of the day, (for the sheep,) were situated near the city; and in part of time, as a figurative representation of the short nights and long days, the rising of Helios, as it were, coinciding with the night; hence a sleepless man might earn double wages. This last explanation, proposed by Crates, the context seems to require, as Nitzsch ad loc. shows at large. The poet presupposes the well-known custom of driving out the kine very early, and folding the sheep very late. A man, therefore, who should renounce all sleep, might earn double wages, first with the kine, driving them out at day-break, and secondly, with the sheep, since it is scarcely dark before it becomes light again. The poet does not indeed here consider whether the herdsman is at home when the sheep must be driven out. It only occurred to him that the returning shepherd, if willing to forego sleep, might become the out-driving herdsman. 2) the act of *going, the course which one takes, a journey*. *χάστραι κέλενθου*, to retire from one's course, i. e. place, Il. 11, 504. 12, 262. 14, 282. 3) Metaph. *walk, course of life*, Θεῶν, Il. 3, 406; see ἀποικεῖν.

κέλεντιάω (frequentat. from *κέλενώ*), only part. pres. *κέλεντιών*, ep. for *κέλεντιών*, to command now here and now there, to exhort frequently, * Il. 12, 285. 13, 125.

κέλεντος (*κέλλομαι*), fut. *κέλεντον*, aor. 1 *κέλενσα*, ep. *κέλενσα*, prop. to urge on, to drive, *μάστιγα*, Il. 23, 642; hence, 1) to call to, to exhort, to order, to command, to demand, spoken not only of rulers, but also 2) Of equals: to desire, to wish, Il. 11, 781. Od. 10, 17. It is construed a) With the dat. *τινί*, very often: to call to any one, to command, Il. 2, 151. 442; or with dat. of pers. and accus. of the thing, ἀμφικέλοισις *ἔργα*, Il. 6, 324; and instead of the accus. with the infin. Il. 2, 50. Od. 2, 9. b) More frequently with

accus. of the pers. and infin. Il. 2, 114. 8, 318. 10, 242. 17, 30 seq.; more rarely with accus. of the pers. alone: *τινά*, to exhort any one, to demand, Il. 13, 784. Od. 4, 274. 8, 204. 9, 278; and c) With double accus. Il. 7, 68. 349. 20, 87.

κέλης, γης, ὁ (*κέλλω*), a racer, a riding-horse for running races, *ἵππος*, Od. 5, 371. †

κελητίζω (*κέλης*), to ride upon a race-horse, and generally, to ride, *ἵπποισι*, Il. 15, 679. †

κέλλω, poet. aor. 1 *κέλεσα*, only in the aor.

1) Trans. to drive, to move, to urge; *τῆτα*, to propel the ship to land, *appellere*, Od. 9, 549. 10, 511. 12, 5. 2) Intrans. to approach the shore, to land. ή τηῆς *ἔκελος*, * Od. 9, 144.

κέλομαι, poet. (*κέλλω*), fut. *κέλησομαι*, aor. 2 ep. *ἔκελόμητ*, *έκελόμητ*, part. *κέκλόμενος*; 1) = *κέλενει*, to urge on, to exhort, to command, to bid, to advise; uncommon is: *ἔκει κέλετο μεγάλη τις*, (the wax melted,) the great power compelled it, Od. 12, 175; viz. the wax became soft through the strong pressure of the hands, since the following verse (176), which refers it to the sun, is probably not genuine. Construct. as with *κέλενει*, chiefly with accus. of pers. and with accus. and infin. 2) to call to, to call, chiefly in aor. with dat. of pers. Il. 6, 66. 110. 8, 172; with accus. *Ὕραιστον*, Il. 18, 391.

κέλσαι, see *κέλλω*.

κεμάς, ἀδος, ή, poet. according to the Gramm. a kind of deer or roe; according to Aristot. Hist. A. 9. 6. 2, a two-years old deer, Il. 10, 361. †

κένη, see *κέι*.

κενεαυχής, ἐς, poet. (*αὐχή*), empty-boasting; idle, unfounded bragging, Il. 8, 230. †

κερέος, ή, ὄν, ep. and Ion. for *κερός*, empty, void, *χείρ*, Od. 10, 42. 2) *κερέον* *νισσάθαι*, to return empty, i. e. with unaccomplished object [*re infecta*], Il. 2, 298. Od. 15, 214.

κερέων, ὄνος, ὁ (*κερός*), prop. any void space, espec. the flank, the sides of the abdomen between the hips and the ribs, Il. 5, 284. 11, 381. Od. 22, 295.

κερός, ή, ὄν, empty, metaph. idle, groundless. *κενὰ εἴγματα*, Od. 22, 249. Hom. uses elsewhere *κερός* and *κερός*, q. v.

κένοιαι, see *κεντέω*.

Κέρταυροι, οι, the Centaurs. 1) In Homer, an ancient savage tribe in Thessaly, between Pelion and Ossa, who were expelled

by the neighboring Lapithæ. According to Hom. Il. 1, 268, they were rough mountainers of great stature (*φῆρες ὁρεικῶν*), Il. 11, 382. Od. 21, 295. 2) Later, prob. in Pindar's age, they were fabulously represented as possessing horses' feet, prob. because they were good riders, and gradually they were converted into monsters, half man, half horse, Batr. cf. Voss. Myth. Br. Il. 33; *Κενταύρου* for *κενταύρου* is the reading of Herm. h. Merc. 224. (Prob. from *ταῦρος* and *κεντέω*, ox-driver).

κεντέω, ep. aor. infin. *κένσαι*, *to prick, to goad*, in order to urge on, *ἵππον*, Il. 23, 337. †

κεντρητής, ἐς (ἡνεκής), urged with a goad, spurred, * Il. 5, 752. 8, 396.

κέντρον, τό (κεντίω), *a goad with which horses, oxen, and other draught-cattle are urged on*, Il. 23, 387. 430; *the horse-goad, or a whip ending in a goad* (Voss).

κέντωρ, ορος, ὁ, poet. (κεντίω), a goader, a driver, ἵππον, *an honorable epith. of the Cadmeans and Trojans*, * Il. 4, 391. 5, 102.

κένομαι, ep. and Ion. for *κεῖμαι*, from which *κένονται*.

κεραῖω (akin to *κείω*), *to destroy utterly, to lay waste, to raze*, with accus. *πόλιν, στάθμους*, Il. 5, 557. 24, 245. Od. 8, 516. 2) Of living beings: *to kill, to slay*, Il. 2, 861.

κεραίων, κεραίων, another form of *κεραλώ*, in Il. 9, 203.

* *κεραΐστής, οῦ, ὁ (κεραῖζω)*, *a destroyer, a plunderer*, h. Merc. 336.

κεραίω, ep. for *κεράννυμι*, *to mingle, to mix*, only imperat. *κέραισ*, Il. 9, 203. †

κεραμεύς, ἔως, ὁ (κέραμος), *a potter*, Il. 18, 601. †

* *κεραμεῖος, ἵη, ἴον (κέραμος)*, ep. for *κεράμειος*, *of clay, earthen*, Ep. 14.

κέραμος, ὁ (ἔρα), 1) *potter's earth, potter's clay*, Ep. 14. 2) all kinds of ware burned of clay, *a bowl, a vessel, a pitcher*, Il. 9, 469. 3) *a prison*, so called, accord. to the Schol. amongst the Cyprians, either from its form, or because any one was kept in it, as it were in a jug. *χαλκέων ὁ κεράμω*, Il. 5, 387.

κεράννυμι, ep. *κεράω* and *κεραίω*, also the poet. forms *κεράω* and *κέρημι*, aor. 1 act. *τίκτασα*, ep. *στ*, aor. 1 mid. *τίκτασάμην*, ep. *στ*; Hom. uses in the pres. act. *κεράω*, from which the part. *κεράντας*, Od. 24, 364; imper. *κέραισ*, Il. 9, 203, and *κέρημι*, q. v., subj. pres. mid. *κέρωνται*, as if from *κέραμαι*, imperf.

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ἐπίστρατη and *κέρημι*, imperf. mid. *κερόοντο*, ep. for *ἐκεράντο* from *κεράω*, Od. 8, 470; 1) *to mingle, to mix*, espec. spoken of the mixing of wine and water, *νέκταρ, οἶνος*, Od. 5, 93. 24, 364; *ἐνι κερτήσι*, Il. 4, 260. 2) *to temper, to soften*, by mixing, spoken of bathing water, Od. 10, 362. Mid. *to mix for oneself*, often *οἶνος ἐν κερτήσι*, to mingle wine for oneself in the mixers, Il. 4, 260; *οἶνος* alone Od. 3, 332. 8, 47; also *κερτήσα οἴνον*, to mingle a mixer of wine, Od. 3, 393; and without gen. Od. 7, 179. 13, 50.

κεραοξόος, ον (ξέω), *smoothing or working horn, τέκτων*, Il. 4, 110. †

κεραός, ἡ, ὁ, horned, ἄλφος, Il. 3, 24. 11, 475; *ἄλφες*, Od. 4, 85.

κέρας, τό, gen. ep. κέραος, dat. κέρρῃ, plur. nom. κέρα, gen. κεράων, dat. κέρασι, ep. κεράσσεσσι. The *α* in *κέρα* is commonly short. 1) *a horn*, chiefly of the bovine genus, as an image of fixedness, Od. 19, 211. 2) *horn*, as a material for artificial products, Od. 19, 563. 3) every thing made of horn, espec. the *bowl*, Od. 21, 395. *κέρη ἀγλαέ*, thou that shinest with the bow, Il. 11, 385. Thus Köppen, Voss according to Aristarch. (The other explanation of a high dressing of hair, Schol. *τρίχωσις*, is foreign from Hom.) 4) *the horn*, on the fish line, accord. to Aristarch. a horn tube above the hook, to prevent the fish from biting off the line, Il. 24, 81. Od. 12, 251.

κεραυνός, ὁ, a thunder-bolt, i. e. a stroke of lightning which is immediately followed by thunder (cf. *βροντή* and *ἀστεροπή*), the common weapon of Jupiter, Il. 8, 133. Od. 5, 128.

κεράω, ep. form from *κεράννυμι*, q. v.

* *κερδίσιω (κέρδος)*, aor. *ἔκερδην, to gain, to derive profit*, Ep. 14, 6.

κερδαλέος, η, ον, 1) *gainful, profitable*, *βουλή*, Il. 10, 44; hence, *crafty, wise, μῆθος*, Od. 6, 148; *νόημα*, Od. 8, 548. 2) *Of men: eager for gain; and in a good sense, wise, intelligent*, Od. 13, 291. 15, 451.

κερδαλεόφρενος, ον (φείν), *avaricious, thinking of gain, crafty*, * Il. 1, 149. 4, 339.

κερδίσων, ον, ep. compar., and *κερδίστος, η, ον*, superl. derived from *κέρδος*; *more gainful, more advantageous, better; compar. only neut.* Il. 3, 41. Od. 2, 74; superl. *most crafty*, Il. 6, 153. †

*κέρδος, εος, τό (prob. from *κείσε*, prop. what is scraped off')*, *gain, profit, advantage*, Il. 10, 225. Od. 18, 311. 2) *crafty counsel*,

cunning, comm. in the plur. κέρδεα εἰδόνται, to understand crafty counsels, Il. 23, 709. κέρδεα νωρᾶν ἐνὶ φρεοῖ, to have crafty designs in the mind, Od. 18, 216. 23, 140; in a bad sense, *crafty devices, tricks*, Od. 2, 88; κακὰ κέρδεα, Od. 23, 217.

κερδοσύνη, ἡ (κέρδος), *craftiness, cunning, wiliness*, only dat. as adv. Il. 21, 247. Od. 4, 251.

κερκίς, ἴδος, ἡ, a rod or staff, used in the ancient mode of weaving, for striking home the threads, now called *a weaver's reed-stay* or *comb*, later σπάθη. Thus Schneider in Lex. Il. 22, 448. Od. 5, 62. Some ancient Gramm. understand by it, *the shuttle*. (Prob. from κέρκω = κρέκω.

κέρδος, see κέρκω.

κερτομέω (κέρτομος), *to nettle, to goad, to vex, to abuse, to deride*, with accus. τινά, Od. 16, 87. 18, 350; often with ἐπίεσσιν, and in the part. with ὄγορευειν, Il. 2, 251. Od. 8, 153; generally, *to provoke, to irritate, σφῆκας*, Il. 16, 261. h. Merc. 56.

κερτομίη, ἡ (κέρτομος), *provocation, irritation, derision, sarcasm*, only plur. Il. 20, 202. Od. 20, 263.

κερτόμος, ον (κέρτομος), *irritating, deriding, provoking, mocking*, only κερτ. ἔπει, Il. 4, 6. 5, 419; also κερτόμια, *abuse*, Il. 1, 539. Od. 9, 474.

κέρτομος (κέαρ, τέμνω), prop. heart-cutting; hence, *provoking, insulting*. 2) *deceitful, crafty*, h. Merc. 338.

κέρωνται, see κεράννυμι.

κέσκετο, see κείμαι.

κεστός, ἡ, ὁ (κετέω), *stitched (with a needle), sowed, embroidered*; ἵμας, an embroidered girdle, Il. 14, 214. †

κενθάγω, poet. for κενθῶ, Il. 3, 453. †

κενθμός, ὁ = κενθμῶν; ἐκ κενθμῶν, Il. 13, 28. †

κενθμῶν, ὄνος, ὁ (κενθῶ), any concealed place, *a hiding-place, a hole*, Od. 13, 167. 2) *a lair of animals*. πικινὸν κενθμῶνες; (*the close-locked haunts of the swine*, Voss), Od. 10, 283.

κενθῶς, εος, τό (κενθῶ), poet. form of κενθμῶν, only dat. plur. κενθεῖται γαῖης, in the depths of the earth, spoken of the dwelling of Pluto, Il. 22, 482. Od. 24, 204.

κενθῶ, fut. κενύω, perf. κέκενθα, aor. 2 εκενθῶν and κύθων, and with ep. redupl. subj. κέκενθω, Od. 6, 303. The perf. has the sig-

nif. of the pres. 1) *to hide, to conceal*, with accus. Il. 22, 118; δάκρυα, Od. 19, 212; spoken of a residence in a place, τινά, Od. 6, 303. 9, 348; chiefly of the dead: ὅπου κιθε γαῖα, Od. 3, 16; hence pass. κενθεῖσθαι Λίδοι, to be concealed in the realms of Pluto, Il. 23, 244. 2) Espec. *to conceal in oneself, to hide in one's bosom, to be silent*, with τόν, θυμῷ, ἐνὶ στήθεσσιν, absol. and with accus. μῆτην, Od. 3, 318. οὐκέτι κενθεῖς θυμῷ βρετίν οὐδὲ ποτῆτα, no longer conceal in your mind meat and drink, i.e. you show that you have eaten and drunk immoderately (Voss, 'the open heart testifies of meat and drink'), Od. 18, 404; κενθεῖν, with accus. of personā, to conceal any thing from any one, Od. 3, 187.

κεφαλή, ἡ, κεφαλῆφι, ep. as gen. Il. 11, 350; and dat. κεφαλῆφι, Il. 10, 30. 1) *the head*, of men and brutes, Il. 11, 72. 2) *the head*, as the noblest part, for the whole person, like πάρη, δέμας, Il. 11, 55. τὸν τιον λεον ἐμῇ κεφαλῇ, I honored him as myself, Il. 18, 82. cf. 16, 77. Od. 1, 343; hence, the oath by the head, Il. 13, 39; as an address, φίλῃ κεφαλή, dear head, dear soul, Il. 8, 281. 23, 94. 3) *the head*, as the seat of life: ἀποτίειν σὺν κεφαλῆσσιν, to expiate with the heads, i.e. with life, Il. 4, 162. 17, 242. παραθίσθαι κεφαλας, to expose their heads, Od. 2, 237.

Κεφαλλήν, ἥνος, ὁ, plur. Κεφαλλῆνες, the Cephalenians, the subjects of Ulysses, the inhabitants of Same, Ithaca, Zacynthus, Dulichium, and the main-land, Il. 2, 631. Od. 20, 210. 24, 354. 377; later, the inhabitants of the island Cephalenia.

κεχάρδα, see χαρδάνω.

κεχαροσέμεν, κεχαρήσεται, κεχαρηγός, κεχαροίστο, κεχάροντο, ep. forms fr. χαρέω.

κεχηρώς, see χαίνω.

κεχαρισμένος, η, ον, see χαρίζομαι.

κεχόλωμαι, see χολόω.

κεχρημένος, η, ον, see χράομαι.

κεχνυμαι, see χίω.

κέω, 1) ep. form of κείω, q. v. only ὅρσο κέων, go, in order to lie down to sleep, Od. 7, 342. † 2) as a form of καλώ, it is doubtful, see Butt. Gram. § 114. p. 287.

κῆαι, κῆαι (3 optat. aor.), κηάμενος, ep. aor. forms from καλώ.

κήδειος, ον (κήδος), ep. also κήθεος, q. v. worth care, dear, beloved, Il. 19, 224. (The

other explanation: ‘to be buried by us,’ does not suit the connection, Il. 19, 294.) Superl. *κήδιστος*.

κηδεμώτης, ὄνος, ὁ (*κηδέω*), one who has the charge, a *guardian*, a *protector*, in *Il. 23, 163. 674, those who have charge of the interment of the dead.

κήδεος, οὐ, ep. for *κήδειος*, οἴστι *κήδεός* ἐστιν, either generally, *dear*, or according to Voss, ‘upon whom devolves the care of the corpse,’ Il. 23, 160. † (Some Gramm. considered the word as gen. of *κῆδος*: ‘to whom the dead is an object of care.’)

κηδέω, obsol. pres. of the fut. *κηδήσω*, see *κῆδω*.

κήδιστος, η, οὐ (superl. formed from *κῆδος*, in signif. belonging to *κήδειος*, *dearest, most beloved*, Il. 9, 642. Od. 10, 225. (In like manner, Od. 8, 583, without exactly indicating the nearest kindred.)

κῆδος, εος, τό, *care, sadness, trouble, grief, τῶν ἀλλων οὐ κῆδος*, about the others there is no care, i. e. there is no trouble with the others, Od. 22, 254. ὅστις ἔμα τὸν κίδεα θυμῷ, Il. 13, 53. *κίδεα θυμοῦ*, *heart-troubles*, Od. 14, 197; distinguished from *ἄχος*, Od. 4, 108; espec. grief for the death of one dear, Il. 4, 270. 5, 156. 13, 464. 18, 8. 2) that which occasions care, *need, misery, wretchedness*; espec. in the plur. Il. 1, 445. 9, 592. Od. 1, 214; and often. (The signif. *relationship*, Voss, Il. 13, 464, ‘if relationship touches thy soul,’ is justly rejected by Passow.)

κῆδω (*ΚΑΛΛΩ*), fut. *κηδήσω*, fut. mid. *κεκαθίσομαι*, iterat. imperf. *κηδίσκετο*, 1) Act. only Ep. a) *to render anxious, to sadden, to trouble, to distress, τινά*, Il. 9, 615; *θυμόν*, Il. 5, 400. 11, 458. b) More frequently: *to injure externally, to violate, to harass, θεοὺς τόσουιν*, Il. 5, 404; *μῆλα*, Il. 17, 550; *όλκον*, Od. 23, 9. 2) Mid. *to be anxious, sad, to trouble oneself*, always part. Il. 1, 196. Od. 3, 240. 3) *to be anxious about any one, to care for any one, τινός*, Il. 1. 56; *λασσάν*, Il. 8, 353; *βιότοιο*, Od. 14, 4. (The aor. 2 *κεκῆδον* and fut. *κεκαθίσω*, in the signif. *to deprive, belongs to χάζομαι*)

κῆρ, see *καίω*.

κηκίω, *to gush forth, to ooze out*, spoken of water, *ἄν στόμα*, out of the mouth, Od. 5, 455. † (fr. *κλω*, with reduplicat.)

κηλεος, οὐ, Ion. and ep. for *κήλεος*, Il. 15, 744. †

κήλεος, οὐ (*καίω, καίω*, like *δαιδαλός*), *burning, flaming*, always *πυρὶ κηλίω*, (the last dissyllabic), Il. 8, 217. Od. 9, 328.

κηληθύμος, ὁ (*κηλέω*), *enchantment, pleasure, transport*, *Od. 11, 334. 13, 2.

κῆλον, τό (*καλω*), prop. a dry stick of wood, espec. the *shaft* of an arrow; *an arrow itself* in Hom.; in the pl. *κῆλα*, missiles, used only of the gods, *Il. 1, 53. 12, 280. h. Ap. 444.

**Κηραιόν*, τό, a promontory on the northwest coast of the island Eubœa, now *Cap Lithoda*, h. in Ap. 219.

κῆξ κός, ἡ = *κήνεξ*, a sea-bird, *the sea-hen, or sea-mew*, Od. 15, 479. †

κήμονεν, ep. for *κίαμεν*, see *καλω*.

κήπος, ὁ, a *garden*, and generally a piece of land, inclosed and set with trees or other vegetation, Il. 8, 305. Od. 4, 737. 7, 129.

Κῆρ, *κηρός*, ἡ, the *goddess of death*, (distinct from *Μοῖρα* and *Λίστα*), the personified power of death, which brings death in a particular form: as death in battle, sickness, drowning in the sea, etc. hence, in sing. and plur. *Κῆρες*, *Θανάτου*, Il. 2, 302. 11, 332; and *Κῆρ* in connection with *φόνος*, *θάνατος*, Il. 2, 352. Od. 4, 273. 5, 387. 16, 169. He who was to die by a violent death had the *Κῆρ* allotted him at birth, Il. 23, 79. To Achilles were two *Κῆρες* allotted, Il. 9, 411. Jupiter laid the *Κῆρες* of Achilles and Hector in the scales, to determine which was to die first, Il. 22, 210. The *Κῆρες* are *μυρίαι*, since one is allotted to each one destined to a violent death, Il. 12, 326–327. 2) As an appell. *fate, death*, in Wolf’s ed. only once: *τὸ δέ τοι κῆρ εἰδεται εἶναι*, that seems to thee to be death, Il. 1, 225. Bothe has it in many passages beside, Il. 2, 352. 3, 32. 5, 22. etc., which also Passow prefers. In Il. 1, 97, Wolf, after a conjecture of Markland, has *λοιμοῖο Κῆρας ἀφεξει* instead of the reading of the Cdd. *κείρεις* (*κήρ* prob. from *κέρω*, *κείω*).

κῆρ, *κηρός*, τό, contr. from *κέαρ*, Batr. *the heart*, espec. 1) *the soul, the mind*, as the seat of the feelings and passions, Il. 1, 44; chiefly the dative *κήρι* as adv. *in the heart*, for the most part with *πίστι* preceding, (ed. Wolf) much at heart, Il. 4, 46. 53. 13, 119. 430. Od. 5, 36, where *πίστι* is an adv. accord. to Passow. Spitzner rejects this and writes with the ancients *περὶ κήρι*, *in heart*.

That this is the true explanation is shown by the kindred phrases *περὶ θυμῷ*, *περὶ φρεσίν*, Il. 22, 70. 16, 157. cf. *περὶ*, and Thiersch § 264. p. 458. 2) As a periphrasis of the person, like *βίη*: *Πυλαιμένεος λάσιον κῆρ*, Il. 2, 858. cf. Od. 4, 270.

κηρεσσιφόρητος, *οὐ* (*φορέω*), *brought by the Fates*, or *impelled by the Fates*, *κύνες*, V. ‘the raging dogs of fate,’ i. e. the Greeks sent by the *Κῆρες* for the destruction of Troy, Il. 8, 527.

Κύρινθος, *ἡ*, a town in Eubcea, north-east of Chalcis, Il. 2, 538.

**κηρίον*, *τό* (*κηρός*), *a cake of honey*, *a honey-comb*, h. Merc. 559.

κηρόθι, adv. (*κῆρ*), *in the heart, heartily*, strengthened by *μᾶλλον*, Il. 9, 300. Od. 15, 369.

κηρός, *ὁ*, *wax*, *Od. 12, 48. 173. 175.

κήρωξ, *ῦχος*, *ὁ*, *a herald*. The heralds were most respectable royal servants, and even of noble and often of royal blood, Il. 1, 321. 3, 116. [They receive as epithets, *ἄγανοι*, Il. 3, 268; *θεῖοι*, Il. 4, 192.] Their office was to convocate assemblies, and to preserve order in them, Il. 2, 50. 290. In war they were employed to treat with the enemy, Il. 7, 274 seq. Espec. in time of peace all care of sacrifices and sacrificial feasts devolved upon them, Od. 1, 110. 3, 472. As an ensign of office they carried a sceptre, Il. 18, 505. Od. 2, 38. They were under the immediate protection of Jupiter, *Δίὸς ἄγγελοι*, *Διῶν φίλοι*, Il. 1, 334. 8, 517. [They placed the sceptre in the hand of one about to speak in the assembly, Il. 24, 567 seq. Od. 2, 38; they waited at meals, Od. 1, 143. 146.]

κηρύσσω (*κήρυξ*), 1) *to be a herald, to hold the office of herald*, Il. 17, 325. 2) *to proclaim as a herald, to cry out*, Il. 2, 438; with accus. *λὺσον ἀγορῆνδε*, Il. 2, 51. Od. 2, 7; *πόλεμόνδε*, Il. 2, 443.

κῆται, for *κέγται*, see *κέται*.

Κήτειοι, *οἱ*, the *Ceteans*, an unknown tribe in Mysia, so called from the river *Κητώεις* in the region of the later Elea or Pergamus, Od. 11, 521. (The old Gramm. were uncertain about them: Aristarchus explains *κήτειοι* *κήτειοι* by *μεγάλοι* from *κῆτος*; others read *κήδειοι*.)

κῆτος, *εος*, *τό* (accord. to Buttm. Lexil. II. p. 95, from *ΧΑΩ*, *χάσκω*, prop. *a hollow, an abyss*, as appears in the deriv.), any large

sea-animal, *a sea-monster*, Il. 20, 147. Od. 5, 421; in Od. 4, 443. 446. 452 = *φέατη*.

κητώεις, *εσσα*, *εν* (*κῆτος*), only as an epith. of Lacedæmon, *abounding in hollows*, or *gorges*, [*hollow*, cf. *λακεδαιμόν*], Il. 2, 551. Od. 4. 1; because it lies in a hollow, surrounded with mountains and narrow passes. Thus Buttm. Lexil. II. 79, and Nitzsch; others, as Heyne, Voss, *spacious, vast, huge*, a definition less suited to fact.]

Κηφίας, *ἶδος*, *ἡ λίμνη*, *the Cepheian lake*, Il. 5, 709; elsewhere *ἡ Καπτᾶς λίμνη*, the lake *Copais*, in Boeotia, which was nine geographical miles in circumference, and often occasioned a flood, now the lake of *Livadia* or *Topolia*. (It received its name from the river *Κηφισός*, q. v.)

Κηρυτός, *ὁ*, a river in Phocis; it rises near Lilœa, and flows into the lake *Copais*, now *Mauro-Nero*, Il. 2, 522. (*Κηφισός*, a later form, cf. Buttm. Gram. § 21.)

κηδόης, *ες* (*κάω, καίω*), *exhaling vapor, sweet-scented, fragrant*, *κόλπος*, Il. 6, 467. † (accord. to Passow from an old subst. *κῆος* = *θύος*.)

κηόεις, *εσσα*, *εν* = *κηώδης*, *fragrant*, always epith. of *θάλαμος*, Il. 3, 382. Od. 15, 99.

κίδναμαι, *ερ.* mid. from *κίδνημι*, poet. form of *σκεδάννυμι*, *to spread, to extend*, *Ἡς ἐκίδνατο πᾶσαν ἐπ' αἰλαρ*, * Il. 8, 1. 24, 695. *ὑπειδὲ ἄλα*, Il. 23, 227.

**κιθάρα*, *ἡ* = *κιθαρίς*, a later form, h. Merc. 509. 515.

κιθαρίζω (*κιθαρίς*), *to play upon the harp*, and generally, *to play upon a stringed instrument*, *φόρμιγξ*, Il. 18, 570; † *λύρη*, h. Merc. 433.

κιθαρίς, *ιος*, *ἡ*, accus. *κιθαρίν*, *a harp, a lute*, a stringed instrument which differed in form from the lyre. According to Bureti in the Memoir des Inscript. de l'Acad. des Sciences à Paris IV. p. 116, the *cithara* had two curved horns, which at the top turned outwards and at the bottom inwards, and stood upon a hollow sounding stand. Above and below were two cross-pieces for fastening the strings (*ὑπολύριον* and *ζυγόν*). The strings were strained above by pegs (*κόλλητες*). The *cithara* had a soft tone, and was closely related to the *φόρμιγξ*, Il. 3, 54. Od. 1, 153. 2) *the act of playing upon the harp, the tone of stringed instruments*, Il. 13, 731. Od. 8, 248.

κιθαριστής, *ύος*, *ἡ*, *the art of playing upon the cithara, harp-playing*, Il. 2, 600. †

**κιθαριστής*, *οῦ*, *ὁ* (*κιθαρίζω*), *a harp-player, a harper*, h. 24, 3.

κικλήσκω, Ion. and ep. form for *καλέω* in the pres. and imperf. 1) *to call, τινά*, Il. 2, 404. 9, 11; *to call upon, to cry to, Λίδην*, Il. 9, 569. 2) *to name, with accus. of the pers. and of the name*, Il. 2, 813. Od. 4, 355; and *επίκλησιν κικλήσκειν*, *to call by a surname*, Il. 7, 139. Mid. Batr. 27.

Κίκονες, *οἱ*, sing. *Κίκων, ορος*, *a people in Thrace, who dwelt along the southern coast of Ismarus to Lissus*, Il. 2, 846. Od. 9, 39 seq.

κίκνως, *ἥ*, *an ancient poet. word, strength*, Od. 11, 393. † h. Ven. 23S. (According to Eustath. from *κιώ*, to go; others write *κηκίς*, and explain it, moisture, blood.)

Κίλικες, *οἱ*, sing. *Κίλιξ*; the *Cilicians* had their seat in Homer's time in greater Phrygia. Here they were governed in two kingdoms, of which one had its capital at Thebe, at mount Placus, the other at Lyrrnessus, Il. 6, 397. 415. cf. 2, 692. At a later date they emigrated to the country called by their name.

Κίλλα, *ἥ*, *a small town in Troas or in Æolia in Asia Minor, having a temple of Apollo*, Il. 1, 39. 452.

Κιμμέριοι, *οἱ*, *Cimmerii*, in Hom. a fabulous people, who dwelt in the western part of the earth, on Oceanus, north of the entrance to the lower world; they are wrapped in clouds and storms, and live in perpetual night, Od. 11, 14 seq. The ancient critics in part place them in Italy, in the region of Baiae, and in part in Spain, cf. Strab. That the Cimmerian night indicates the extreme north, cannot be denied; and we may certainly suppose that a dark rumor of a night lasting many months may have had a place in the poet's imagination, though he thought of no definite country. Völcker Hom. Geogr. p. 154, derives the name from *χειμερίος*; Voss, on the other hand, from the Phœnician word *Kamar, Kimmer.*

**κίσθηνος*, *ὁ*, *peril, danger*, Batr. 9.

κιτρέω (*κίτρω*), poet. form, mid. *κιτρυμαῖ*, fut. *κιτρίσω*, aor. 1 *ἐκινησα*, aor. pass. *ἐκινήθη*, *to put in motion, to move, to excite, to urge on*; often *κάρη*, to move the head, Il. 17, 200. Od. 5, 285; *σφῆκας*, to excite the wasp, Il.

16, 264; *τιράλην*, Il. 16, 297; *κῦμα* (*spoken of wind*), Il. 2, 395; *τινὰ λάξ*, to thrust any one with the foot, Il. 10, 158; *Γίγην*, Od. 22, 394. Mid. and pass. *to move oneself, to move, κινήθη ἀγορή, ἐκινηθεὶς φάλαγγες*, Il. 2, 144. 16, 280; *to move oneself forward, i. e. to go*, Il. 1, 47.

**κινητήρ*, *ῆρος*, *ὁ* (*κινέω*), *a mover, one who shakes; γαιῆς*, a shaker of the earth, h. 21, 2.

κινύματι, mid. poet. form of *κινέω*, *to be moved*. *κινύμενον ἔλαιον*, Il. 14, 173; *often to move oneself, i. e. to go, ἐς πόλεμον*, Il. 4, 281. 332. 10, 280.

Κινύρης, *αο*, *ὁ*, Ion. for *Κινύρας*, ruler in Cyprus, Il. 11, 20. Apd. 3, 14. 4; son of Sandacus, grandson of Phæthon, at first king of Syria; he went afterwards to Cyprus and built Paphos, cf. *Κινύρου πλουσιότερος*, Tyrt. III. 6.

κινυρός, *ἥ*, *ὄν, wailing, lamentable, complaining*, Il. 17, 5. †

Κίρκη, *ἥ*, *Circe*, daughter of Helios and Perse, sister of *Æetes*, a nymph, skilled in magic, who dwelt on the island *Æsea*, Od. 10, 136; see *Ἀλα*. Ulysses, having escaped from the terrible *Læstrygones*, landed on her island. The enchantress metamorphosed his companions into swine; he compelled her to disenchant them, Od. 10, 230-364. He lived a year with Circe in perpetual feasting; and in order to procure intelligence concerning his return, he visited, on the advice of Circe, the entrance of the infernal regions, Od. 10, 466 seq. 11, 1 seq. Accord. to Hea. Th. 759, she bore two sons by Ulysses, Agrius and Latinus. (Herm. de Myth. Græc. Antiq. explains the name, *navigatio in orbem facta*.)

κίρκος, *ὁ*, *a hawk, a kind of falcon*, which describes circles in flying, Il. 17, 757. 22, 139. Because his flight was regarded as ominous, he was called *Ἄκολωνος ὄγγειος*, Od. 15, 526; and also *ἴρης κίρκος*, the circling hawk, Od. 13, 87.

κιργάῶ and *κιργῆμι*, poet. form of *κεράρνυμι*, *to mingle, to mix*, from which we have part *κιργάς*, Od. 16, 14; imperf. *κιργεῖ*, Od. 7, 182. 10, 356; and from *κιργῆμι*, imperf. *κιργῆ*, *Od. 14, 78. 16, 52.

Κισσῆς, *ἰδος*, *ἥ*, *daughter of Cisses = Theano*, Il. 6, 299.

Κισσῆς, *οῦ*, *ὁ*, contr. from *Κισσαῖς*, later

Κισσεύς, ἔως, king of Thrace, father of Theseus, Il. 11, 223. (*Κισσεύς* fr. κισσός, crowned with ivy.)

***κισσοκόμης**, ον, ὁ (χορών), *having tresses of ivy, having the hair decorated with ivy*, h. 25, 1.

***κίσσος**, ὁ, ivy, a plant sacred to Bacchus, h. 6, 40.

κισσύβιον, τό, a goblet, a cup, prop. made of ivy wood, * Od. 9, 346. 14, 78. 16, 52.

κίστη, ḡ, a chest, a casket, Od. 6, 76. †
κιχάνω and κιχάνομαι, ep. imperf. ἐκιχάνω, 2 sing. ἐκιχνίας (cf. ἐκιθεῖς), dual ἐκιχήτην, 1 plur. ἐκιχῆμεν, fut. κιχήσομαι (as if from κιχέω), aor. 2 ἐκιχνόν, and aor. 1 mid. ἐκιχήσατο, part. pres. mid. κιχήμενος; also from an obsol. form κιχημι, pres. subj. κιχῶ, ep. κιχεῖω, optat. κιχεῖην, inf. κιχῆναι, part. κιχεῖς, 1) *to reach, to attain, to overtake*; with accus. ποσοὶ τινά, *to overtake any one with the feet*, i. e. in running, Il. 6, 228; δονῆι, Il. 10, 370; metaph. spoken of death and destruction, Il. 9, 416. 11, 441. 451. κιχάνει δίψα τε καὶ λιμός, Il. 19, 165. cf. κιχημενον βίλος, a hitting arrow, with gen. of pers. Il. 5, 187. 2) *to hit, to meet with, to find, τινὰ παρὰ νηνσι*, Il. 1, 26. Od. 13, 228.

κίχλη, ḡ, the thrush, Od. 22, 468. †

***κίχρομι** (χράω), fut. κρίσω, *to lend*, mid. *to borrow*, only χρησαμένη, Batr. 187.

κίών, poet. form from εἴμι, 'ΙΩ, in pres. indicat. obsol., only optat. κίοιμι, part. κίον, imperf. κίειν, κίον, *to go, to go away, like εἴμι*, spoken of living beings; only Il. 2, 509, κίον νῆες.

κίών, ονος, ḡ, and masc. ὁ, Od. 8, 66. 473. 17, 29. 19, 38; *a pillar, a column, comm. spoken of the pillars which supported the roof of the eating-room*, Od. 1, 127. 6, 307. 19, 38 seq. 22, 466; metaph. spoken of Atalas, ἔχει, κίονας μαρράς, see Αταλας. * Od.

κλαγγή, ḡ (κλαζω), gener. an inarticulate sound, produced by animate and inanimate objects; *a sound, a noise, spoken of men; a cry, a tumult*, spoken of warriors, Il. 2, 100. 10, 523; of the dead, Od. 11, 604; of animals, espec. of cranes, Il. 3, 2; of swine, Od. 14, 412; of the roar of lions, h. 13, 4; of the twang of the bow, Il. 1, 49.

κλαγγηδόν, adv. (κλαγγή), *with a cry, with a clamor*, Il. 2, 463. †

κλάζω, aor. 1 ἐκλαγέα, ep. perf. with pres. signif. κέκληγα, part. κεκληγάς, of this the

plur. is κεκλήγοντες (as if from a pres. κεκλήγω), aor. 2 ἐκλαγον, spoken of any articulate sound, *to resound, to ring, to cry, spoken of the cry of men*, Il. 2, 222. 12, 125; *of the cry of the eagle*, Il. 12, 207. 16, 429; *of herons and jackdaws*, Il. 10, 276. 17, 756; *of the barking of dogs*, Od. 14, 30; *to resound, to whiz or hum, spoken of arrows*, Il. 1, 46; *to roar or hiss, spoken of the wind*, Od. 12, 408. ἐκλαγεν οἵος, in h. 18, 14, according to Herm. ad loc. *solus sub vesperam fistula canit* (Pan).

κλαίω, fut. κλαύσομαι, aor. 1 ἐκλαύσα, ep. κλαύσα, ep. iterat. imperf. κλαίεσκον, 1) *to weep, to wail, to lament, absol. κλαϊοτά σι ἀφέσω, I will send thee forth weeping*, i. e. I will punish thee, Il. 2, 263; espec. to weep for the dead, Il. 7, 427. 19, 75. 2) With accus. *to weep for any one, to bewail*, Il. 22, 87. 210. Od. 1, 363, and often.

***Κλάδος**, ḡ, a small town near Colophon in Ionia, upon a point of land, with a temple and oracle of Apollo; now Zille, h. Ap. 40. **κλανθμός**, ὁ (κλαίω), *the act of weeping, lamentation*, Il. 24, 717, and often Od.

κλάω, aor. 1 ep. κλάσα, aor. pass. ἐκλα-σθη, *to break, to break off, with accus. πτόρθυν*, Od. 6, 128. Pass. intrans. *to break in pieces*, Il. 11, 584.

κλειδών, ὄνος, ḡ, once κληδόν, Od. 4, 317; Ion. and ep. for κληδών (κλέσα), 1) *report, rumor, fame*; πατρός, intelligence of the father, Od. 4, 317. 2) Espec. *a dire voice, an omen*, like ὄσσα, * Od. 18, 117. 20, 120.

[**Κλεισιδίκη**, daughter of Celeus, in Eleusis, h. in Cer. 109.]

κλειτός, ḡ, ὁν (κλείω), *famous, glorious, excellent, illustrious*, spoken of persons, Il. 3, 451. Od. 6, 54; of things: *ἐκατόμβη*, often Il.; *Πανοπεύς*, Il. 17, 307.

Κλεῖτος, ὁ, *Clytus*, son of Pisenor, a Trojan, Il. 15, 445 seq. 2) son of Mantius, grandson of Melampus, Od. 15, 249.

κλείω, poet. for κλέω (from κλέω; Hom. has only pres. pass. κλέομαι, imperf. κλέει for κλέσσει, Il. 24, 202; also fut. act. κλέσω, h. 31, 19); *to make known, to render famous, to praise, with accus. ἔργα*, Od. 1, 338. 17, 418. Pass. *to be made known, to be famous, τι ἀνθρώποις*, Il. 24, 202; whereby κέρδεσσι, Od. 13, 299.

Κλεόβουλος, ὁ, a Trojan, slain by Ajax, son of Oileus, Il. 16, 330.

Κλεοπάτρη, ἡ, daughter of Idas and Marpessa, wife of Meleager, see Άλκυόνη, Il. 9, 556.

κλέος, εος, τό (*χλέω*), 1) *report, rumor, fame*, Il. 2, 486; with gen. *κλέος Ἀχαιῶν*, the report of the Greeks, Il. 11, 227; *πολέμιοι*, Il. 13, 364; *πατρός*, Od. 2, 308. 3, 83; *σὸν κλέος*, intelligence of thee, Od. 13, 415; *ἔμον*, Od. 18, 255. 2) *a good report, fame, glory, honor*, in connect. with *ἔσθλον, μέγα, εἰφύ*, and alone Il. 4, 197; and often in the plur. *κλέα ὄνδρῶν*, for *κλέα*, famous deeds, *laudes*, Il. 9, 189. 524. Od. 8, 73.

κλέπτης, ον, ὁ (*χλέπτω*), *thief, robber*, Il. 3, 11. †

κλέπτοσύνη, ἡ, thievery, knavery, deception, Od. 19, 396. †

κλέπτω, aor. 1. *ἔκλεψα*, 1) *to steal, to procure by stealth*, Il. 5, 268. 24, 24. 2) Metaph. *to deceive, to cheat, to overreach, νόον τινός*, Il. 14, 217; absol. *μη κλέπτεις νόον*, cherish not deception in thy soul (Voss, ‘meditate not deceit’), Il. 1, 132.

κλέω, from which pass. *κλέομαι*, see *κλείω*.

Κλεωράι, αἱ, Cleonae, a town in Argolis, south-west of Corinth, Il. 2, 570.

**κλεψίφρων, ον* (*φρύν*), *having deceitful purposes, cunning, crafty*, h. Merc. 413.

κληδόνη, adv. (*καλέω*), *by name, namely*, Il. 9, 11. †

κληδών, όνος, ep. form of *κλειδών*, q. v.

κλήθρη, ἡ, Ion. for *κλήθρα*, *the alder, alnus*, *Od. 5, 64. 239.

κλητίζω, as a form of *κλείω*, *κλητῶ* is incorrect, see Buttm. Ausführ. Gram. Th. 2. p. 169.

**κλῆθρον, τό*, Ion. and ep. for *κλῆθρον, a lock, a bolt*, h. Merc. 146.

κλητής, ἴδος, ἡ, Ion. and ep. for *κλεῖς* (only in the Ion. form). 1) Prop. that which locks, *a) the bolt or bar*, which locks the door inside, and which from without is pulled forward with a thong; to unlock, after untying the thong, the bolt is pressed back with a hook, *ἐπὶ κλητῷ ἐτάνυσσεν ἵματι*, Od. 1, 442. Il. 24, 455. This bolt is also called *ἐπιβλήτης*, Il. 24, 453; and *ὅχεις*, Il. 12, 121. *b) the bolt*, which locked together two corresponding bars, Il. 12, 456. 14, 168. *c) Espec. a key*, of brass, with ivory handle, with which the door was locked and opened, Od. 21, 6. Il. 6, 89. It was a curved hook with which in locking, the bolt was thrust forward, in

opening, pushed back through a hole, into which the key was introduced, Od. 21, 6. 47. 241. *d) the hook of a clasp*, Od. 18, 294. 2) the *clavicle*, the bone between the neck and breast, Il. 5, 146. 8, 325. plur. Il. 22, 324; (in the Od. it has not this signif. 3) *κλητῆς*, only in the plur. the *rowers-seats* in the ship, i. e. the seats where the oars were worked in leather thongs in the manner of a key, Od. 2, 419. 4, 579. Il. 16, 170. † cf. Voss ad Arat. Phænom. 191.

κληπτότος, ἡ, ὁ (*κλητῶ*), Ion. for *κλειστός*, *locked, that may be locked*, Od. 2, 344. †

κλητῶ, Ion. and ep. for *κλείω* (*κλητής*), aor. 1 *ἔκλητσα, to shut up, to lock*, with accus. *θύρας*, Od. 19, 30. 24, 166. (*κλητσαν* with *σ* is incorrect, as *τ* is long), * Od.

**κληροπολής, ἡς* (*πάλλω*), *distributed by shaking lots, by lot*, h. Merc. 129.

κλῆρος, ὁ, 1) *a lot*, any thing used for casting lots; in the earliest times, stones, pieces of wood, etc., marked by those who were casting lots, Il. 7, 175. In Hom. the lots are placed in a helmet, shaken, and he whose lot first leaped out of the helmet, was the individual destined by the lot, Il. 3, 316. 325. Od. 10, 206. 2) *that which is obtained by lot, espec. an inheritance*, Il. 15, 498. Od. 14, 64. (From *κλέω*, because a fragment was used for a lot.)

κλητός, ἡ, ὁ (*καλίω*), 1) *called, called out, hence chosen*, Il. 9, 165. 2) *summoned, invited*, Od. 17, 386.

**κλήγω = κλείω, to celebrate, to render famous*, *κλήω*, h. 31, 16; *κλῆσαι*, Ep. 4, 9.

κλίμαξ, ακος, ἡ (*κλίνω*), *a ladder, a staircase*, *Od. 1, 330. 10, 558. 21, 5.

κλίνητήρ, ἥρος, ὁ (*κλίνω*), *an easy chair, a couch*, Od. 18, 190. †

κλίνω, aor. 1. *ἔκλινα, perf. pass. κέκλιμαι*, 3 plur. ep. *κεκλίσαται*, aor. pass. *ἔκλιθη*, ep. *ἔκλινθη*, ground signif. I) Act. *to incline, to bend*. 1) *to incline, to lean, τί τινι, any thing against another*: *σάκεα ὕδοισι*, Il. 11. 593. 13, 488; *ἄρματα πρὸς ἐνάπια*, Il. 8, 435; *τόξον πρὸς ἐνάπια*, Od. 22, 121. 2) *to incline, to change the direction, τάλαντα, to bend the balances*, so that one scale rises and the falls, Il. 19, 223; *ὄντος πάλιν, to turn back*, Il. 3, 427. Espec. 3) *to bend, to force to yield, to put to flight, μάχη, Τρῶας*, Il. 14, 510. 5, 37. Od. 9, 59. II) Mid. with aor. pass. *to incline oneself to one side, to lie down*, Od.

19, 470. Il. 10, 350; and perf. and pluperf. pass. *a) to be inclined, to support oneself, τινὶ, on or against any thing.* κεκλιμένος στήλῃ, inclined against a pillar, Il. 11, 371. Od. 6, 307; ἀσπίσι, leaning upon the shields, Il. 3, 335. *b) to lie, Il. 10, 472.* Od. 11, 194; spoken espec. of places, *to lie, to be situated, ἄλι, towards the sea,* Od. 4, 608. 13, 235; also of persons, κεκλιμένος λίμνῃ, inclined to the lake, i. e. dwelling at, Il. 5, 709. 16, 68. 2) *to bend oneself, to sink, espec. in aor. pass.* Il. 3, 360. 7, 254. 13, 543.

κλισίη, ḡ (κλίνω), ep. dat. κλισίῃ, Il. 13, 168: prop. a place where one may lie down or recline; hence 1) *a lodge, a hut, a tent, made of posts, inwoven with ozier twigs and covered above with reeds.* *a) the huts of herdsmen,* Il. 18, 589. Od. 14, 45. 16, 1. *b) Espec. the lodges of warriors, which were in like manner built of wood, often in the plur.* Il. 1, 306. 2, 91 seq. The lodge of Achilles is described, Il. 24, 450. [Tents like those now used were probably of later invention, see Mitford's Greece, I. § iii. p. 147.] 2) *an easy chair, an arm-chair,* Od. 4, 123. 19, 55; comm. κλισμός, q. v.

κλισίθετος, from the *lodge, from the tent,* * Il. 1, 391. 11, 603; and often.

κλισίθρε, adv. (κλισίη), *to the lodge, to the tent,* Il. 9, 712. Od. 14, 45. 49.

κλισίος, τό (κλισίη), *the domestics' house, a dwelling for the servants of a family,* Od. 24, 208. †

κλισμός, ḡ (κλίνω), *an easy chair, an arm-chair, distinct from θρόνος,* Od. 3, 389; prob. somewhat lower, often elegantly wrought, and decked with shining ornaments, Od. 1, 132. Il. 8, 436; also sometimes with a footstool, Od. 4, 136.

κλιτύς, νός, poet. accus. plur. κλιτύς, *inclination, declivity, a descent,* Il. 16, 390. Od. 5, 470.

κλοιέω, for the most part poet. only pres. and imperf. 1) *Act. to put in violent motion, to drive before one, to chase, with accus. φάλαγγας,* Il. 5, 96; spoken of lions: ἀγέλη, Il. 15, 324; *absol. to make a tumult,* Il. 11, 496. 528. 14, 14; *metaph. of the wind: to drive, rέπει,* Il. 23, 213; φλόγα, Il. 20, 492. 2) *Mid. and pass. to put oneself in disorderly motion, to be in confusion, to be tumultuous,* Il. 11, 148. 15, 448; ὁμέλη, Il. 4. 302; ἵπτειν, * Il. 5, 93.

Κλορίος, ḡ, son of Alector, and leader of the Boeotians before Troy, Il. 2, 495.

κλόνος, ḡ, poet. *any violent motion, a press, a tumult, a confusion, espec. of warriors, who are thrown into disorder,* Il. 16, 331. 713. 729; ἔγκλιάων, a press of spears, * Il. 5, 167.

κλόπιος, ḡ, οὐ (κλάψ), *thievish, stolen, stealthy, crafty,* Od. 13, 295. †

* κλόπος, ḡ (κλάψ), *a thief,* h. Merc. 276.

κλοποπένω, Il. 19, 149. † οὐ γὰρ χρὴ κλοπεύειν, from the connection it seems to signify, 'it is not proper to employ fine words,' or 'to use plausible pretexts.' (The deriv. is uncertain, Hesych. and other Gramm. explain it by παραλογίζεσθαι, ἀπατᾶν, and derive it from κλέπτω, supposing it to be equivalent to κλοποτένειν, to delay by plausible pretexts. One Schol. B. explains it: καλλόγενος καὶ κλυτοῖς ἔπεσιν ἐνδιατρέψειν, 'to employ fine words,' and derives it from κλήτος and ὄψ, proposing to write κλυτοπείειν or κλύτ' ὄπενειν.)

κλύθωρ, οώρος (κλύζω), *a wave, a dashing of the surge,* Od. 12, 421. †

κλύζω, κλύσω, fut. ep. στ., aor. pass. ἐκλύσθην, prob. a word formed to imitate the sound of agitated water. 1) *to dash upon, to splash, to beat,* spoken of waves, ἐπὶ ζήρος, Il. 23, 61. *b) τινά,* h. Ap. 74. 2) Pass. *to roll in waves, to dash in waves.* ἐκλύσθη θάλασσα ποτὶ κλισας, Il. 14, 392. Od. 9, 484. Batr. 76.

κλῦθι, see κλύω.

Κλυμένη, ḡ, 1) a Nereid, Il. 18, 47. 2) a handmaid of Helen, Il. 3, 144. 3) daughter of Minyas or Iphis, wife of Phylacus, mother of Iphiclus, Od. 11, 326.

Κλύμενος, ḡ, son of Presbon, king of the Minyæ in Orchomenos, father of Erginus and Eurydice, who was mortally wounded at Thébes, on a feast of Neptune, Od. 3, 452. Apd. 2, 4. 11.

(κλῦμι), an assumed root of κλῦθι.

Κλυσάννης, ḡ, son of Amphidamas, slain by Patroclus, Il. 23, 88.

Κλυταιμνήστρη, ḡ, daughter of Tyndareus and Leda, sister of Helen, wife of Agamemnon, q. v., Il. 1, 113. Od. 3, 264. She lived in illicit intercourse with Ægisthus, [who with her aid,] slew her husband upon his return from Troy. Orestes avenged his father's death, by the murder of his mother and her paramour, Od. 1, 300. 11, 409.

Κλυτίδης, ον, ὁ, son of Clytius, 1) = *Piraeus*, of Elis, Od. 15, 539. 16, 327. 2) = *Dolope*, Il. 11, 302.

Κλυτίος, ὁ, 1) son of Laomedon, and brother of Priam, father of Calestor, one of the counsellors, Il. 3, 147. 15, 419. 2) father of Piraeus of Ithaca, Od. 16, 327. 15, 539. 3) a Greek, father of Dolops, Il. 11, 302. The accentuation *Klύtios* is incorrect, cf. Göttling Lehre vom Accent § 23.)

κλυτοεργός, ὁν, poet. (*ἔργον*), *famed by works, illustrious by his products, an illustrious artist*, epith. of Vulcan, Od. 8, 345. †

Κλυτομήδης, εος, ὁ, son of Enops from Aetolia, whom Nestor conquered in a pugilistic combat, Il. 23, 634.

* *κλυτόμητης*, ι, poet. (*μῆτης*), *famed for knowledge, intelligent*, h. 19, 1.

Κλυτόνηος, ὁ, son of Alcinous, a fleet runner, Od. 8, 119. 122.

κλυτόπωλος, ον, poet. (*πῶλος*), *famed for horses, [rather, having famous horses, cf. Schol. ad Il. 5, 754; and κλυτότοξος]; in the Il. an epith. of Pluto, *Il. 5, 654. 11, 445. 16, 625; of the country Dardania, Fr. 38.*

κλυτός, ἡ, ὄν, rarely ὄς, ὄν, poet. Il. 2, 742; and Od. 5, 422; (*κλύω*), prop. *heard*, hence: of which one hears much, i. e. *famed, famous, glorious*, often an epith. of gods and men; *κλυτὰ φύλα ἀνθρώπων* in opposition to brutes, Il. 14, 361; generally, spoken of animate and inanimate objects: *famed, glorious, splendid, μῆλα, τεύχεα, δώματα, ἄλσος*. (The signif. *roaring, noisy*, that lets itself be heard, has been given to the word, in connection with *μῆλα, λιμένι*, Od. 9, 308. 10, 87; although the signif. *glorious*, is suitable.)

κλυτοτέχνης, ον, ὁ, poet. (*τέχνη*), *famous for art, an illustrious artist*, Il. 1, 571. Od. 8, 286.

κλυτότοξος, ον, poet. (*τόξον*), *famed by the bow, [or rather, having a famous bow, cf. ἀργυρότοξος, ἀγκυλότοξοι, and Jahrb. J. und K., p. 270.] an illustrious archer, epith. of Apollo, Il. 4, 101. Od. 17, 494.*

κλύω, poet. (akin to *κλέω*), imperf. *κλύνον* with signif. of aor., also imperat. aor. 2 *κλύθι*, *κλύτε*, and with redupl. *κέκλυθι*, *κέκλυτε*, 1) *to hear, to apprehend*, comm. with accus. *θοῦπον, αὐδήν*, Il. 4, 455. 13, 757; more rarely with gen. of pers. and part. *κλύνον αἰδίσαντος*; I heard him speaking, Il. 10, 47; with gen. of pers. and thing, Il. 16, 76; *κινύψις ὅπος*, Il. 22, 451;

κέκλυντε μεν μύθων, Od. 10, 189. 311. 481. 12, 271. 340; *ἐκ τινος*, to hear of any one, Od. 19, 93; gener. *to learn, to become acquainted with*, Od. 6, 185. 2) *to hear, to listen to*, comm. with gen. of pers., Il. 1, 43. 218; with dat. after *κλύθι* and *κλύτε*, Il. 5, 115. Od. 2, 262, is rather dat. commod., yield to my desires; in like manner, *θεύ οἱ ἔκλυντες ἀρής*, the goddess listened to her prayer, Od. 4, 767. 3) *to hear to any one, to obey*, in connection with *πειθομαι*, Il. 7, 379. 9, 79. Od. 3, 477.

κλωμακόεις, εσσα, εν (*κλωμαξ*), *stony, rocky*, poet. *Ιθώμη*, Il. 2, 729. †

κνάω, imperf. *κνῆ*, ep. for *ἔκνη, to scrape, to rub, τινόν*, Il. 11, 639. † (*κνῆ* is not aor. cf. Buttm. Gram. § 105. note 5. Rost p. 234.

κνέφας, αος, τό (akin to *νέφος*), *darkness, gloominess, espec. the obscurity of evening, evening twilight*, Il. 1, 475. Od. 5, 225; only nomin. and accus.

κνῆ, see *κνάω*.

κνήμη, ḥ, the leg between the knee and ankle, *the shank, the tibid*, Il. 4, 147. 519. Od. 19, 469.

κνημίς, ίδος, ḥ (*κνήμη*), *armor for the legs, greaves, a covering worn for protection in war. It consisted of two metallic plates, fastened together with buckles or clasps (έπιστρύματα), Il. 3, 330; prob. they were of tin or plated with tin, Il. 18, 613. 21, 392. In Od. 24, 228, *leathern greaves or gaiters* are mentioned, a kind of boots worn for a protection against thorns.*

κνημός, ὁ, *a mountain height, a mountain forest, [the Lat. *saltus*, Pass.]*; plur. Il. 2, 281. 11, 105. Od. 4, 337; sing. h. Ap. 283.

κνήστης, ιος, ḥ (*κνάω*), *a scraping knife, a scrauper, a rasp*, dat. *κνίστι* for *κνήστις*, Il. 11, 640. †

* *Κνίδος*, ḥ, *Cnidus*, a town on the promontory Triopium, upon an isthmus, with a temple of Venus, h. in Apoll. 43.

κνίση, ḥ, also *κνίση*, ed. Spitzn. and Dindorf.), 1) vapor from the fat of burnt meat, *the odor or vapor of fat*, espec. the *sacrificial vapor*, Il. 1, 66. 317. 8, 549. 2) *fat*, espec. *the fat of the kidneys*, commonly called *suet* or *tallow*, in which the sacrifice was enveloped, Il. 1, 460. Od. 3, 457; see Voss, mythol. Brief. 2. p. 316; accord. to Heyne the *fat caud* about the stomach and intestines, *omentum*, which is justly rejected by Voss.

κνισσήεις, εσσα, εν (*κνίση*), *full of the*

vapor of fat, full of sacrificial vapor, Od. 10, 10. †

* κνισσοδιώκτης, ὁ (διώκω), *fat-smeller*, that runs after roast meat, Batr. 231.

κνυζηθμός, ὁ (κνύζω), *the khine, howl, or growl of a dog*, Od. 16, 163. †

κνύζω, σι. ἀσω, aor. ἐκνύζωσα (akin to κνίω); *to render obscure, to becloud, turn obscure*, * Od. 13, 401. 453.

κνώδαλον, τό, 1) any living thing which is monstrous and dangerous of its kind, *a monster, a reptile, a wild beast*, Od. 17, 317. † 2) Adj. *monstrous, horrible, yégor*, h. Merc. 188, according to Voss and Passow. But this is not suitable, hence Herm. conjectures νωχαλὸν, i. e. φάθυμον.

κνώσσω, poet. *to sleep, to slumber*, Od. 4, 809. †

Κνωσός, ἡ (also Κνωσσός), the chief town of the island of Crete, on the Cœratus, in Hom. the residence of Minos, at a later period famous for its labyrinth, Il. 2, 646. Od. 19, 178. From this Κνώστος, ίη, ιων, Cnosian, from Chnosus.

κοῖλος, η, ον (akin to κύω), 1) *hollow, excavated, deep*, often epith. of ships. κοῖλος δόμος, the hollow structure, spoken of a wasp's nest, Il. 12, 169; κοῖλος δόρυ, the hollow wood; of the Trojan horse, Od. 8, 507; σπέσιος, a deep cave, Od. 2) Espec. of places which lie in the valleys between mountains: κοιλὴ ὄδός, a hollow pass, a defile, Il. 23, 419. κοιλῇ Λακεδαιμῶν, the depressed Lacedæmon, Il. 2, 581; metaph. λιμήν, a harbor encompassed by hills, Od. 10, 92.

κοιμάος (χείμαι), aor. ἐκοιμησα, aor. mid. ἐκοιμησάμην, part. aor. pass. κοιμηθεὶς, 1) Act. prop. *to lay down, to put to rest, to put to bed, τινά*, Od. 3, 397; spoken of animals: *to put into their lodge*, Od. 4, 336. 17, 127. 2) *to close in sleep, to lull, δόσει*, Il. 14, 236; *τινὰ ὥπνον*, Od. 12, 372; metaph. *to calm, to still, to bid be quiet, ἀνέμους*, Il. 12, 281; κύματα, Od. 12, 169; *to assuage, ὁδύνας*, Il. 16, 524. II) Mid. and aor. pass. *to go to bed, to lie down to sleep, to go to sleep*, often in Hom. χάλκεον ὕπνον, to sleep the brazen sleep, i. e. the sleep of death, Il. 11, 241; spoken of animals: *to seek their haunts*, Od. 14, 411.

* Κοῖος, ὁ, *Cœus*, son of Uranus and Tellous, husband of Phœbe, father of Latona, h. Ap. 62. (With οι shortened in Κοῖοι.)

κοίρανεω, poet. (κοίρανος), 1) *to be ruler,*

to rule, to command, spoken both of war: κατὰ πόλεμον, ἀνὰ μάχην, Il. 2, 207. 5, 824; πολέας διά, Il. 4, 230. πόλεμον κάτια τομενόντιν, Il. 5, 332; and of peace, Il. 12, 319;

* ἔθακην κάτα, Od. 1, 247. 2) *to domineer, to play the master, spoken of the suitors*, Od. 20, 234.

κοίρανος, ὁ (akin to κῆρος), *ruler, commander, λαῶν*, Il. 7, 234. 2) *Gener. lord, master*, Od. 18, 106.

Κοίρανος, ὁ, 1) a Lycian, slain by Ulysses, Il. 5, 677. 2) a Cretan, from Lycus, Il. 17, 611.

κοίτη, ἡ (κείμαι), *a lair, a bed*, Od. 13, 341.

κοίτος, ὁ = κοίτη, 1) *a lair, a bed*. 2) *the act of going to sleep, sleep*, * Od. 19, 516. 515.

* κόκκος, ὁ, *the kernel of fruits; of the pomegranate*, h. Cer. 373. 412.

κολεόν, τό, ep. κουλεόν, *a scabbard* of a sword, made of metal, or decorated with it, Il. 11, 29 seq. Hom. has it only as nom. κολέόν, Od. 8, 404. μέγα κουλεόν, Il. 3, 372. 11, 30. The nom. κολέός does not occur in Hom.

κολλήεις, εσσα, ετ, poet. κολλάω, *glued together, fastened together, ξυστά*, Il. 15, 389. *

κολλητός, ἡ, ὁν (κολλάω), *glued together* and gener. *joined together, δέρρος, σφραγίς*, ξυστόν, Il. 15, 678; σανδεῖς, Od. 21, 137. 184.

κόλληψ, οπος, ὁ, *the key or peg of a lyre*, to which the strings were attached, Od. 21, 407. † (Prop. the thick skin on the neck of oxen.)

κολοίδος, ὁ, *the jackdaw, graculus*, * Il. 16, 553. 17, 755 (akin to κολωός).

* κολοκύντη, ἡ (also κολοκύνθη), *the round gourd, the pumpkin*, Batr. 53.

κόλος, ον (akin to κυλλός), *mangled, maimed*; δόρυ, a spear without point, Il. 16, 117. † κολοσυρτός, ὁ, poet. (akin to κολεός), *Noise, tumult, uproar, of men and dogs*, * Il. 12, 147. 13, 472.

κολούω (κόλος), *to maim, to cut short*, *to curtail*; only metaph. τὸ μέν τελέει (τό relates by synes. to μέθος), τὸ δὲ καὶ μεσογύι κολούει, one he fulfills, another he cuts short in the midst, i. e. leaves half accomplished. Il. 20, 370. ἐο δ' αἰτοῦ πάντα κολούει, Voss 'he destroys his own interests,' Od. 8, 211; δῶρα, to curtail the gifts, Od. 11, 340.

κόλπος, ὁ, 1) *the bosom of the human*

body. δέχεσθαι πόλπω, Il. 6, 483. παιδ' ἐπὶ κόλπῳ ἔχειν, as an expression of tender maternal love, Il. 6, 400. 2) the bosom, the swell of the garment formed by the girdle, Il. 22, 80. Od. 15, 469; plur. Il. 9, 570. 3) any thing formed like a bosom, a gulf of the sea, Il. 2, 560; the bosom of the deep, Il. 18, 140. Od. 5, 52. h. Ap. 431.

κολφάω (κολφός), to shriek, to cry, to croak, to wrangle, spoken of Thersites, Il. 2, 212. †

κολώνη, ἡ, a hill, an elevation, * Il. 2, 611. 11, 711.

* κολωνός, ὁ = κολώνη, h. Cer. 273.

κολφός, οῦ, poet. a shriek, a cry, scolding, strife. κολφῶν ἐλαύνειν, to make an uproar, to quarrel, Il. 1, 575. † (accord. to Buttm. Lexil. I. p. 159, akin to κολοίς, κέλω, κέλομαι; but according to Döderlein L. Hom. Sp. 1. p. 4, κολωνά is a form of κέλλω).

κομάω (κόμη), fut. ἥσω, to let the hair grow long, to have long hair, in Il. only part. Αβάτες ὅπιθεν κομόσατες, the Abantes, long-haired behind, Il. 2, 542 (Strabo assigns as a reason, that no enemy might seize them by the hair); spoken of horses: furnished with manes, Il. 8, 42, 13, 24. 2) Metaph. of fields and plants: to be overgrown, to be verdant, to wave, fut. ἀσταχυσσεῖσθαι, h. Cer. 454. * Il.

κομέω, poet. to take care of, to attend to, to provide for, νιόνις, γέροντα, Od. 11, 250. 24, 212; ἵππους, Il. 8, 109. 113; κύνας, Od. 17, 310. 319.

κόμη, ἡ, the hair, the hair of the head, more rarely plur. κόμαι Χαρτεσσαῖς ὄμοισι, Il. 17, 51 (see ὄμοιος). Od. 6, 231. 2) Metaph. κόμη ἐλαΐς, the foliage of the olive-tree, Od. 23, 195.

κομιδή, ἡ (κομιζω), care, attendance, the care of feeding, in the Il. spoken of horses, Il. 8, 186. 23, 411; in the Od. spoken of men, and of the care of the garden, Od. 24, 245. 247. ἐπεὶ οὐ κομιδὴ κατὰ τῆς ἐπηγειανός, since in the ship I had not ample care, Od. 8, 232; see Damm and Nitzsch. In the last passage, Passow unnecessarily assumes the signif. 'nourishment, provisions.' So also Voss.

* κομιζω (κομέω), aor. ἐκόμισα, ep. σσ, aor. mid. ἐκομισάμην, 1) to take care of, to attend upon, to provide for, like κομίσα, spoken of things and persons: ἔργα, Il. 6, 490. Od.

1, 356. 21, 350; κτήματα, to manage possessions, Od. 23, 355; τινά, to take care of any one, espec. to entertain as a host, often in the Od. (in the Il. in this signif. only in the mid.).

2) to take up any thing, to bear away, to carry away, prim. to take care of, χλαίνειν, τρυφάλειν, Il. 2, 183. 13, 578; and gener. to bear off, to carry off, to take away, in a good and bad sense: νεκόρ, Il. 13, 196; ἵππους, Il.; ἄκοντα κόμισε χρόι, he bore off the spear in his body, i. e. he received it in the body, Il. 14, 456. 463. Mid. to provide for in one's house, to attend upon, to entertain, τινά, Il. 8, 284. Od. 6, 278. 14, 316. 2) to take up for oneself, to receive. Σίντιες ἐκομισάρτο αὐτόν, the Sintians took him up, Il. 1, 594; τινά, to convey away (from the battle), Il. 5, 359. ἔγχος ἐνὶ χροῖ κομίσασθαι, to receive a spear in the body, Il. 22, 286. cf. Act. 2.

κομπέω (κόμπος), to resound, to rattle, to clash, spoken of brass, Il. 12, 151. †

κόμπος, ὁ, a rattling, a noise, a clashing, a sound arising from striking upon a body; spoken of the tread or stamping of dancers, Od. 8, 380; ὀδύντων, of the noise of the tusks of the wild boar, Il. 11, 417. 12, 149.

κοναβέω, kindr. from κοναβίζω, poet. (κόναβος), aor. 1 κονάβησα, to resound, to rattle, to ring, spoken of brass, Il. 15, 648. 21, 593; to resound, to re-echo, νῆες, δῶμα, Il. 2, 334. 16, 277. Od. 17, 542. (κοναβέω only in the aor.)

κοναβίζω = κοναβέω, only in the imperf. * Il. 2, 466. 13, 498. 21, 255.

κόναβος, ὁ, poet. a sound, a clashing, a noise, Od. 10, 122. † (Prob. from κόμπος.)

κόνιη, ἡ, poet. form κόνις, ἡ, 1) dust, espec. the powdered dust of the earth, often in plur. ἐν κονίσιν πίπτειν, Il. ἐν κονίσι βάλλειν τινά, to cast any one into the dust, i. e. to slay him, Il. 8, 156. 2) sand, river-sand, Il. 21, 271. 3) ashes, Od. 7, 153. 160. (ι in the arsis of the sixth foot is used by Hom. as long.)

κόνις, τος, ἡ — κονίη, dust, in connection with φάμαδος, to indicate infinity of number, Il. 9, 385. (κόνι, ep. dat. for κίνη, Il. 24, 18. Od. 11, 191.) 2) ashes, κόνις αἰθαλόεσσα, Il. 18, 23.

κονίσαλος or κονίσσαλος, ὁ (κόνις), dust, a whirlwind of dust, * Il. 3, 13. 5, 503. 22, 401.

κονίω (κόνις), fut. κονίσω, aor. ἐκόνισα,

perf. pass. κεκόνημαι, 1) to fill with dust, to cover with dust, with accus. χαίτας, Il. 21, 407; pass. Il. 21, 405; πεδίον, to fill the plain with dust, spoken of the flying Trojans, Il. 14, 145; hence κεκονῆμένοι, covered with dust, Il. 21, 541. 2) Intrans. to excite dust, spoken of fleet horses and men; always κοντοῖς πεδίοιο, raising a dust through the plain, Il. 13, 820. 23, 372. Od. 8, 122.

κοντός, ὁ, a pole, a stick, Od. 9, 487. †

*κοπόω (κόπος), to weary, to fatigue; pass. to become weary, Batr. 190.

Κορηέν, ἥος, ὁ, son of Pelops, from Elis, a herald of Eurystheus, Il. 15, 639 seq.

κοπρίζω (κόπρος), fut. λω, to manure with dung, Od. 17, 299. †

κόπρος, ὁ, 1) manure, dung, Od. 9, 329. 17, 297; and gener. dirt, filth, Il. 22, 414. 24, 164. 2) a stable, a yard for cattle, Il. 18, 575. Od. 10, 411.

κόπτω, aor. 1 ἔκοψα, perf. κέποτα, aor. mid. ἔκοψάμην, 1) to strike, to thrust, τινά, spoken of persons fighting, Od. 18, 28. 335. κόληγμα, Il. 23, 726; with double accus. τινά παρῆιον, Il. 23, 690; and with dat. instrum. ὑππους τόξῳ, with the bow, σκηναντο, Il. 10, 514. 13, 60; spoken of a serpent: κόψε αἰετὸν κατὰ στήθος, it struck or bit the eagle in the breast, Il. 12, 204; also spoken of the blow with which oxen were stunned when they were to be slaughtered, Il. 17, 521. Od. 14, 425. 2) to strike off, to cut off, κεφαλὴν ἀπὸ δειρῆς, Il. 13, 203. Od. 22, 477. 3) to hammer, to forge, δεσμούς, Il. 18, 379. Od. 8, 274. Mid. to smite oneself, κεφαλὴν χερσίν, to beat one's head, Il. 22, 23.

Κόρακος πέτρη, ἡ, the rock Korax, in Ithaca, near the fountain Arethusa, accord. to Gell, on the southeast end of the island, still called Koraka Petra; accord. to Voss, in the middle of the island upon the east side, on Nelson; Völcker Hom. Geogr. places it on the west side as a part of Neritus, Od. 13, 408. It received its name, accord. to the Schol. from Korax, son of Arethusa, who in a hunt fell from this rock.

κορέννυμι, fut. κορέσω, ep. κορέω, Il. 8, 379. 13, 831; aor. 1 ἔκόρεσα, ep. στ., aor. 1 mid. ἔκορεσάμην, perf. Ion. κεκόρημαι, also ep. part. perf. act. with pass. signif. κεκορηώς, Od. 18, 372; aor. pass. ἔκορέσθην, to satiate, to satisfy, τινά, any one, Il. 16, 747; with any thing, τινί: κυνας ἡδ' οἰονοίς δημῷ καὶ σάρκεστι,

spoken of the corpses which lie unburied, Il. 8, 379. 13, 831. 17, 241. Mid. to satiate oneself, to be sated or satisfied, also perf. pass. and aor. pass. 1) With gen. φορβῆς, Il. 11, 562; σίτου, Od. 14, 46; also with θυμὸν δειτός, Od. 8, 98; metaph. θυλόπιδος κορέσσαθαι, to be sated with battle, Il. 13, 635; also ἀέθλων, Od. 23, 350. 2) Often with part. κλαίοντα ἐκορέσσατο, she sated herself with weeping, Od. 20, 59. κλαίων ἐκορέσθην, Od. 4, 541. ἐκορέσσατο χεῖρας τάμνων, he was sated in his hands with cutting, i. e. tired, Il. 11, 87. οὐπώ κεκόρησθε ἔειμένος, are ye not yet satisfied with being enclosed? Il. 19, 287. (Hom. has not the pres. κορέννυμι.)

κορέω, fut. ἤσω, to sweep, to take care of, to clean, δῶμα, Od. 20, 149. †

κόρη, ἡ, ep. κοΐη, q. v., h. Cer. 439. †

κορθύω (κόρθυς), to lift up, only mid. to lift oneself. κύμα κορθύεται, the wave lifted itself up, Il. 9, 7. †

Κόρινθος, ἡ, Corinthus, mentioned Il. 2, 570; later, one of the most flourishing cities of the old world, situated on the isthmus. Accord. to Pausan. 2, 1, 1, built by Ephrya, daughter of Oceanus, of whom a descendant Corinthus changed the name; accord. to Apd. 1, 9, 3, by Sisyphus, son of Aeolus, cf. Εφίρη. In Hom. Κορ. is a fem., for ἄγριος is common gender [doubtful, cf. Strab. ὁ δὲ Κόρη ἀγριεῖος, p. 580]; from this the adv. Κορινθόθι, at Corinth, Il. 13, 664.

κορμός, ὁ (κείω), a piece cut off, a billet, a log, Od. 23, 196. †

κόρος, ὁ (κορέννυμι), satiety, the state of satiety, φυλόπιδος, γοῦσι, Il. 19, 221. Od. 4, 103. πάντων κόρος ἔστι, there is a satiety of all, Il. 13, 636.

κόρος, ὁ, ep. and Ion. κοῦρος, q. v.

κόρση, ἡ, ep. and Ion. for κόρη, the temples, the temples of the head, *Il. 4, 502. 13, 574.

κορυθάϊκή, ἵκος, ὁ (τι, ἀνσων), helm-shaking, crest-waving, i. q. κορυθαίλος, epith. of Mars, Il. 22, 132. †

κορυθαίλος, ον (αιόλος), helm-shaking, crest-waving, often an epith. of Hector, Il. 2, 816; once of Mars, Il. 20, 38. (Others explain it, 'with variegated helmet,' see αἰόλος.)

κόρυμβος, ὁ, plur. τὰ κόρυμβα (κορυφή), prop. the upper part of a thing, the point, the top, the peak. ἄκρα κόρυμβα γηῶν, the ex-

extreme points of the curved sterns of the ships = ἄφλαστα (*aplustra*), which were commonly adorned with ornaments, Il. 9, 241. † Thus Heyne after Hesych. Voss, on the other hand, ‘the splendid beaks,’ after Etym. M. ἄφλαστα μὲν λέγεται τὰ πρωμήσια, κόρυβα τὰ πρωφοῖσα; or the Schol. πάχροστόλια, ‘the ships’ beaks which were erected as trophies.’ This was, however, a later custom.

κορύνη, ἡ, a club, a mace; σιδηρεῖη, iron or covered with iron, * Il. 7, 141. 143.

κορυνήτης, οὐ, ὁ, a mace-bearer, a warrior armed with a club, * Il. 7, 9. 138.

κόρνος, νθος, ἡ, accus. κόρνῳ and κόρνῳ, Il. 13, 131. 16, 215; the helmet; it was beset with brass, χαλκίης, χαλκεῖη, and differed in this respect from the leathern κυνέη, although this difference is not always regarded, Il. 12, 184. The helmet had a crest, λόφος, made of horse-hair (ἴπποδάσσια, ἴππουρις); this was put into a conical elevation (φάλος), and many helmets had several φάλοι, hence ἀφράφαλος, τετράφαλος, etc. The helmet itself was fastened with a strap (ὄχενς) under the neck.

κορύσσω (κόρνος), aor. 1 mid. ep. κορυνάμενος, perf. pass. ep. κεκορυθμένος, 1) Prop. to put on a helmet, hence gener. to equip, to arm, τινά, Batr. 123. 2) to raise, to excite, πόλεμον, Il. 2, 273; κῦμα, Il. 21, 306. Mid. often: 1) to equip oneself, to arm oneself for war, absol. Il. 10, 37. Od. 12, 121; with dat. instrum. χαλκῷ, τείχεσι, Il. 7, 206. 17, 199; in the part. κεκορυθμένος χαλκῷ, Il. 4, 495. 5, 562. Od. 21, 434; metaph. spoken of arms: δύναμις κεκορυθμένα χαλκῷ, spears armed with brass, Il. 3, 18. 11, 43. 16, 802. 2) to raise oneself, to rise, prop. for battle, metaph. spoken of strife, Il. 4, 442. κῦμα κορύσσεται, the wave swells, Il. 4, 424; in the Od. rarely.

κορυστής, οῦ, ὁ (κορύσσω), prop. one wearing a helmet; then gener. one armed, ἀνήρ, Il. 4, 457, and often. * Il.

κορυφή, ἡ (κόρνος), prop. the extreme part of any thing, hence 1) the crown of the head, Il. 8, 83. h. Ap. 309. 2) the top of a mountain, the summit, often plur. with ὅρος or ὅρεα, Il. and Od.

κορυφώ (κορυφή), to carry any thing to the highest point, hence mid. to reach the highest point, to tower aloft; only κῦμα κορυφοῦται, the wave towered aloft, Il. 4, 426. †

Κορώνεια, ἡ, a town in Boeotia on the west side of the lake Copais, now *Diminia*, Il. 2, 503.

κορώνη, ἡ (κορωνός), prop. anything curved, hence 1) the crow (from the curved beak), always the sea-crow or cormorant, τιναλῆ, Od. 5, 66. 12, 418. 14, 308. 2) the ring on the house-door with which it is shut, Od. 1, 441. 7, 90. 21, 46. 3) the curved end of a bow, which was furnished with a knob or ring to which the string was fastened, Il. 4, 111. Od. 21, 138. 4) the curved stern of a ship, see κορωνίς.

κορωνίς, ἴδος, ἡ (κορώνη), curved, beaked, epith. of ships, from the curved stern, Il. often, once Od. 19, 182.

* Κορωνίς, ἴδος, ἡ, daughter of Phlegyas of Laceria in Magnesia, sister of Ixion, who bore Aesculapius to Apollo on the plain of Dotium, h. 15. cf. Apd. 3, 10, 3.

Κόρωνος, ὁ (appell. κορωνός), son of Ceneus, father of Leonteus, king of the Lapithae, at Gyrtion in Thessaly, Il. 2, 746.

κοσμέω (κόσμος), aor. 1 ep. κόσμησα, aor. mid. ἐκομησάμην, aor. pass. ἐκομιζθη, 1) to put in order, to arrange, to place in a line, with accus. of warriors: ἵππους τε καὶ ἀνέρας, Il. 2, 554. 704. 14, 379. πένταχα κοσμηθέντης, arranged in five troops, Il. 12, 87. διὰ τρίχα κοσμηθέντες, see διακοσμέω. φθάνει μέγ' ἵπποιν ἐπὶ τάφρῳ κοσμηθέντες, they were drawn up at the trench before the charioteers, Il. 11, 51. (The gen. ἵππῶν depends upon φθάνει, since this contains an idea of comparison, and not upon κοσμέω, cf. Thiersch Gram. § 254. d.) δόρπον, to prepare a repast, Od. 7, 13; ἀοιδήν, h. 6, 59. 2) to adorn, to deck, κρενᾶν, h. Ven. 65; σῶμα ἔνετει, Batr. 121. Mid. to put in order, with reference to the subject, with accus. πολίτας, Il. 2, 806.

κοσμητός, ἡ, ὁν (κοσμέω), set in order, arranged, πρασιά, Od. 7, 127. †

κοσμήτωρ, ορος, ὁ, poet. for κοσμητήρ, one who orders, a commander, always with λαῶν, Il. 1, 16. Od. 18, 152.

κόσμος, ὁ (prob. from κομέω), 1) order, arrangement, suitability, propriety. κόσμημα ἔργοσθαι, to go in order, Il. 12, 225; καθίζειν, Od. 13, 77; espec. κατὰ κόσμον, in order; and strengthened with εἰ, Il. 10, 472. 12, 85, according to propriety, as is befitting; often οὐ κατὰ κόσμον, not according to propriety,

contrary to propriety; ἐπίτειν, εἰπεῖν; hence, ἕππον κόσμος, the arrangement, the construction of the horse, Od. 8, 492. 2) *ornament, decoration*, of women, Il. 14, 187. h. Ven. 163; of horses, Il. 4, 145.

κοτέω and κοτέομαι, poet. (κότος). Of the act there occur: pres. indic. aor. 1 part. κοτέσσας, h. Cer. 254; ep. part. perf. κεκοτηώς, always κεκοτηότι θυμῷ, comm. mjd. pres. fut. κοτέομαι, ep. στ, aor. 1 ἔκοτεοάμητ, ep. στ, to be angry, enraged, with dat. pér., Il. 3, 345. 5, 177. 14, 143. τούσιντε κοτέσσεται for κοτέσσται, Il. 5, 747. 8, 391. Od. 1, 101 (cf. Rost, p. 629. Kühner, § 661. 1.) ; with gen. of the thing: ἀπάτης, on account of deception, Il. 4, 168; and with accus. κοτεσσαμένη τούς θυμῷ, angry in mind at this, Il. 14, 191.

κοτήεις, εσσα, εν, poet. (κοτέω), wrathful, angry, enraged, (θεός), Il. 5, 191. †

κότος, ὁ, prop. a grudge; then, anger, hatred. κότον ἔχει τινί, to have a grudge against any one, Il. 13, 517. κότον ἐτίθεσθαι τινί, Od. 11, 102. 13, 342.

κοτύλη, ἡ (akin to κοῦλος), prop. any cavity; hence 1) a small vessel for fluids, a cup, a little goblet, Il. 22, 495. Od. 15, 312. 17, 12. 2) the hip-pan, the socket in which the head of the thigh-bone turns, Il. 5, 306. 307.

κοτυληδών, ὄνος, ὁ (μοτύλη), any cavity; espec., a) a little cavity in the arms of sea-polypi [like a small cupping-glass, with which they attached themselves to the rocks, Passow], b) the branching arms themselves. πουλύποδες πρὸς κοτυληδονόφιν (ep. for κοτυληδόσι) πυκναὶ λαγύγες ἔχονται, to the arms of the polypus many pebbles attach themselves, Od. 5, 433; † see πουλίπους.

κοτυλήρντος, ον (ἀρύνω), that may be dipped with a cup, gushing, abundant, αἷμα, Il. 23, 34. †

* κότυλος, ὁ = κοτύλη, a cup, Ep. 14, 3. κονλεόν, τό, ep. and Ion. for κολεόν, q. v.

κούρη, ἡ, Ion. for κόρη, a maiden, a virgin, Il. 2, 872; a daughter, Il. 1, 111; Διός, Il. 9, 536; comm. with gen. of a prop. name, alone Il. 6, 247. 2) a bride, Od. 18, 279; always the Ion. form, except h. Cer. 479.

* κουρητίος, ἦ, ιον, Ion. for κόρειος (κούρη), appertaining to virgins, youthful, h. Cer. 108.

κούρητες, οι (κούρος), youths, Παναγοιῶν, * Il. 19, 193. 248.

Κουρῆτες, οι, the Curetes, the most an-

cient inhabitants of the south-eastern part of Aetolia, about Pleuron, probably belonging to the Leleges; they were expelled by the Aetolians, for which reason they attacked them in their chief town Calydon, Il. 9, 532. (Prob. from κουρή, tonsure, because they wore short hair, cf. Eustath. ad Il. 19, 193.)

κουριδίος, ἵη, ιον, Ion. and poet. (κούρος), conjugal, legitimate, connected with πόσις, ἀνήρ, ἄλοχος or γυνή, in opposition to illicit concubinage; as clearly appears from Il. 19, 298, where Brisels says that it is forbidden her to become the κουριδίη ἄλοχος, the lawful wife of Achilles; κουριδίος πόσις, Il. 5, 414. Od. 11, 430; also κουριδίος φίλος, as subst. beloved husband, Od. 15, 22; ἀνήρ κουρ., Od. 19, 266; ἄλοχος, Il. 1, 114. Od. 14, 245; γυνή, Od. 13, 43; λέχος, the conjugal couch, Il. 15, 40; κουρ. δῶμα, the house of the husband, Od. 19, 580. The comm. explanation *youthful*, after the Schol. a wife whom one has married as κούρη (Voss, ‘youthful spouse, youthful wife’), is refuted by Buttin. Lexil. I. p. 32; although the derivation from κούρος, as denoting the bloom of life, or, of free, noble birth, is not rejected. Accord. to Dederlein, κούρος is the Hom. form of the later κύριος.)

κουριζω (κούρος), to be young, juvenile, only Od. 22, 185. †

κουριξ, adv. (κουρά), by the hair, Od. 22, 118. †

κούρος, ὁ, Ion. and ep. for κόρος, 1) a youth, a boy, from the earliest age to the vigor of manhood; hence often the young warriors are called κούροι Ἀχαιῶν, Il. 1, 473 [spoken of one unborn, Il. 6, 59]; Καδμίας, Il. 5, 807; also, a son, κούρος Ζήθος, Od. 19, 523. 2) the servants at sacrifices and entertainments, who were always free-born, and often of royal descent, Il. 1, 470. Od. 1, 143. 3, 339.

κουρότερος, η, ον, compar. of κούρος, younger; and generally, juvenile, ἀνήρ, Od. 21, 310; subst. Il. 4, 316.

κουροτρόφος, ον (τρέφω), nourishing boys or youth, epith. of Ithaca, Od. 9, 27. †

κούρος, η, ον, light, fleet, σάνδαλα, h. Merc. 83. The neut. plur. as adv. κούρα προβάτας, lightly striding along, Il. 13, 158; and compar. κουρότερον μετεφάνετε, he addressed them more lightly, i. e. more cheerfully, Od. 8, 201.

* * κοχλίας, ον, ὁ, a *snail* with convoluted shell, Batr. 165.

Κόως, *ωνος*, ὁ, son of Antenor, a Trojan, slain by Agamemnon, Il. 11, 248-260.

Κόως, ἡ, ep. for **Κός**, q. v.

κράται, τό, obsol. nom. of the ep. oblique cases, κράτος, κράτι, etc. see κάρη.

κραδαῖνω, ep. form of κραδάω, *to brandish, to hurl*; pass. αἰχμή, κραδαινομένη, Il. 13, 504. ἔγχος κραδαινόμενον, Il. 17, 524.

κραδάω (*κράδη*), ep. form κραδαῖνω, (only in pres. pass. part. *to brandish, to shake*, with accus. always κραδάων ἔγχος, δόρυ, Il. 7, 213. Od. 19, 438.

κραδή, ἡ, ep. for καρδή.

κραῖνω, ep. length. form of κραῖνω, q. v.

κραῖνω, sterner the ep. lengthened κραῖνων (κάρη), imperf. ἐκραῖνον, fut. κραῖνειν, Il. 9, 310, another reading for φρονέω, aor. 1 ἔκρηται, ep. ἐκρήτην, imperat. κρῆτην, Il. 9, κρῆτον, Od.; infin. κρῆται, Il., κρῆται, Od.; perf. pass. κακράται, fut. mid. κρανίσσαι, Il. 9, 626, with pass. signif.: 1) *to finish, to end, to accomplish, to complete, to fulfil, to perform*, with accus. ἐφετμάς, Il. 5, 508; ἔλλωρ τινί, to fulfil a wish for any one, Il. 1, 41. Od. 3, 418; ἔτος, Od. 20, 115; absol. Od. 5, 170 (antith. νοῆσαι); hence pass. οὐ μοι δοκεῖ τῆδε ὅδῷ κρανίσθαι, it does not seem to me to be accomplished in this way, Il. 9, 626. κρυστῶ ἐπὶ χείλεα κεκράται, the rims are finished with gold, i. e. are gilded (spoken of a mixer), Od. 4, 616. 15, 116; κεκράται, Od. 4, 133. 2) *to be head, to rule, to reign*, Od. 8, 391 (κραῖνω in the Od., κραῖνων in the Il. except κρανίσθαι). κραῖνων ἀθανάτους τε θεοὺς καὶ γαῖαν, h. Merc. 427. Passow explains: he completed the gods and the earth, i. e. he represented them in his song as coming into being, as they really had done. Math. and Herm. think κραῖνων corrupt; the latter conjectures κλείων. [Both after Hesych. renders κραῖνων, *honoran, celebrans*.]

κραπτός, ἡ, ὁ, compar. κραπτνότερος, 1) *sweeping away, snatching away*, Βορέας, Od. 5, 385. 2) *rapid, fleet, swift, πόδες, πόμποι*; metaph. κραπτνότερος νόος, a vehement spirit, Il. 23, 590. As adv. often neut. plur. κραπτνά, with κραπτνώς, Il. 13, 18. 5, 223. (Prob. from ἈΡΠΛ, ἀρπάζω)

* κραπτνώς, adv. (κραπτός), *quickly, swiftly*, Il. 10, 162. Od. 8, 247.

* κράμβη, ἡ, *cabbage*, Batr. 163.

* **Κραμβοφάγος**, ὁ, (φαγεῖν), *Cabbage-eater*, name of a frog, Batr. 221.

Κρανάη, ἡ (appellat. κρανεῖ), *Cranae*, an island to which Paris first brought Helen from Lacedæmon, Il. 3, 445. Accord. to the ancient critics, it is either the island Helena in Attica, Eur. Hel. 1690; or a small island in the Laconian gulf, now *Marathonisi*, Paus. 3, 22. 2. Ottfr. Müller Orchom. p. 316, decides in favor of the latter. Others suppose it *Cythera*.

* κραναήπεδος, ὁν (πέδον), *having a hard, rocky soil*, h. Ap. 72.

κρανάός, ἡ, ὁν, *hard, rough, stony, rocky*, epith. of Ithaca, Il. 3, 201. Od. 1, 247.

κρανέεθαι, see κραῖνων.

κράνεια, ἡ, *the cornel-tree, cornus*, Il. 16, 767. According to Od. 10, 242, swine were fed with the fruit.

* κρανέιος, η, ον, *made of the cornel-tree, ἀκόντιον*, h. Merc. 460.

κρᾶνίον, τό (κράνον), *the skull*, Il. 8, 84. †

Κραπαθός, ἡ, ep. for **Κύρπαθος**, q. v.

KΡΑΣ, ὁ, used only in the oblique cases, gen. κράτος, dat. κράτι, as a form of κάρη, q. v., *the head, the summit*. ὑπὸ κράτεσφι, under the head, Il. 10, 156.

κραταιγύαλος, ον, poet. (γύαλον), *furnished with strong arched plates, strong-arched, θάρης*, Il. 19, 381. †

κραταις, ἡ, ep. (κράτος). τότ' ἀποστρέψας κραταιῆς αὐτῆς, Od. 11, 597. † Accord. to Schol. br. Η κραταιὰ δύναμις ὁ ἐστι τὸ βάρος, the preponderance, the weight of the stone, for which also some of the ancients would write κραταιῆς, then its preponderance turned it back.' Aristarchus, on the other hand, took it as an adv.: 'then rolled it violently back'; [cf. Nitzsch ad loc.]

κραταις, ἡ, *the powerful*, the mother of Scylla, a nymph, Od. 12, 124.

κραταιός, ἡ, ὁν, poet. (κρατός), *strong, powerful, mighty, Moīra*, Il. 5, 83; θήρ, Il. 11, 119; φώς, h. Merc. 265.

κραταιπέδος, ον, poet. (πίδον), *having a firm hard bottom or soil, σύνας*, Od. 23, 46. †

* κραταιπόνς, οδος, ὁ, ἡ, poet. (ποὺς), *strong-footed*, Ep. 15, 9.

κρατερός, ἡ, ὁν (κράτος), ep. κάρτερος, *strong, mighty, powerful*. a) Spoken of persons: Ληγς, Έρος, espec. of warriors; *bold, courageous*, Il. 2) Of things: βέλος,

ἴστινη, Il.; φύλοπις, Od. 16, 268; μῆθος, a violent, harsh word, Il. 1, 25. 326; [cf. Nāgelsb. ad Il. 1, 25;] from this *κρατερός*, *strongly*, *mightily*, *powerfully*, *μάχεσθαι νεμέσαν*, Il. ἀγορεύειν, to speak powerfully, with emphasis, Il. 8, 29.

κρατερόφρων, ον, gen. *ορος*, poet. (*φρήν*), of a firm, hard temper, *spirited*, *courageous*, *untarified*, epith. of Hercules, Il. 14, 524; of the Dioscuri, Od. 11, 298; of the lion, Il. 10, 184.

κρατερῶντις, υχος, ὁ, ἡ, poet. (*ἔρντις*), *strong-hoofed*, ἵπποι, *ἵμιονοι*, Il. 5, 329. 24, 277; *strong-clawed*, λύκοι, *λέοντες*, Od. 10, 218.

κράτεσφι, see *ΚΡΑΣ*.

κρατεντάι, αἱ, ep. (*κρατέω*), *the forked supports upon which the spit rested* (Voss, *the supporting-forks*), accord. to Aristarch., stones upon which the roasting spit was laid, Il. 9, 214. †

κρατέω (*κράτος*), fut. *ἥσω*, 1) *to have might, power; to exercise sway, to command*, absol., Il. 5, 175. 16, 172. 2) *to rule, to command*, with gen., over any one, Il. 1, 79. 288. rarely with dat. *τεκνέστιν*, to have dominion amongst the dead, Od. 11, 485; *ἀνδράσι*, *ἀθανάτοισι*, Od. 16, 265. 3) With accus., to get any thing into one's power, *to hold, to grasp*, Batr. 63. 236.

κρατιστος, η, ον, ep. *κάρτιστος*, q. v.

κράτος, εος, τό, ep. *κάρτος*, *strength, might, power*, Od. 1, 70. 359; espec. spoken of bodily strength, Il. 7, 142. 9, 39. 13, 486; of iron: *strength, hardness*, Od. 9, 393. 2) *mastery, superiority, victory*, Il. 1, 509. 6, 387; *ἐγγαλίζειν τινὶ κράτος*, Il. 11, 192. 753; *φέρεσθαι*, to bear away the victory, Il. 13, 486.

κράτος, gen. from *ΚΡΑΣ*, see *κάρη*.

κρατύς, ὁ, poet. (*κράτος*) = *κρατερός*, *powerful, mighty*, epith. of Mercury, Il. 16, 184. Od. 5, 49.

**Κρανγασίδης*, ον, ὁ (*κρανύασος*), *Vociferator*, a frog's name, Batr. 216.

κρέας, ατος, τό, nom. and accus. plur. *κρία*, gen. *κρέαων*, h. 2. 130; *κρεῶν*, Od. 15, 98; ep. *κρεῖων*, Il. 11, 551; dat. *κρέασιν*, Il. 8, 162; *meat, flesh*, in sing. only accus. Od. 8, 477; plur. *pieces of meat*. (The α in the last syllable in *κρία*, is short, and in the Od. is also elided, Od. 3, 65. 470.) To be read with synizesis, Od. 9, 347; (see Buttm. Gram. § 54. note 3. Thiersch § 198. Rost Dial. 38.)

κρεῖον, τό (*κρίας*), *a meat-table, a meat-bench*, upon which meat was cut up, Il. 9, 206. †

κρείσσων, ον, gen. *ορος*, irreg. compar. of *ἄγαθός*, prop. from *κρατίς* or *κράτος* for *κρασσών*, *stronger, more powerful*, Il. 1, 50; espec. *superior, victorious*, in connection with *τικῆν*, Il. 3, 71. 92. Od. 18, 46; sometimes with infin. Od. 21, 345.

κρεοντιάθης, αο, ὁ, ep. for *Κρεοντιάθης*, son of Creon, Il. 19, 240.

κρείων, οντος, ὁ, fem. *κρείωντα, ἡ*, (prob. from *κρᾶς*, *κρατων*), *ruler, commander*, spoken of kings and gods; also of Eteoneus, a servant of noble race, Od. 4, 22; *κρείωντα, ἡ*, only once, Il. 22, 48.

Κρείων, οντος, ὁ, ep. for *Κρέιων*, father of Megara, ruler in Thebes, Od. 11, 269. 2) father of Lycomedes, Il. 9, 84.

κρέμαμαι, depon. mid. *I hang, see κρεμάνυμι*.

κρεμάνυμι, fut. *κρεμάσω*, contr. *κρεμᾶ*, and expanded *κρεμώ*, Il. 7, 83; aor. 1 *ἐκρέμασα*, mid. *κρέμαμαι*, impf. *ἐκρεμάμην*, 2 sing. *ἐκρέμω* and *κρέμω*, which has been falsely given as aor. 2 mid. 1) *to hang up, to suspend, to let hang, τινέα προτὶ νηὸν*, Il. 7, 83; *σειρὴν ἐξ οὐρανούθεν*, to let a chain hang down from heaven, Il. 8, 19. Mid. *to hang, to be suspended, ὅτε τὶ ἐκρέμει ὑψόθεται*, when thou art suspended on high, *Il. 15, 18. 21.

**κρεμβαλιαστής, νός, ἡ* (*κρέμβαλον*), *a rattling, a jingling*, h. Ap. 162.

κρέων, see *κρέας*, Od.

κρήγνος, ον, poet. *good, advantageous, profitable*, to *κρήγνον εἰπεῖν*, Il. 1, 106. † (Accord. Buttm. Lexil. I. p. 26, from *κρίσμος*, others think from *κέισθαι, γαίων*, that which rejoices the heart, see Thiersch § 199. 7.)

κρίδεμαν, τό (*κρᾶς, δέω*), prob. *a headband, a veil-cloth*, a female head covering, with which the whole face could be covered, and whose long ends were permitted to hang down over both cheeks, Il. 14, 184. Od. 1, 334. Nitzech ad Od. 5, 346, thinks it perhaps differed from the *καλύπτρη*, in being attached to the head by a band, while the *καλύπτρη* was thrown over. Ulysses used the veil of the goddess Ino, as a girdle in swimming, Od. 5, 346. 2) Metaph. *Τροΐης ἱερὰ κρίδεμα*, the sacred battlements of Troy, which like a band or fillet, encircled and protected the city, Il. 16, 100. Od. 13, 338. b) *the*

cover of a vessel, since κάρη is used to denote the upper part of a thing, Od. 3, 392; (*V. the bung*) still conf. Od. 10, 23.

κρητῖναι, ep. for κρῆναι, see κραίνων.

κρητεύς, adv. (syncop. from κάρη, κάρη-θεύ), *from the head, from above*, Il. 16, 548. Od. 11, 588; see κατακρήθειν.

Κρηθεύς, ἥος, ὁ, son of Aeolus and Enarete or Laodice, founder of Iolcus in Thessaly, husband of Tyro, brother of Salmoneus, father of Aeolus, Amythaon, and Pheres, Od. 11, 236 seq. 253–258.

Κρήθων, ἥος, ὁ, son of Diocles, brother of Orsilochus of Phere in Messenia, slain by Aeneas, Il. 5, 542 seq.

κρημένός, ὁ, *a precipitous verge, any declivity*, of a mountain, rock, or trench, *Il. 12, 54. 21, 175. 234.

κρηναῖς, η, ον (κρίνη), *belonging to a fountain*. Νύμφαι κρηναῖαι, fountain-nymphs, Od. 17, 240. †

κρήνη, ἡ (akin to κάρη), *a fountain, a spring, a well*, Il. 9, 14; κρήνηδε, Od. 20, 154.

Κρήτης, ὁ, gen. Κρητίς, plur. οἱ Κρῆτες, *the Cretans*, inhabitants of the island of Crete, Il. 2, 645. Their reputation as liars, accord. to Damn, originated in the fiction of Ulysses, Od. 14, 200 seq.

Κρήτη, ἡ, and poet. αἱ Κρῆται, Od. 14, 199, a large island in the Mediterranean sea, famed by the legislation of Minos and by the fable of Jupiter and Europa; now Candia. Even in the time of Homer it was very populous, for he speaks of it as having a hundred cities, Il. 2, 649; in round numbers, however, as in Od. 19, 174, he mentions only ninety. From this the adv. Κρήτηθεν, from Crete, Il. 3, 233. Κρήτηνδε, to Crete, Od. 19, 186.

κρητῆρ, ἥρος, ὁ (κεφάννυμι), *a mixing-vessel, a mixer*, the vessel in which the wine was tempered with water, and from which it was poured into the goblets, Il. 3, 247. Od. 1, 110. 7, 179. 9, 9. 13, 50. The mixer stood upon a tripod, Od. 21, 141. 145. 22, 341; was of silver, Il. 23, 741. Od. 9, 203; and prob. also furnished with a golden rim, Od. 4, 615. Il. 23, 219.

κρῖ, τό, ep. abbreviated form for κριθή, in nom. and accus. *barley*. [Prob. the original form, see Buttm. § 57. note 3.]

κρίζω, aor. ἔκριζον (akin to κράζω), *to crack, to snap, spoken of a breaking body*, Il. 16, 470. †

*κριθαίη, ἡ, prob. *barley broth*, Ep. 15, 7. κριθή, ἡ, *barley*, only plur., Il. 11, 69. Od. 9, 110. Sing. ep. abbrev. κρῆ λευκόν, Il. 8, 564. Od. 4, 604. 12, 358. It is mentioned as food for horses. Prob. *hordeum vulgare* Linn.

κρίκη, ep. for ἔκρικη, see κράζω.

κρίνως, ep. for κίρκος, *a ring*, placed upon or over the pin on the pole, in attaching the horses to the chariot, Il. 24, 272; † see ἕστωρ.

κρίνω, aor. 1 ἔκρινα, aor. 1 mid. ἔκρινόμενος, perf. pass. κέκριμαι, aor. pass. ἐκριθητο, part. κριθεῖς and κρινθεῖς, Il. 13, 129. Od. 8, 48; 1) *to separate, to divide, to sunder*, with accus. Il. 2, 362; καρπού τε καὶ ἄχνας, Il. 5, 502. 2) *to choose out, to select*, φῶτας ἐκ Λυκίης, Il. 6, 188. Od. 4, 666. 10, 102; hence part. κεκριμένος and κριθεῖς *selected, chosen*, Il. 10, 417. Od. 13, 182; but οὐρὸς κεκριμένος, a decided wind, which blows steadfastly to one point of the compass, Il. 14, 19. 3) *to decide, to judge, reίξειν*, Od. 12, 440. σκολιὰς θέμιστας κρίνειν, *to give tortuous sentences*, i. e. to pervert the laws in judging, Il. 16, 387; spoken also of war: νέικος πολέμου, *to decide the contest of battle*, Od. 18, 264; hence pass. ὅποτε μητρίῃσι καὶ ἡμίν μένος κρίνηται Άρης, when between the suitors and us the strength of Mars shall decide, i. e. when it comes to open conflict, Od. 16, 269. Mid. 1) *to separate oneself, to withdraw oneself*, Od. 8, 36. 24, 507; espec. from battle: κρίνεσθαι Άρη, accord. to Wolf, ‘*to separate by fighting*’; and gener. *to contend in open battle, to decide any thing by fighting*, Il. 2, 385. 18, 209. 2) *to select for oneself, to choose for oneself*, διαλέγοντος, Od. 4, 408. Il. 9, 521. 11, 697. 3) *to decide, to judge, as depon. ὀρείης*, *to explain dreams*, Il. 5, 150.

Κρίσα, ἡ, later orthography Κρίσσα, h. Ap. 269, ed. Herm. and Ilgen; a very ancient city in Phocis, north of Cirrha, a colony of Cretans accord. to h. Ap. At a later day, it was destroyed by a decree of the Amphictyons, and its territory attached to Delphi; still it remained the port of Delphi; now *Chriso*, Il. 2, 520. Whence ὁ Κρίσσης κόλπος, the Crisean gulf, on the coast of Phocis, now *Mare di Lipanto*. Strabo distinguishes Κρίσα and Κίρρα, but Pausanias 10, 37. 4, considers them as one place. With him accords Otf. Müller Orchom. S. 495.

κρῆσ, δ, πι τα, * Od. 9, 447. 461.
κριτός, ή, ὁν (κρίνω), separated, chosen, selected, Il. 7, 434. Od. 8, 258. 12, 439.

κροαίγω (κροίω), to strike, to stamp, spoken of a horse, * Il. 6, 507. 15, 264.

Κροῖμος, δ, a Trojan, slain by Meges, Il. 15, 523.

* κροκήιος, η, ον, poet. (κρόκος), saffron-colored, ἄνθος, h. Cer. 178.

κροκόπεπλος, ον (πέπλος), having a saffron-colored robe, epith. of Aurora, Il. 8, 1, and elsewhere.

κρόκος, δ, saffron, a flower which grows in the mountains of southern Europe, crocus vernus Linn., Il. 14, 348. †

Κροκύλεια, τά, a place in Acarnania according to Strabo, or in Ithaca according to Steph., Il. 2, 633.

κρόμυνος, τό, an onion (*Allium cepa* Linn.); it is spoken of as food, Il. 11, 630. Od. 19, 233 (later orthography κρόμυνον).

Κρονίδης, ον, ό [also αω and εω, h. Cer. 414. h. 32. 2], son of Saturn = Jupiter, often, standing alone, or connected with Zeus, Il. 2, 375. Od. 1, 45.

Κροτών, τώνος and τόνος, δ, son of Saturn = Jupiter, also Ζεὺς Κροτών. (τ in nom. and gen. Κροτώνος, Il. 14, 247. Od. 11, 620; elsewhere τ)

Κρόνος, δ, *Saturnus*, son of Uranus and Tellus, husband of Rhea, father of Jupiter, Neptune, Pluto, Juno, Ceres, and Vesta. Before Jupiter, he governed the world, till he was dethroned by his sons, and confined with the Titans in Tartarus, Il. 8, 479. The sons divided the kingdom of their father, Il. 15, 187. The golden age was during his dominion, Hes. Op. 111. (Κρόνος from κρατῶν, the finisher, *Perficus*, as the last of the Titans, Herm.)

κρόσσαι, αι (akin to κόρση), τῶν πύργων, the battlements of towers, Schol. ἀκραι, στεφάναι, * Il. 12, 258. 484. They are distinct from ἐπάλξεις. Hdt. 2, 125, compares them with ἀναβαθμοῖς, projecting stones by which the wall could be ascended; hence κροσσάνων ἔνθειαν, Il. 12, 444. Other critics understand by it, scaling-ladders.

κροταλίζω (κροταλον), to clatter, to produce a rattling; with accus. δχεα, to hurry away the chariots with a rattling noise, Il. 11, 160. †

* κρόταλον, τό, a clapper, a bell, h. 13, 3.

κρόταφος, δ (κροτίω), the temple of the head, the temples, Il. 4, 502; comm. plur. Il. 13, 188, and Od. 18, 378.

κροτέω (κρότος), to cause to clatter or rattle, δχεα, Il. 15, 453. †

Κρονού, οι, à fountain, not far from Chalcis, of a little river in the southern part of Elia, with a village of the same name, conf. Strab. VIII. p. 351. Od. 15, 295. h. Ap. 425 (Barnes has introduced the verse from Strabo into the Od.; Wolf, on the other hand, has included it in brackets.)

κρονιάρις, δ, 1) a fountain, a spring, Il. 22, 208. 2) the basin in which the water is collected; the bed of a stream, Il. 4, 454.

κρύβδα, adv. (κρύπτω), secretly, privately; with gen. Δίος, without the knowledge of Jupiter, Il. 18, 168. †

Κρύβδην, adv. i. q. κρύβδα, * Od. 11, 455. 16, 153.

κρυελός, ή, όν (κρίνω), cold, chilling; metaph. terrific, horrible, φόβος, γόος, Il. 13, 48. 24, 524. Od. 4, 103.

κρυόεις, σοστα, εν (κρίνω), cold, chilling, terrific, φόβος, θανάτη, * Il. 5, 740. 9, 2.

κρυπτάδιος, η, ον (κρύπτω), concealed, secret, φαύλης, Il. 6, 161. κρυπτάδια φροντιῶν, to devise secret plans, * Il. 1, 542.

κρυπτός, ή, όν (κρύπτω), concealed, secret, κλητής, Il. 14, 168. †

κρύπτω, ep. iterat. imperf. κρύπτεσθε, Il. 8, 272, for κρύπτεσθε, h. Cer. 239; fut. κρύψω, aor. 1 ἔκρυψα, perf. pass. κέκρυψμαι, aor. pass. ἔκρυψθη, 1) to conceal, to hide, with accus. Il. 18, 397. Od. 11, 244; for protection, τινὰ σάκτι, to cover any one with a shield, Il. 8, 272. κεφαλὰς κρύψθεσσιν, Il. 14, 373. 2) Metaph. to conceal, to be silent, τινὲς ἔπος, Od. 4, 350. τὸ δὲ καὶ κεκρυμμένον εἶναι (for the imperat.), let the other remain unspoken, Od. 11, 443. Mid. with aor. pass. to conceal oneself, ἵπ' ἀσπιδή, Il. 13, 405. κρύπτων "Ηρω. h. 26, 7, has been explained as reflexive, 'concealing oneself from Juno,' but unnecessarily; supply οι from what precedes, and render, 'concealing thyself from Juno.'

κρύσταλλος, δ (κρίνω), any transparent, congealed, or frozen substance, ice, Il. 22, 152. 14, 477.

κρυφηδόν, adv. (κρύπτω), secretly, in a concealed manner, clandestinely, * Od. 14, 330. 19, 299.

Κρώμα, ή, a place in Paphlagonia; as-

cord. to Strab. at a later day, with Sesamus and Cytorus, it formed Amastris, Il. 2, 885.

κτάμεν, κτάμεναι, κτάμενος, see κτέλνω.
κτάσματι, aor. 1 ἐκτησάμην, pers. ἐκτηματι, only infin. ἐκτήσθαι, to gain, to acquire, to earn, to procure, to purchase, with accus. Il. 9, 400; also τινὶ τι, to obtain any thing for any one, Od. 20, 265; perf. to have acquired, to possess, Il. 9, 402.

ΚΤΑΩ, assumed ground form of the ep. aor. ἔκταν, ἔκτάμην, see κτέλνω.

κτέαρ, ατος, τό, only dat. plur. κτεάτεσσος; poet. that which is gained, property, possessions, Il. 5, 154. Od. 1, 218, and often.

κτεατίζω (κτίσω), aor. 1 ἐκτεάτισα, ep. σο, perf. mid. ἐκτεάτισμα, 1) to acquire for oneself, to procure, with accus. πολλά, Od. 2, 102; δυνατή, in war, Il. 16, 57. Mid. to acquire for oneself, h. Merc. 522.

Κτέατος, ὁ, son of Actor and Molione, or, accord. to fable, son of Neptune, twin brother of Eurytus; Hercules slew him, Il. 2, 601. 13, 185; see Εύρυτος.

κτείνω, fut. κτενεύ, κτενεῖ, ep. κτενίω, δει, and fut. part. κτενίσοντα, Il. 18, 309; aor. 1 ἔκτεινα, aor. 2 ἔκτανον, aor. 1 pass. 3 plur. ἔκταθεν for ἔκτάθησαν, Od. 4, 537; ep. aor. act. ἔκταν, 3 plur. ἔκταν for ἔκτεινα, subj. κτεῖ, ep. 1 plur. κτέμεν, infin. κτάμην, κτάμεναι for κτάναι, aor. 2 mid. ἐκτάμην, with pass. signif. infin. κτάσθαι, part. κτάμενος (akin to κάνειν, θίλειν, to slay, to kill, to slaughter, τινά, espec. in battle, rarely spoken of the killing or slaughtering of a brute, Il. 15, 587. Od. 12, 379. Pass. κτείνεσθαι τινι, to be slain by any one, Il. 5, 465; ep. aor. 2 mid. with pass. signif. Il. 3, 375. 5, 301. 15, 558.

*κτέρας, τό = κτέαρ, ep. possessions, property, only sing. nom., * Il. 10, 216. 24, 235.*

κτέρεα, τά (the nom. sing. κτέρος, i. q. κτίσω, does not occur), prop. possessions; then, every thing bestowed upon one dead as property, and burned with the funeral pile; gener. funeral obsequies, the last offices to the dead, extremi honores; comm. κτέρεα κτερεῖσιν, Od. 1, 291. 3, 285. Il. 24, 39.

κτερεῖσω, fut. κτερεῖσαι, a lengthened form of κτερίζω, Il. 23, 646. 24, 657. Od. 1, 291. 2, 222.

κτερίζω (κτίσω), fut. κτερίσω, ep. κτεριῶ, aor. κτερίσα, originally = κτεριζῶ, confined in use to the funeral rites of the dead. 1) With accus. to inter with funeral honors one

dead, Il. 11, 459. 18, 334. 22, 236. κτερεῖσιν. τινὰ αἰδίλοις, to solemnize the interment of any one with funeral games, Il. 23, 646.

2) With the accus. κτέρεα, to perform the obsequies, justa facere, Il. 24, 39. Od. 1, 291.

κτῆμα, ἄτος, τό, that which is gained, possessions, property, estate, sing. only Od. 15, 19. Plur. in the Il. commonly, treasures, valuables, Il. 9, 382. Od. 4, 127; in the Od. rather, property, estate, Od. 1, 375. 404.

** κτήνος, εος, τό = κτῆμα, possessions, espec. an ox, plur. oxen, domestic animals, h. 30, 10.*

Κτήσιος, ὁ, son of Ormenus, father of Eumeus, of Syria, Od. 15, 414.

Κτήσιππος, ὁ (possessing horses), son of Polytheros of Same, a suitor of Penelope, Od. 20, 288. 22, 279.

κτῆσις, ιος, ἡ, that which is gained, possessions, property, Il. 5, 158. Od. 4, 687.

κτηγός, ἡ, ὅν (κτάμω), gained. 2) to be acquired, to be gained, Il. 9, 407. † cf. ἀλετός.

*κτίδεος, ἦ, εον (κτίς), for ἀκτίδος, pertaining to a weasel. κυνή κτιδή, a head-piece of weasel-skin, * Il. 10, 335. 458. (Accord. to most critics, κτίς or ικτίς is mustela putorius, a polecat; some define it to be a ferret, riverra.)*

κτίζω, fut. λω, aor. 1 ἔκτισα, ep. σο, to make a country habitable, to settle, to people; to found, to build a city, with an accus. Il. 20, 216; Θύμης ἔδος, Od. 11, 263. (Akin to κτάμω.)

*κτίλος, ὁ, prop. adj. tame; then subst. a ram, * Il. 3, 196. 13, 492.*

Κτιμένη, ἡ, daughter of Laertes, sister of Ulysses; she was married and settled in Same, Od. 15, 362 seq.

κτύπεω (κτύπως), aor. ἔκτυπον, to crack, to rattle, to resound, Il. 13, 140. 23, 119; often Ζεὺς ἔκτυπε, Jupiter thundered, Il. 8, 75. Od. 21, 413.

κτύπως, ὁ (τύπτω), a noise produced by striking or stamping, noise, rattling, uproar; ἔπτων, the stamping of steeds, Il. 10, 532. 535; πόδοιν (of men), Od. 16, 6. Il. 19, 363; of the tumult of battle, Il. 12, 338; Διός, the thunder of Jupiter, Il. 15, 379. 20, 66.

κύακος, ὁ, a bean, prob. the field-bean, Il. 13, 589. † Batr. 125.

κυάνεος, ἦ, εον (κύανος), dark-blue, black-blue; and generally, dark-colored, blackish, ὄφενες (of Jupiter), Il. 1, 528; of Juno, Il. 15.

102; *χαιτᾶ*, spoken of the hair of Héctor and Ulysses, Il. 22, 402. Od. 16, 176; *δράκων*, Il. 11, 26; *χαλύματα*, Il. 24, 94; *νέφος, νεφέλη*, Il. 23, 188, 5, 345; trop. *κνάετον, Τρώων νέφος*, Il. 16, 66. *κνάεται φάλλαγγες*, dark squadrons, which move on like dark clouds, Il. 4, 282.

κνανόπεζα, ἡ (πέζα), having dark-blue feet, a table with dark-blue pedestal, V., Il. 11, 629.

* *κνανόπεπλος, ον (πέπλος), having a dark-colored robe*, epith. of Ceres, h. in Cer. 320.

κνανοπρώρειος, ον and κνανόπρωρος, ον (πρώρα), having a dark-blue or black prow, black-beaked, ῥῆς, Il. 15, 693, and often. (*κνανοπρώρειος* only Od. 3, 299.)

κνάνος, ὁ, a blue cast metal (according to Voss, *blue cast steel*); Beckmann Geschicht. der Erfind. 4 B. p. 356, with Yoss, takes it for *steel*; and according to Köpkens Kriegswissenschaft. it cannot be denied that the ancients used steel, cf. Il. 23, 850, and Od. 9, 391. As there is no other blue-black metal, either from nature or by art, Homer very probably intends this by *κνάνος*. Millin (Mineralogie d' Homère) considers it as *tin* or *lead*, and several ancients (Hesych.) thought it a *dark color*, or a kind of *mineral varnish* or *lacker*. Thus Schneider in Lex. This metal was used for ornament, as upon the shield of Agamemnon ten stripes, Il. 11, 24; and in Od. 7, 87, in the hall of Alcinous, a cornice of *κνάνος* is mentioned.

κνανογαίτης, ον, ὁ (χατίη), having dark hair, commonly having dark locks, epith. of Neptune (once *ἴπτος*; black-maned, Il. 20, 144.); as subst. *one having black locks*, Il. 20, 144. Od. 9, 536.

κνανῶπις, ιδος, ἡ (ῶψ), dark- or black-eyed, epith. of Amphitrite, Od. 12, 60. †

κνιβεράω, aor. infin. *κνιβερήσσαι, to steer, to pilot, ῥῆσ*, Od. 3, 283. †

κνιβερητήρ, ἵρος, ὁ = κνιβερητής, Od. 8, 557. †

κνιβερήτης, ον, ὁ (κνιβερνίω), a pilot, governor, Il. 19, 43. Od. 9, 78.

κνιβιστάω (κιβί). to place or throw oneself upon the head, espec. to plunge head foremost, to dive down, Il. 16, 745. 749; spoken of fish, * Il. 21, 354.

κνιβιστητήρ, ἵρος, ὁ (κνιβιστάω), one who places himself upon his head, or who turns

a somerset, a juggler, a tumbler, Il. 18, 66. Od. 4, 18. 2) a diver, Il. 16, 750.

κνῖδαινω (κινδος), poet. κνῖδαν, fut. κνῖδω, aor. 1 ἐκνῖδην, 1) Prop. to render famous; to honor, to distinguish, to glorify, τιμή with τιμάρ, Il. 15, 612. 2) to place any one in an enviable condition, to render happy, to beautify, to glorify, spoken of the body (opposed to κακώσαι): *Αἰρετον ἀκτοιον κνῖδαινος*, they healed Aeneas and restored his former beauty, Il. 5, 448; (V. 'restored strength and glory to him.') cf. Od. 16, 212. The Schol. explain it: *εδόξανος, λόγῳ πατέροι*, Damm: *honore officabant, all which suits not ἀκίντοι.* b) Spoken of the mind, to rejoice, Θρυμόν ἀπαντος, Od. 14, 438.

κνῖδαλιμος, ον, poet. (κινδος), famous, renowned, lauded, epith. of individual heroes and of entire people, Il. 6, 184. 204. 2) ambitious, noble, κῆρ, Il. 10, 16. Od. 21, 147; spoken of lions, Il. 12, 45.

κνῖδάνω, poet. for κνῖδαινω, to honor, τιμᾶς θεοῖσιν, Il. 14, 73. † 2) Intrans. = διάω, to boast oneself, to be proud, imper. κνῖδανον, Il. 20, 42.

κνῖδαιρειρα, ἡ (κινδος), poet. man-honoring, man-ennobling, μάχη, Il. and once ἄρερ, Il. 1, 490. [According to Jahrb. Jahn und K. p. 271, it is derived not from κινδος, but from κνῖδαινω, hence Hesych. justly: ἡ τοις ἄρερος δοξάζουσα.]

κνῖδάω (κινδος), intrans. to boast, to be proud, to be puffed up, to stride proudly, spoken of warriors, Il. 2, 579. 21, 519. of steeds, Il. 6, 509. 15, 266; for the most part, the ep. part κνῖδιον; only εὐρύστη κνῖδιοισι, h. 30, 13.

* *κνῖδιμος, ον (κινδος) = κνῖδαλιμος, epith. of Mercury, only h. Merc. 46, and repeated nine times.*

κνῖδιστος, η, ον (irreg. superl. of κινδος), as if formed from κινδος, most famous, most honorable, most honored, epith. of Jupiter and Minerva, Il. 4, 415; and of Agamemnon, Il. 2, 434.

*κνῖδοιμέω (κνδοιμός), fut. ησει, 1) to make a noise, to raise a disturbance, to make an uproar, ἀν' ὕμιλον, Il. 11, 324. 2) Trans. to throw into confusion, with accus. * Il. 15, 136.*

κνδοιμός, ὁ, noise, tumult, the tumult of battle, Il., confusion, panic, Il. 18, 218. 2)

As a mythic being: *the deity of the tumult of battle*, as companion of Bellona, Il. 5, 593. 18, 535. (Bothe as appellat.) * Il.

κύδος, εος, τό, 1) *splendor, glory, honor, praise, dignity*, often connected with τιμή, Il. 16, 84. 17, 251; in the address, κύδος Ἀγαθῶν, glory or pride of the Greeks, Il. 9, 673. Od. 3, 79. 2) that which gives glory and fame, *prosperity, success, fortune*. κύδος ὀπάσιν τινί, Od. 3, 57. 15, 326; in the Il. *success in war, the glory of victory*, Il. 5, 225. 8, 141; *famous bodily strength, lofty courage*, κύδος καὶ ἀγλαΐη, Od. 15, 78. Il. 1, 405. 5, 906. Nitzech ad Od. 3, 57.

κύδρος, ἡ, ὁ, poet. (κύδος), *famous, famed, glorious*, always fem., epith. of Juno, Latona, Minerva, and of a mortal female, Od. 15, 26. The masc. h. Merc. 461.

Κίδων, αρος, ἡ, plur. of Κίδωνες, *the Cydonians*, a people who dwelt on the north-west side of the island of Crete. According to Strab. they were the aborigines of the island, and accord. to Mannert VIII. p. 679, prob. a division of the Etruscans. Their town Cydonia was prob. situated where stands the present Canea, Od. 3, 292. 19, 176.

κύτιο, poet. old form for κύτιο, *to become pregnant, to be pregnant with*, with accus. νιόν, spoken of a woman, Il. 19, 117; of a mare, Il. 23, 266; mid. h. 26, 4.

κύθη, see κείθω.

Κυθήρεια, ἡ, an appellation of Venus, either from the island Cythera, which was sacred to her, or from the town Cythera in Cyprus, Od. 8, 288. 18, 192. h. Ven. 6; with Κυθηρίης, h. 9, 8.

Κύθηρα, τά, an island on the Laconian coast, south-west (accord. to Strab. one mile) of the promontory of Malea, now Cerigo. Accord. to later fable, Venus landed upon it when she rose from the foam of the sea, Il. 15, 432. Od. 8, 288. The chief town Cythera, had a noted temple of Venus. From this Κυθηρόθεν, from Cythera, Il. 15, 433; Κυθηρίος, born in Cythera, Il. 10, 268.

κυκάω, part. pres. κυκώω, ep. for κυκών, aor. 1 ἐκύκησα, aor. 1 pass. ἐκυκῆθη, 1) *to touch, to mingle, to stir in*, Il. 5, 903; with dat. instrum. τυφὸν οἴνη, Od. 10, 235. Il. 11, 637. 2) Metaph. *to confuse, to throw into confusion, to put into disorder*; only pass. to be confused, *to be thrown into disorder*, Il. 11, 129. 18, 229; of horses: *to be terrified*, Il. 20,

489; of rivers and waves: *to be in uproar, to be turbid*, Il. 21, 235. Od. 12, 238. 241.

κυκέιω and κυκέω, see κυκάω.

κυκέαρ, ὄνος, ὁ (κυκάω), ep. accus. κυκέω and κυκέω, ep. for κυκέαρα, *a mixture, a potable mixture or jelly* which was prepared from barley-meal, goat's-milk cheese, and Pramnian wine, Il. 11, 624. 638. 640. In Od. 10, 234. 290, Circe casts in honey. That it was somewhat thick appears from the Od., where it is called σῖρος. In h. Cer. 208, it is prepared of barley-meal, water, and penny-royal. This jelly was taken to strengthen and recruit; and even in later times it was an article of food for the lower classes. Theop. Char. 4, 1. (On the accus. see Thiersch § 188, 15. Buttm. § 55. note.)

κυκλέω (κύκλος), fut. ησει, *to carry on wheels, to carry forth, to convey away, re-charge βούτι, Il. 7, 332. f*

κύκλος, ὁ, plur. of κύκλος and τὰ κύκλα, spoken of a chariot,) 1) *a circle, a ring, a circumference*, espec. the circular rim of a shield, κύκλος, Il. 11, 33. 12, 297; trop. b) *a circle, spoken of men, ἔργος κύκλος, of a popular assembly*, Il. 18, 504. c) δύλιος κύκλος, the deceitful circle, which hunters form around wild animals, Od. 4, 792; κύκλῳ, in the circle, Od. 8, 278. 2) *anything circular, in form, a wheel, which is the signif. of τὰ κύκλα*, Il. 5, 722. 18, 375. b) *the disc, the ball of a planet*, h. 7, 6.

κυκλόσε, adv. (κύκλος), *in a circle, round about*, * Il. 4, 212. 17, 392.

κυκλοτερής, ἡ (κύκλος), *round, circular, ἄλιος*, Od. 17, 209. κυκλοτερής τείνει τόσον, to send the bow to a circle, Il. 4, 124.

Κύκλωπες, οι, sing. Κύκλωψ, ὁ (prop. *round-eyed*), *the Cyclopes*, in the Od. are a rude, gigantic race, who live in a scattered, nomadic manner, without laws or cities, Od. 9, 106 seq. Polyphemus, the most powerful amongst them, sprung from Neptune, Od. 1, 63 seq. That they were only one-eyed, appears from the circumstance that Polyphemus, after losing his eye, saw no more, cf. Od. 9, 397. 416. The ancients generally place them in Sicily, in the region of Etna, Thuc. 6, 2. Some regard the Leontines as springing from them. Amongst the moderns Voss places them on the south side of Sicily; Völcker Hom. Geogr. § 58, with great probability, on the south-west coast, near the

promontory Lilybæon. Distinct from them are the Cyclopes mentioned by Hea. Th. 140, children of Uranus and Tellus, who forge lightning and thunderbolts for Jupiter.

κύκνος, ὁ, *a swan*, * Il. 2, 480. 15, 692.

κυλίσθω, only pres. and imperf. and aor. 1 pass. *ἐκυλίσθη* as if from *κυλίω*, *to roll*, *to move by rolling*, with accus. spoken of waves, *δύτια*, Od. 1, 162; of the wind, *κύμα*, Od. 5, 296; metaph. *πῆμα τινι*, to bring a misfortune upon any one, Il. 17, 688. Mid. with aor. pass. *to roll oneself*, *to roll away*, spoken of a tempest and of waves, Il. 5, 142. 11, 307; of a wounded horse: *περὶ χαλκῷ*, Il. 8, 86; spoken of men, as an expression of vehement grief; *κατὰ κόπρον*, to roll in the dirt, Il. 22, 414. 24, 165. Od. 4, 541. Metaph. *γῶν πῆμα κυλίσθεται*, ruin is rolling upon us, Il. 11, 347. 17, 99. Od. 2, 163.

Κυλλήνη, ἡ, a mountain in northern Arcadia on the borders of Achaia, having a temple of Mercury, Il. 2, 603. h. Merc. 2, a town in Elia, now Chiarenza.

Κυλλήνος, ὁ, the *Cylenian*. 1) epith. of Mercury, Od. 24, 1. 2) an inhabitant of the town of Cyllene in Elia, Il. 15, 518, accord. to Schol. Venet. and Eustath.

Κυλλοκόδιων, *ορος*, ὁ (*κυλλός*, *πούς*), voc. *Κυλλοκόδιον*, *having crooked feet*, lame, epithet of Vulcan, * Il. 18, 371. 21, 331.

κύμα, *ατος*, *τό* (*χίω*), *a wave*, *a swell of rivers and the sea*, often plur. *κύματα παντούν* *άνεμον*, the waves excited by winds from every direction, (gen. origin.) Il. 2, 397.

κύμαίρω, (*κύμα*), *to heave waves*, *to undulate*, only part. *πόντος κυμαίρων*, Il. 14, 229. Od. 4, 425, and often.

κύμβαχος, *ον* (*κύτιον*, *κύβη*, *κύμβη*), adj. *head forwards*, *head foremost*, *headlong*. 2) Subst. *the upper arch or head of the helmet*, in which the crest was inserted, * Il. 15, 536.

* *Κύμη*, ἡ, a town in *Æolis* (Asia), a colony of *Ætolians*, Ep. 1, 2. 4, 16.

κύμανδις, ὁ, *a night-hawk*, Plin. H. N. *nocturnus accipiter*; accord. to Il. 14, 291, † it was called in the earlier language *χαλκίς*, in the later *κύμανδις*.

Κύμοδόκη, ἡ (*δίχομαι*), a Nereid, prop. the wave-receiver, Il. 18, 39.

Κύμοθόλη, ἡ (*θοός*), a Nereid, prop. wave-swift, Il. 18, 41.

κυνάμνια, ἡ (*μυῖα*), *a dog-fly*, i. e. accord. to Voss, an impudent fly, a term of reproach

used in regard to women, who like dogs and flies are shameless and impudent. Mars uses it in regard to Minerva and Juno, Il. 21, 394. 421. Others, as Bothe, read *κυρόπεια*, as is common in prose.

κυνέη, ἡ (prop. fem. from *κύνεος*, subauid. *δοφά*), *a dog's-skin*, from which head coverings were made; generally, *a helmet*, *a head-piece*, without regard to the derivation; the *κυνέη* was made of ox-hide, *ταυρεῖη*, Il. 10, 258; of weasel's skin, *πτιδέη*, Il. 10, 335; and set with metal, *χαλκίρης*, *χαλκοπάρος*, also entirely of brass, *πογχαλκός*, Od. 18, 378; *κυνέη αἰγεῖη*, a cap of goat's skin, is mentioned, Od. 24, 231, which countrymen wore in laboring. The *κυνέη Λίδος*, Il. 5, 845, rendered the wearer invisible, Il. 5, 845; it was made by the Cyclopes, Apd. 1, 2. 1.

κύνος, ἐη, *eos*, *of a dog*, *canine*, *shameless*, *impudent*, Il. 9, 373. †

κυνέω, aor. 1 *κύνεται*, ep. *ον* (from *κύνεω*), *to kiss*, with accus. *νιόν*, Il. 6, 474. Od. 16, 190; *γούνατα*, *χεῖρας*, Il. 8, 371. 24, 478; and with double accus. *κύνεται μιν κεφαλήν*, Od. 16, 15. 17, 39; (*κυνέω* only in the prea. and imperf. Od. 4, 522. 17, 35.)

κυνηγέτης, *ον*, ὁ (*ἥγετης*), that leads dogs to the chase, *an hunter*, Od. 9, 120. †

* *Κύνθιος*, ἡ, *or*, *Cynthian*, *ἄχθος*; = *Κέρθος*, h. Ap. 27.

* *Κύνθος*, ὁ, a mountain on the island of Delos, the birth-place of Apollo and Diana, h. Ap. 141; and *Κύνθου ὄρος*, for *Κύνθος*, accord. to an emend. of Hollstein's ad Steph. cf. Herm. ad loc.

κυνοραιστήρ, ὁ (*φαιω*), *a dog-louse*, *a dog-tick*, *acarus ricinus*, Od. 17, 300. †

Κύρος, ἡ, a city in Locris, on a peninsula of the same name, the port of Opus, now *Cyno*, Il. 2, 531.

κύντερος, ἡ, *or*, compar. and *κύντατος*, *ῃ*, *or*, superl. formed from *κύνεω*: *more dog-like*, metaph. *more shameless*, *more impudent*, Il. 8, 483. Od. 7, 216. Superl. *κύντατος ἔρδειν*, to act most impudently, Il. 10, 503.

κυνώπης, *ον*, ὁ, (sem. *κυνώπις*, *ιδος*), *dog-eyed*, i. e. *shameless*, *impudent*; *voc. κυνώπα*, spoken of Agamemnon, Il. 1, 159. †

κυνώπις, *ιδος*, *ῃ*, fem. of *κυνώπης*, *dog-eyed*, i. e. *shameless*, *impudent*, of Helen, Il. 3, 180. Od. 4, 146; of Juno, Il. 18, 396; of Venus, Od. 8, 319.

Κυπαρισσίες, *ευτος*, *ῃ*, a town in Tri-

phylia in Elis, on the borders of Messenia, accord. to Strab. in the ancient Macistia, and and in his time an uninhabited place, called ἡ Κυπαρισσία, Il. 2, 593.

κυπαρίσσιον, η, ον (κυπάρισσος), made of cypress-wood, Od. 17, 340. †

Κυπάρισσος, ἡ, cypress, *cupressus semper virens*, which in Greece was very abundant, Od. 5, 64. †

Κυπάρισσος, ἡ, a little town in Phocis on Parnassus, not far from Delphi, or a cypress-grove; accord. to Steph. at an early period Ερανος, later *Apollonias*, Il. 2, 519.

κύπερος, τό, a meadow-plant, *the cyperus, cyperus longus*, Linn. Heyne ad Il. 21, 351, understands by it, *the fragrant cyperus, cyperus rotundus*, Linn. Voss, on the other hand, *the galangal, pseudo-cyperus*, Plin.; it was used as food for horses, Od. 4, 603.

* κύπερος, ὁ, prob. = κύπερος, h. Merc. 107.

κύπελλος, τό (κύπτω), a goblet, a beaker, a drinking-cup, often the same with δέπας, comm. of metal, κρύσταλλος κύπελλα, Il. 3, 248; and Od. 1, 142.

Κύπρις, ιδος, ἡ, accus. Κύπριδα, Il. 5, 458; and Κύπριν (Κύπρος), Il. 5, 330; *Cypris*, an appell. of Venus, because she was especially worshipped on the island Cyprus, or was supposed to have been born there, * Il. 5, 422.

* Κυπρογενής, οὐς, ἡ, one born in Cyprus, epith. of Venus, h. 8, 9.

Κύρδος, ἡ, an island of the Mediterranean sea, on the coast of Asia Minor, noted for the worship of Venus, for its fruitfulness, and its rich mines of metals, now *Cipro*, Il. 11, 21. Od. 4, 83. 8, 362. (ν prop. short, but ep. also long.)

κύπρων, aor. 1 ἔπειρα, to bow oneself, to bend forwards, Il. 4, 468. 17, 621. Od. 11, 585.

* κυρβαῖη μᾶκα, ἡ, a kind of paste or broth, Ep. 16, 6; where Suid. has κυρκαῖη; Herm. would read: πικραῖη δ' αἰτὶ παρὰ καρδόνος ἔρπετο, μᾶκαν ἔμμεν, ignis macram calefaciat, ut semper placenta suppetat.

κύρδων, Ion. and poet. rarely κύρος, imperf. κύρει for ἔκυρος, Il. 23, 821; aor. 1 ἔκτρα (ἔκτρη, ep. 6, 6.), pres. mid. κύρφου = κυρίων, 1) with dat. to fall by chance upon any thing, to hit, to meet any thing, ἔκπειτι, Il. 23, 428; κακῷ κύρπεται, he is fallen into misfortune, Il. 24, 630; διὰ σύρπεται, spoken of a

lion which meets with prey, Il. 3, 23; αἰών
ἐτὶ αἰχίνι κίρε δούρος ἀκτοῦ, he aimed even at the neck with the spear's point, Il. 23, 821.

2) With gen. to reach any point, to attain, to reach, Ep. 6, 6. (Pres. κυρίων, is not found in Hom.)

κύρμα, ατος, τό, any thing which one falls upon and finds, a windfall, spoil, booty, plunder, in connection with θλεψ, Il. 5, 488. 17, 151. 272. Od. 3, 271. 5, 473.

κύρσας, see κυρίων.

κυρτός, ἡ, ὁ, bent, curved, crooked, κύμα, Il. 4, 426. 13, 799. ὄμω, * Il. 2, 218.

κυρτός (κυρτός), fut. εώσω, to bend, to curve, to arch; κύμα οὐρῆι λον κυρτωθέσται, arched like a mountain, Od. 11, 244. †

κύστις, ιος, ἡ (κύω), a bladder, * Il. 5, 67. 13, 652.

Κύτρως, ἡ, a town in Paphlagonia, later the port of Amastris, now *Quirroe*, Il. 2, 853; Strab. τὸ Κύτρων.

κύρφος, ἡ, ὁ (κύπτος), bent forward, bowed down, γήρας, Od. 2, 16. †

Κύρφος, ἡ, a town in Perrhaebia (Thessaly), upon a mountain of the same name, Il. 2, 748; elsewhere ἡ Κύρφος.

κύω, 1) a later form from κυνέει, q. v. 2) the root of κυνέει.

κύνεος, gen. κυνέος, ὁ, ἡ, dat. κυνέι, ep. κυνέοται, 1) a dog, a bitch; κύνες θηρευται, hunting dogs; τραπεζῆς, table-dogs. It was a heroic custom to take dogs into the assembly, Od. 2, 11. 17, 62.

2) As a term of reproach, to indicate shamelessness, impudence, as of Helen, Minerva, Juno, Il. 6, 344. 356. 8, 423. 21, 481; used of a maid of Ulysses, Od. 18, 338; spoken of men it indicates rage, rashness; of Hector: κύνει λυσογνήρ, a raging dog, Il. 8, 299; but also shameless cowardice, espec. in the fem. κυνέι κύνει, ye daftardly dogs (spoken of Trojans), Il. 13, 623. 3) κύνει Λίδας, the dog of Pluto, is Cerberus, Il. 8, 368. 4) κύνει Ζελαρες, the dog of Orion (the dog-star, Σεληνος; Hea.), which, with his master was placed amongst the constellations. In hot regions it is the forerunner of fevers and epidemics, Il. 22, 29. 5) a sea-dog, Od. 12, 98.

κύνας, τό, plur. κύνει, dat. κύνεσιν, a soft, hairy skin; a sheep-skin, a fleece. Such skins were spread on the ground, or on chairs and beds, to sit or lie upon, Il. 9, 661, once; Od. 3, 38. 16, 47, and often.

κάδεια, ἡ (κόττα), *a head*, espec. *a poppy-head*, Il. 14, 499. † Cf. on the passage the word φῆ.

* κακῦτος, ὁ (κακών), *howling, lamentation, wailing*, * Il. 22, 409. 447.

Κάκυτος, ὁ, *Cocytus*, a river in the lower world, which issued fr. the Styx, Od. 10, 514.

κακώ, aor. 1 ἐκάκυσα, *to howl, to lament, to wail, to groan*, always spoken of women, Il. 18, 37. 71. Od. 2, 361; (in the pres. and imperf. γ, Od. 4, 259. 8, 527.)

καλῆψ, ηπος, ἡ (καλὸν), *the ham*, Il. 23, 726. †

κάμα, τό (κοιμάω), *a deep, sound sleep*, Il. 14, 359. Od. 19, 201.

* κάμος, ὁ, *a feast, a festal entertainment*, h. Merc. 481.

* κάνωψ, απος, ὁ, ἡ, *a gnat*, Batr. 203.

Κάπαι, αἱ, *Copæ*, an old town on the north side of the lake Copais in Boeotia, now *Tropolia*, Il. 2, 502.

κάπη, ἡ (ΚΑΠΩ, κάπτω), *a handle*, hence 1) *the hilt of a sword, the hilt of a dagger*, Il. 1, 219. Od. 8, 403. 11, 531. b) *the handle of an oar*, Od. 9, 499. 12, 214; also *the oar*

itself. [For the last signif. there is no sufficient proof, see Jahrb. Jahn und K. p. 271.] c) *the handle of a key*, Od. 21, 7.

καπήεις, εσσα, εν (κάπη), *furnished with a handle or hilt, ξίφος*, * Il. 15, 713. 16, 332. 20, 475.

κάρυκος, ὁ, *a leathern sack or wallet*, in which provisions were carried, * Od. 5, 267. 9, 213.

* Κάρυκος, ὁ, a steep mountain in Ionia (Asia Minor), which forms a promontory, accord. to Steph. near Troy and Erythre, h. Ap. 39.

Κάω, ep. Κώω, gen. Κῶ, acc. Κῶν, Il. 2, 677; a little island of the Icarian sea, with a town of the same name; it was inhabited by the Meropes, Il. 2, 677. h. Ap. 43. Adv. Κώαντε, to Cos, Il. 14, 255. 15, 28.

καφός, ἡ, ὄν (κόπτω, cf. *tusus, obtusus*). 1) *blunt, obtuse, powerless, βίδος*, Il. 11, 390; espec. 1) obtuse in the *senses, deaf*, h. Merc. 92. 2) *mute, still, κίμα καφόρ*, the mute wave, as a premonition of a coming tempest, Il. 14, 16; καφὴ γῆ, the mute, i.e. the senseless earth, Il. 24, 54.

A.

Α, the eleventh letter of the Greek alphabet; hence the sign of the eleventh rhapsody.

λᾶας, contr. λᾶς, ὁ, gen. λᾶος, dat. λᾶι, accus. λᾶατ, dat. plur. λᾶεσσα, *a stone*, such as warriors hurl at one another in battle, Il. 3, 12. 4, 521. 2) *a rock, a cliff*, Od. 13, 163. [3) *a stone-seat*, Od. 6, 267.]

Λάιας, contr. λᾶς, ὁ, accus. λᾶατ, an old town in Laconia, 10 stadia from the sea; it was destroyed by the Dioscuri, who from this acquired the name Λαπέσσαι, Il. 2, 385. (Λᾶς, nom. in Scyl. and Paus. Accord. to Eustath. and Steph. ἡ Λᾶ and ὁ Λᾶς were used in the nom.)

λαβαγόρης, ον, ὁ (ἀγορεύω), *talking boldly, pertly*, Il. 23, 479. †

λαβρεύομαι, depon. mid. (λάβρος), *to speak in a bold, rash, or pert manner, to prate inconsiderately*, * Il. 23, 474; μύθοις, 478.

λάβρος, ον, superl. λαβρότατος, *vehement,*

strong, violent, rapid, spoken of wind, Il. 2, 148. Od. 15, 293; κύμα, Il. 15, 625; ποταρος, Il. 21, 271; and of rain, λαβρότατος χεις ὑδαρ Ζεύς, Il. 16, 385. (The deriv. is obscure; the Gramm. derive it from λα and βρά, very voracious, greedy; this is, however, a post-Hom. idea; accord. to Passow from ΛΑΩ.)

λαγχάνω, aor. 2 ἔλαχον, subjunc. λάχον, ep. λελάχω, Il. 7, 350; perf. λελόγχα, ep. for λέλαχα; (3 plur. λελόγχασ, Od. 11, 304, is a conject. of Eustath. instead of the vulgar λελόγχασι, with a short, Thiersch § 211. 26. Anm.) 1) *to receive by lot, to receive by fate or the will of the gods, because, to learn this, recourse was had to lots; and generally, to receive, to obtain*. a) With accus. γέρας, Il. 4, 49; οὐρανόν, Il. 15, 192; αἰσχον, Od. 5, 40; πολλά, Od. 14, 233. h. Merc. 420; also κάτηρ λαχεῖν, Il. 23, 862; with infin. following, Il. 23, 356. 357. cf. 15, 191; hence absol. ὡς τι λάχεσσα, who receives the lot, Il. 7, 171. 10,

430. cf. Od. 9, 334. In the perf. *to be master of, to possess, to have, τιμήν*, Od. 11, 304. h. 18, 6. b) With gen. *to become partaker of a thing, as it were, to obtain part of a thing, δώρων*, Il. 24, 76; *κτερίων*, Od. 5, 311. 2) *to cause to partake of, to make one a partaker of a thing, τυντί τυντός*; however, the subj. aor. with redupl. has this signif. only in the Il. Σαρόντα πυρός, to yield the dead the honor of fire, Il. 7, 80. 15, 350. 23, 76. 3) Intrans. *to fall by lot, to become a share. ἐξ ξάστην ἑννέα λάγχανον αἴγες*, nine goats fell to each ship by lot, Od. 9, 160.

*λαγών, ονος, ḡ, or ὁ, prop. a cavity. 2) *the flank (the space between the hips and the ribs)*, Batr. 225.

λαγών, ὁ, Ion. and ep. for λαγός, *a hare*; its cry in mating-time is a hollow muttering; when distressed, it is like the crying of a child, Il. 10, 361. Od. 17, 295.

Αἰέρχης, ονς, ὁ, 1) son of Emon, father of Alcimedon, a noble Myrmidon, Il. 16, 197. 17, 467. 2) An artist in Pylos, Od. 3, 425. (According to Eustath. ὁ λαοῖς ἔπαρχον, who profits the people.)

Αἰέρχης, αο, ὁ, son of Arcesius, father of Ulysses, king of Ithaca; in his youth he destroyed Neritus; he lived to an advanced age in the country, Od. 11, 186 seq. 24, 219 seq.; and fought with his son against the people of Ithaca, Od. 24, 498.

Αἰερτιάδης, ον, ὁ, son of Laertes = Ulysses, Il. and Od.

λάζουμαι, depon. only pres. and imperf. Ion. and ep. for λαμβάνω, *to take, to seize, to grasp, to lay hold of*, with accus. ήντα χερσί, Il. 5, 365. Od. 3, 483; ἀγκάς θυγατέρα, to take in the arms, to embrace, Il. 5, 371; γυναῖς ὀδύταις, to lay hold of the earth with the teeth, to bite the earth, to perish, Il. 2, 418; metaph. μῆθον πάλιν, to take again the word, to answer, Il. 4, 357. Od. 13, 255.

*λάζυμαι, a form of λάζουμαι, h. Merc. 316.

λαθικηδής, ἐς (χῆδος), *that causes to forget trouble, quieting, μαῖός*, Il. 22, 83. †

λάθρη, Ion. and ep. for λάθρα, adv. (*λαθάρω*), *secretly, unobserved*, Il. 2, 515. Od. 4, 92; with gen. λάθρη τυντός, without the knowledge of, Il. 5, 269. 24, 72. (λάθρα, h. Cer. 241.)

λάσηξ, ἴγγος, ḡ (dimin. of λάσας), *a pebble, a stone*, *Od. 5, 433. 6, 95.

λαίλαψ, ανος, ḡ, *a tempest with a whirl-*

wind, rain and darkness, a hurricane, Il. 4, 278. To it Homer compares his heroes, Il. 11, 747. 12, 375; espec. a sea-storm, Od. 9, 69. 12, 314.

λαίμός, ὁ (λάω), *the throat, the gorge, the gullet*, Il. 13, 388. Od. 22, 15.

λαΐνεος, ἐη, ἐος (only Il. 22, 154), and λαΐνος, ον (λαΐας), *stony, of stone, οἰδος*, Il. 9, 404. λαΐνος χιτών, Il. 3, 57 (cf. ἔννυμι). πάντη περὶ τεῖχος ὄρφεις θεσπιδαῖς πῦρ λαΐνον, everywhere the dreadful fire arose around the wall of stone, Il. 12, 177. Thus Damm explains this passage, constructing λαΐνον with τεῖχος by hyperbaton. Others (as Voss) construct λαΐνον with πῦρ, and understand it in a trop. signif. 'around the wall arose the dreadful fire of rattling stones.' [Conf. Heyne ad loc.] (Several Gramm. consider this verse as not genuine.)

λασήϊον, τό (prob. from λασίος), *the target, a kind of shield*, prob. of leather, and lighter than the ωστίς; hence πτερόεις, *Il. 5, 453. 12, 426. cf. Hdt. 7, 91.

Λαιστρύγονες, οι, sing. Λαιστρυγών, ονος, the *Laestrygones*, an ancient rude race, who lived by grazing cattle. The ancients, Thuc. 6, 2, placed them on the east side of Sicily, where lay the later Leontini (now Lentini); Voss and Völcker, with more probability, place them on the northwest coast. Some of the ancients supposed their place of abode was in Formiae in lower Italy, Od. 10, 119 seq. cf. Cic. ad Atticus, Il. 13.

Λαιστρύγονος, ίη, ιον, *Laestrygonian*, Od. 10, 82; in Wolf's ed. Λαιστρυγονί stands as pr. name, and τηλέτυλος as adj. Even the ancients were not agreed about the name of the city; it is best to take Τηλέτυλος as the pr. name, as Voss translates it, and even Wolf in Od. 23, 318. Cf. Λάμος. Nitzsch, however, ad loc., prefers Λαιστρυγονί as pr. name.

λαίμα, ατος, τό (λαμίς), *the deep, an abyss*; always with ἀλός or θαλάσσης, the abyss of the sea, Il. 19, 267. Od. 4, 504; and gener. *the waves of the sea*, often Od.

λαίφος, εος, τό, *a rugged garment, an old mantle*, *Od. 13, 399. 20, 206. 2) *a sail*, h. Ap. 206. (Akin to λάπος.)

λαιψηρός, ḡ, ὁν, *quick, rapid, fleet*, espec. γούνατα, Il. 20, 358. (= αἰψηρός, conf. εἴβω and λαίψω, see Thiersch Gram. § 158. 12.)

* Il.

λάσκε, ep. for ἔλσκε, see λάσκω.

Λακεδαιμών, οὐος, ἡ, Lacedæmon, 1) Prop. the name of the country, later *Lacconia*, which in heroic times was settled only in country villages and residences. As it forms a wide basin between two mountains running down from Arcadia, it is called hollow; *χολὴν*, abounding in hollows, cavernous, κητώεσσα, Il. 2, 581. 2) the chief town of Lacedæmon = Σπάρτη, Od. 4, 1; or, accord. to Buttm. Lexil. Il. p. 97, the country also, as a collection of villages.

λακτίζω (*λάξ*), *to strike with the heel*, and generally, *to thrust, to strike, ποσὶ γαῖαν*, Od. 18, 99; *to struggle, to writh*, *Od. 22, 88. Batr. 90.

*Λακωνίς, *ιδος, ἡ*, adj. *Laconian, γαῖα*, h. in Ap. 410.

λαμβάνω, aor. 2 ἐλαφον, ep. ἐλλαβον and λέβον, aor. 2 mid. ἐλαβόμην, ep. ἐλλαβόμην, infin. λελαβέσθαι, only in the aor. 1) *to take, to grasp, to lay hold of*, with accus. ξυχος χειρὶ ορ χειρὶ, ἦντα ἐν χειρέσσαι, Il. 5, 853. 8, 116. The part taken hold of stands in the gen. τῶν ποδῶν, by the feet, Il. 4, 463; γούνων, by the knees, Od. 6, 142. The gen. often alone: ἔποι, ποδῶν, γενείουν; metaj. h. spoken of external and internal states: τρόμος ἐλλαβε γυῖα, Il. 8, 452; in like manner, χόλος, πένθος, with double accus. Il. 4, 230. 16, 335. 2) *to take, to receive, to take possession of*, τὶ ἐκ πεδίοιο, Il. 17, 621; espec. in a bad signif.: *to take any one prisoner*, Il. 5, 159. 11, 126; *to make booty of*, ἵππους, Il. 10, 545; κτήματα, Od. 9, 41; in a good signif.: *to acquire, κλέος*, Od. 1, 298. 3) *to receive, to receive into one's house*, Od. 7, 255, rarely. The part. λαβεν apparently often stands superfluously. λαβὼν κύστε χειρα, he kissed his hand, prop. having taken it, Od. 24, 398. Mid. *to take any thing for oneself, to seize upon any thing*, with gen. σχεδίης, Od. 5, 325; with accus. Od. 4, 388.

Λάμος, ὁ (gorge), king of the Læstrygones, founder of the city Telepylos, accord. to Eustath. and the ancients generally, son of Neptune, conf. Ovid. Metam. 14, 23. (Some take Lamos for the name of the city Λάμου πτολεθρον, like Ἰλίου πόλιν, Il. 5, 642; cf. Τροίης πτολ., Od. 1, 2.) Od. 10, 81.

λαμπετάω, poet. = λαμπω, *to shine, to blaze*; only part. pres. λαμπετόωντε πυρ, Il. 1, 104. Od. 4, 662.

Λαμπετίδης, ον, ὁ, ep. for *Lampetis*, m. of Lampus = Dolope, Il. 15, 526.

Λαμπετίη, ἡ (the shining), daughter of Helius and Neara, who with her sister pastured the herds of her father in Trinacia, Od. 12, 132. cf. 374.

Λάμπος, ὁ, 1) son of Laomedon in Troy, father of Dolope, a counsellor, Il. 3, 147. 20. 237. 15, 825. 2) a horse of Aurora, Od. 22 246.

λαμπρός, ἡ, ὁ, *superl. λαμπρότατος, ἡ* (*λάμπω*), *shining, gleaming, beaming, spires of the heavenly bodies*, Il. and Od.; of brass Il. 13, 132. The neut. sing. as adv. Il. 5, 6 13, 265.

λαμπτήρ, ἥρος, ὁ (*λάμπετε*), *a light, a lighter, a vessel in which dry wood was burned for a light*, *Od. 8, 307. 343. cf. 16. 63.

λάμπω and λαμποματ, fut. φε, 1) *to give light, to shine, to glimmer, to beam, flash*, prop. spoken of fire, comm. of brass Il. 10, 154. πάς χαλκῷ λάμψ, viz. Hector, Il. 11. 66; of the eyes: ὀφθαλμώ εἰ πυρὶ λάμψι, the eyes flashed with fire, Il. 13, 474. Mid. in Il. and Od. only in the part.; spoken of persons and things: λάμπετο δούρος αἴγι, Il. 6, 319; χαλκός, Il. 20, 134; of Hector: λαμπόμενος πυρι, τείχεστ, Il. 15, 623. 20, 46; but aleo λαμπομένη κόρης, δαΐς, Od. 19, 45 λάμπετο φλόξ, h. Merc. 113.

λανθάνω, ep. and Ion. oftener λίθω, ep. iterat. λίθεσκε, Il. 24, 13; fut. λίθω, aor. 2 ἐλαθον, ep. λάθον, subj. ep. λελάθω, mid. λανθάνομαι, only imperf. oftener ep. and ion. λίθομαι, aor. 2 ἐλαθόμην, ep. λελαθόμην, perf. mid. λέλασμαι; λανθάνω in the imperf. only three times, Il. 13, 721. Od. 8, 93. 532; and imperf. mid. once Od. 12, 227. 1) Act. 1) *to be concealed, to remain concealed or unobserved, τινά, from any one*: οὐ λίθω διέντορ, Il. 15, 461. Oftener there stands with it, a) A particip. οὐ σε λίθω κανίπερο, I do not move remain concealed from thee, i.e. I do not move without being observed by you, Il. 10, 279. 13, 273. Od. 8, 93. 12, 17. b) With ὅτι: οὐ με λίθεις, ὅτι τέσσαντος οὐ λίθε, it was not concealed from me, that some one of the gods conducted thee, Il. 24, 563. c) The part. aor. often stands as adv. ἀλανθάνω, he leaped covertly down, Il. 12, 390.

2) Trans. *to cause one to forget a thing, only in the subj. aor. 2 with redupl. τινά τινα*; Il.

15, 60. cf. ἐκλανθάνω. II) Mid. to forget, with gen. often ἀλκῆς, χάρης, II.; ἀγανάτων, Od. 14, 421. 2) to neglect, to omit, Il. 9, 537.

λάξ, adv. striking with the heel, or thrusting with the foot, also λάξ ποδί, Il. 10, 158. Od. 15, 45.

Ἀλόγονος, ὁ, 1) son of Onetor, a Trojan, slain by Meriones, Il. 16, 604. 2) son of Bias, a Trojan, Il. 20, 460.

Ἀλοδάμαρος, αὐτος, ὁ (subduer of the people), 1) son of Antenor, a Trojan, slain by Ajax, Il. 15, 516. 2) son of king Alcinous in Scheria, an excellent pugilist, Od. 8, 116 seq.

Ἀλοδάμεια, ἡ, daughter of Bellerophontes, who bore Sarpedon by Jupiter. Diana, being angry, slew her, Il. 6, 197 seq. 205.

Ἀλοδίη, ἡ, 1) daughter of Priam in Troy, wife of Helicaon, Il. 6, 252. 2) daughter of Agamemnon, Il. 9, 145. 287 (on account of her beauty, in the tragic poets *Electra*).

Ἀλοδόκος or Αλόδοκος, ὁ (receiving the people), 1) son of Antenor, a Trojan, Il. 4, 87. 2) a Greek, a friend of Antilochus, Il. 17, 699.

Ἀλοθόη, ἡ, daughter of Altes, king of the Leleges, mother of Lycaon, Il. 21, 85. 22, 48. (Damm, ‘*a concursu populi ad eam spectandam*.’)

Ἀλομεδοντιάδης, ον, ἡ, son of Laomedon = *Priam* or *Lampus*, Il. 3, 250. 15, 527.

Ἀλομέδων, οντος, ὁ, son of Iulus, father of Tithonus, Priam, Lampus, etc., Il. 5, 269. 20, 237. Neptune and Apollo served him, at the command of Jupiter, for a year, at wages. The former built the walls of Troy; the latter kept his herds. When they demanded their wages, he refused to pay them, and wished to sell them as slaves, Il. 21, 441. cf. 7, 452. They left him in anger; Neptune sent a ravaging sea-monster, and Apollo a pestilence. According to the oracle, the anger of the gods could only be appeased by exposing his daughter Hesione, as a victim, to the monster. This was done. Hercules delivered her, but Laomedon did not give him the promised reward; therefore Hercules sacked Troy and slew him, Il. 5, 638 seq. 20, 145. cf. ‘*Ηρακλῆς*.

λαός, ὁ, the people, as a mass or collection of men. 1) Espec. plur. *troops, army*, sometimes *infantry*, in opposition to ἵπποι, Il. 7, 342. 9, 708. 18, 153; or the army in the

ships, Il. 9, 424. 2) In the Od. often λαοί, rarely λαός, people. λαοὶ ἀγροιῶται, country people, Il. 11, 676. λαοὶ ἔταροι, Il. 13, 710.

λαοσσός, ον, ep. (σεύω), exciting the people, urging the people to battle, exciting the nations, epith. of Mars, of Eris, Il. 17, 398. 20, 48; of Minerva, Il. 13, 128. Od. 22, 210; of Apollo, Il. 20, 79; of Amphiarau, Od. 15, 244.

λαοφόρος, ον, ep. (φέρω), bearing the people; ὁδός, the public road, Il. 15, 682. †

λαπάρη, ἡ, the flank (between the ribs and hips), Il. 6, 64, and often.

λαπίθαι, οι, the *Lapithae*, an ancient warlike race, about Olympus and Pelion in Thessaly, known by their contest with the Centaurs at the marriage of Piritous, Il. 1, 266. 12, 128. Od. 21, 295 seq.

λάπτω, ψω, poet. to lap, to lick up, as cats and dogs drink; spoken of wolves: γλάπτησιν ὑδωρ, Il. 16, 161. †

λάρισσα, ἡ (fortress, a Pelasg. word), a town of the Pelasgi in Ζελοί, in Cyrene, later called *Phryonis*, Il. 2, 841. 17, 301.

λάρναξ, ακος, ἡ, a chest, a box, and gener. a repository for keeping any thing, Il. 18, 413; an urn in which the bones of Hector were placed, * Il. 24, 795.

λάρος, ὁ, a voracious sea-bird, a mew, larus, Linn., Od. 5, 51. †

λαρός, ἡ, ὄν, superl. irreg. λαρώτατος, Od. 2, 350; agreeable, palatable, delicious, sweet, spoken of taste, δεῖπνον, δόρπον, σίνος. λαρὸν οἱ αἴμι ἀνθραπον, sweet to it (the gnat or mosquito) is the blood of man, Il. 17, 572. (λάω, capio, hence *acceptus*; or from λαω, to wish.)

* λασιαύχη, ερος, ὁ (αιχήν), having a hairy neck, epith. of the bull, h. Merc. 224; of the bear, h. 6, 46.

λάσιος, ἵη, ιων, thick-haired, shaggy, hairy, spoken of men: λάσια στήθεα, λάσιον κήρη, the hairy breast, the hairy heart, as a mark of manhood and of distinguished bodily vigor, Il. 1, 189. 2, 851; woolly, ὄης, Il. 24, 125; γαστήρ, Od. 9, 433.

λάσκων, poet. aor. 2 ἐλακον, ep. λάκον, perf. λεληκα, part. λελικώς, fem. λελακυῖα, aor. 2 mid. λελακοντο, h. Merc. 145. 1) to sound, to crack, to snap, to creak, spoken of hard bodies which are struck; of brass, Il. 14, 25. 20, 277. λάκη ὄστεα, the bones cracked, Il. 13, 616. 2) to cry, to bark, spoken of the

cry of the falcon, Il. 21, 141; of the barking of Scylla, Od. 12, 85.

λαυκανίη, ἡ (λάω, λάβω), *the gorge, the gullet*, * Il. 22, 325. 24, 642.

λαύρη, ἡ, *a lane, a street, a way between houses*, * Od. 22, 128. 137. (From λάω, λάβω, a gorge-like opening.)

λαφύσσω (λάπτω), *to swallow greedily, to devour*, αἴμα καὶ ἔγκατα, spoken of lions, * Il. 11, 176. 17, 64. 18, 583.

λάχε, ep. for ἐλαχε, see λαγχάνω.

λάχεια, ἡ, Od. 9, 116. 10, 509; as an epith. of νῆσος, ἀκτή, Eustath. Apoll. Etym. M. explain it by εὐγεώς ἡ εὔσκαφος, and derive it from λαχαίνειν, having good arable land. More correct is the reading of Zenodotus: νῆσος ἔπειτ' ἐλάχεια and ἀκτή τ' ἐλάχεια, a little island, a little coast. Thus Voss, cf. Thiersch Gram. § 201. 14. c.

λάχηνη, ἡ, *wool, woolly hair*, spoken of the human hair and beard, Il. 2, 219. Od. 11, 320; of a mantle, Il. 10, 134.

λαχνήεις, εσσα, εν (λάχην), *woolly, hairy, shaggy*, φῆρες, στήθια, Il. λαχνήεις δέρμα σύνος, the bristly skin, Il. 9, 548; ὄφορος, the hairy reed, Il. 24, 451.

λάγγος, ὁ = λάχην, *wool*, Od. 9, 445. †

λάω, an ancient ep. word found only in three places; accord. to the best Gramm. it signifies, *to see, to look at*. κύων ἔχει ἐλλόν, ἀσταιλόντα λάων, (a dog held a fawn, looking at him palpitating,) Od. 19, 229; and v. 230: ὁ μὲν λάω νεβρὸν ἀπόγχω, choking he looked at the fawn. Clearer still is αἰετός ὅξιν λάων, h. Merc. 360. It is the root of γλαύσσω, and of ἀλάως, blind. Some explain it as meaning *to seize*, from the root ΛΑΩ = λαμβάνω, ἀπολαίω.

λέβης, ητος, τό (λειβω), prop. a vessel for pouring, a basin, a caldron. 1) a vessel for boiling, made of brass, often connected with τρίποντος, and prob. smaller than the tripod, Il. 9, 123. 21, 362. 23, 267. 2) a wash-basin, in which, before eating, water (*χίρηψις*) was carried to strangers, in a golden ewer. It was frequently made of silver, and ornamented with artificial work, Od. 1, 137. 3, 440; also for bathing the feet, Od. 19, 386.

λέγω, fut. λέξω, aor. 1 ἐλέξα, fut. mid. λέξομαι, aor. 1 mid. ἐλεξάμην, ep. sync. aor. ἐλέγμην, imperat. λέξο and λέξεο, aor. 1 pass. ἐλέχθην, I) Act. ep. *to lay any one down, to put to bed, τυά*, only in the aor. 1 act. Il. 24, 635; me-

taph. *to quiet, to soothe*, Διὸς ρόον, Il. 14, 252.

2) *to lay single things together, to pick up, to gather, to collect, ὑστέα*, Il. 23, 239. 24, 72; αἱμασιάς, Od. 18, 359. 24, 224. 3) *to place single things in a row*, i. e. *to count, to count out*. ἐν δ' ἵμεας πρώτους λέγε κῆτεσιν, he counted us first amongst the sea-calves, Od. 4, 452; hence pass. ἐλέχθην μετὰ τοῖσιν, I was counted with these, Il. 3, 188. 13, 276. 4) *to request, to relate, τι, often, espec. Od. τι τιν*. only ὄντειδε τινι, to utter reproaches against any one, Il. 2, 222. II) Mid. 1) *to lie down, to place oneself, to lie, aor. 1 mid. and the sync. aor. 2 and imperat. λέξο, λέξεο*. a) *to lay oneself down to sleep*, Il. 14, 350. Od. 10, 320. λέξανθαι ὕπνοι, Il. 4, 131; τις εἰπέ. Od. 17, 102. b) *to place oneself, to lie down, (in ambush,) περὶ ἄστυ ἐς λόχον*, Il. 9, 67. Od. 4, 413. 453. 2) *to pick up for oneself, to gather, εύλα*, Il. 8, 507. 547; hence, *to pick out for oneself, to select*, Τρῶας, Il. 2, 125. 21, 27; ἄνδρας, Od. 24, 108. 3) *to lay oneself with, to count oneself amongst, to count for oneself*. ἔγώ πέμπτος μετὰ τοῖσιν ἐλέγμην, I counted myself as the fifth amongst them, Od. 9, 335. λέκτο ἀριθμόν, he counted the number for himself, Od. 4, 451. 4) *to request any thing, to relate, to talk of, μηχεῖται ταῦτα λέγομεθα, let us speak no more about these things*, Il. 2, 435. 13, 292. cf. 275. Od. 3, 240. The Schol. explain μηχεῖται ταῦτα λέγε. by καθήμεθα, κείμεθα; hence Wolf, 'let us not lay our hands in the lap, but cf. Butt. Lexil. Il. p. 86. (Butt. Lexil. Il. p. 91, takes for the signif. *to lay*, the theme ΛΕΞΩ, hence λέχος, λόχος,) and for the other signif. the theme λέγω.)

λειταινω, ep. for λειτων (λεῖος), fut. λειταινει, aor. 1 ἐλειτηνα, *to make smooth, to smooth, to polish, κέρα*, Il. 4, 111; κείλευθον, *to smooth the way*, Il. 15, 261; χορόν, Od. 8, 260.

λειβω, (akin to εἰβω), aor. 1 ἐλειψα, *to drop, to pour, to pour out, to shed, δάκρυνα*, espec. to pour out wine as a libation to a deity, οἴρα τινι, Il. 10, 579. Od. 2, 432; and absol. Il. 24, 285.

λειμών, ὄντος, ὁ (λειβω), any moist place, a meadow, a field, a pasture, Il. 2, 461. Od. 4, 605.

λειμωνόθεν, adv., *from the meadow or pasture*, Il. 24, 451. †

λεῖος, η, or, *smooth, polished*, spoken of the trunk of a poplar, Il. 4, 484; *level, plain,*

of places: πεδίον, ὁδός, and with gen. χῶρος λεῖος πετράων, a place free from rocks, Od. 5, 443. ποιεῖν λεῖα θεμίλαι, to level the foundation (of the wall), Il. 12, 30.

λείουσι, see λέων.

λείπω, fut. λείψομαι, aor. 2 ἐλίποντο, perf. λέλοιπα, aor. mid. λειπόμην, perf. pass. λέλειμματα, aor. 1 pass. ἐλείρθην, h. Merc. 195; aor. 2 pass. ἐλίπηγ, Il. 16, 507; fut. pass. λελείφομαι, Il. 24, 742. 1) *Act. a) to leave, to quit, to forsake, to leave behind, with accus. of persons, things and places, θάλασσαν, Εὐλύδα, Il. λείπειν φύος, ἡλέοισο, to leave the light of the sun, i. e. to die, Il. 18, 11; on the other hand, τὸν λίπε θυμός, ψιχή; ψιχὴ λέλοιπε, subaud. δοτία, ("the soul left the bones," Voss.) Od. 14, 134; in like manner, v. 213; in πάντα λέλοιπε, supply the accus. ἔμε, all things have left me. (Some Gramm. take λέλοιπε as intrans.; this, however, is foreign to the Homeric usus loquendi.) Aguin, τὸν τινι, to bequeath, to leave behind, any thing to any one, Il. 2, 106, 722 seq. b) *to abandon, to leave in the lurch*, Il. 16, 369; ἐλίποντο ἀνάκτα, the arrows left the king, i. e. failed him, Od. 22, 119. II) Mid. and pass. 1) *to be left behind, to be forsaken, spoken of persons and things*, Il. 2, 700, 10, 256; hence, *to remain, to survive*, Il. 5, 154, 12, 14. Od. 3, 196. 2) *to remain back or behind (in the course)*, ἀπό τινος, far from any one, Il. 9, 437, 445; espec. in foot and chariot races, Il. 23, 407, 409. Od. 8, 125; with gen. of the person, *to remain behind any one*, Il. 23, 523, 529. δοργὸς ἐρών, a spear's cast,) hence, λειειμένος οἴλον, remaining behind the sheep, Od. 9, 448; ὃπ' ἄλλων, h. Ven. 76. (In Il. 16, 507, ἐτεὶ λέπεν ὑφατί' ἀνάκτων λίπεν stands for ἐλίπησαν, aor. 2 pass. (Schol. Ven. ἐλειφθῆσαν.) The Myrmidons held up the panting horses, which strove to fly, after the chariots were left by the kings. The reading of Zenodot. which Voss follows, was λίπον, after they had left the chariots.)*

λειρίσεις, εσσο, εγ (λείριον), resembling a lily, having the color of a lily, only metaph. χρῶς, lily-white, i. e. tender skin, Il. 13, 830; ὥψ, the tender (clear-chirping, V.) voice of the cicada, Il. 3, 152.

* λείριον, τό, a lily, espec. the white, h. Cer. 427.

λεῖστός, ἥ, ὅν (λεῖσματι), Ion. and poet. for ληστός, q. v.

* λειχήρωρ, οφος, ὁ (ἀνίρρ), *Licker*, name of a mouse, Batr. 205.

* λειχομέλη, ἥ (μιλη), *Lick-mill*, one that licks up the flour in the mill, name of a mouse, Batr. 29.

* λειχοπίναξ, ακος, ὁ (πίναξ), *Plate-licker*, name of a mouse, Batr. 106.

λειώδης, ον, ὁ, son of Αἴνοπ, a prophet and suitor of Penelope. He was opposed to the impiety of the suitors; still Ulysses slew him, Od. 21, 144. 22, 310.

λειώχριος, ὁ, 1) son of Arisbas, a Greek, slain by Ζενέας, Il. 17, 344. 2) son of Euenor, a suitor of Penelope, Od. 2, 242. 22, 294.

λείσω, see λίσω.

λέκτο, ep. for ἔλεκτο, see λίγω.

λεκτρόν, τό (more correctly λέκτον), a promontory on the Trojan coast, at the foot of Ida, opposite Lesbos, now *Cap Baba*, Il. 14, 283 (h. Ap. 217, it stands incorrectly; hence Ilgen would read λεύκνης, Herm. λιγκός).

λεκτρον, τό (λέγω), 1) *a couch, a bed*, comm. in the plur. Il. and Od. λεκτρούδε, to bed, ίέραι, Od. 8, 292.

λελαβίσθαι, λελάθησι, see λαμβάνω.

λελάθη, λελάθοντο, see λανθάνω.

λελάχοντο; λελαχία, see λάσκω.

λελασμαι, see λανθάνω.

λελάχητε, λελάχωσι, see λαγχίνω.

λέλεγες, οι, the *Leleges*, an ancient race on the southern coast of Troas, about Pedassus and Lyrnessus, opposite Lesbos, Il. 10, 429. 20, 96. After the destruction of Troy, they migrated to Caria. Accord. to Mannert, they together with the Curetes were of Illyrian origin, and dwelt originally in Acanania, Αἰτολία, etc. Prob. they were a Pelasgian race, having their earliest place of settlement in Greece.

λεληχώς, see λάσκω.

λελίημαι, an old pers. with pres. signif.: *to strive, to hasten, only part.* λελημένος, used as an adj. *eager, zealous, impetuous, boisterous*, Il. 12, 106, 16, 552; with ὅρρα, Il. 4, 465. 5, 690. (From λιάσματι for λελημεναι, see Thiersch Gram. § 233. 85.) *Il.

λελογχα, see λαγχάνω.

λεξεο and λεξο, see λίγω.

λεοτρείς, ησ, ὁ, son of Coronus, one of the Lapithæ, a suitor of Helen; he went to Troy with twenty ships, Il. 2, 745. 23, 841.

λέπαδρον, τό, *the yoke-strap*; commun. in the

plur., accord. to App. Lex. the leather straps with which the yoke was fastened under the necks of the draught-animals, and connected with the girth; but in Homer, the straps with which the yoke was made fast to the end of the pole. These strape served perhaps also to govern the horses, Il. 5, 730. 19, 393; cf. Kopke Kriegsw. d. G. S. 137.

λεπταλέος, ἔγ, ἔσ, poet. (*λεπτός*), *slender, weak, delicate, φωνή*, Il. 18, 571. †

λεπτός, ἥ, ὁν (λέπω, prop. peeled), 1) *thin, fine, delicate, commonly spoken of the products of the loom, Il. 18, 595. Od. 2, 95; of brass, Il. 20, 275; of barley, *trodden fine*, Il. 20, 497; εἰσιθμη, a narrow entrance, Od. 6, 264.* 2) *little, slender, weak, μῆτις, Il. 10, 226.*

**λεπτουργής*, ἐς (ἔργον), *wrought finely, h. 31, 14.*

**λέπυρος*, τό (λέπος), *a rind, a husk, a shell, καρύοιο*, Batr. 131.

λέπω, aor. *λέψα*, *to peel off, to strip off, with accus. φύλλα*, Il. 1, 236. †

Λέσβος, ἥ, *an island of the Aegean sea, opposite the Adramyttian gulf, having a town of the same name, now Mettellino, Il. 24, 544. Od. 3, 169; from which 1) Adv. Λεσβόθεν, from Lesbos, Il. 9, 664. 2) Λεσβίς, ἰδος, ἥ, Lesbian; subst. a Lesbian female, Il. 9, 129.*

λέσχη, ἥ (λέγω), 1) *talk*. 2) *a place frequented for talk and gossip; a rendezvous for idlers and loungers, Od. 18, 329. †*

**λευκαλέος*, ἔη, ἔσ (from λυγρός, as πευκάλιμος from πυκνός), *bad, sad, miserable, lamentable, miser*. 1) *Of persons: πτωχός, Od. 16, 273. 17, 202. 20, 203. λευγαλέοις ἐσόμεσθα, we shall be miserable, i.e. weak, Od. 2, 61.* 2) *Of things: miserable, wretched, θάνατος, a wretched death, in distinction from a natural death, Il. 21, 281. Od. 5, 312; πόλεμος, Il. 13, 97. λευγ. ἔπεια, harsh words, Il. 20, 109. λευγ. φρένες, an evil mind, Il. 9, 119.* (Accord. to the Schol. act. *mischievous*, see Nitzsch ad Od. 2, 61.)

λευγαλέως, adv. *sadly, lamentably, Il. 13, 723. †*

λευκαίνω (λευκός), to make white, ὑδωρ ἀλάρην, Od. 12, 172. †

λευκάς, ἀδος, ἥ, πέτρη, the Leucas-rock, i.e. white-rock, is prop. a rock on the coast of Epirus, where the ancients placed the entrance into the lower world, also = Ατυκαδία,

now *S. Maura*. In Hom. Od. 24, 11, it is farther west, near Oceanus, but still to be regarded as this side of it, on the light-side of the earth.

λευκάσπις, ἰδος, ὁ, ἥ (ἀσπις), herring a white shield, epith. of Deiphobus, Il. 22, 254. *

**Λευκίππη, ἥ, daughter of Oceanus and Tethys, h. Cer. 418.*

**Λευκίππος, ὁ*, 1) *son of Perieres, brother of Aphareus. 2) son of Enomaus in Elis, who loved Daphne, h. Ap. 212.*

Λευκοθή, ἥ, i.e. white-goddess, a name of Ino, after she was reckoned amongst the sea-deities. She was the daughter of Cadmus, king of Thebes, and being pursued by her raging husband Athamas, she precipitated herself with her son Melicertes, from the rock Molurus on the Corinthian isthmus, into the sea, Od. 5, 334. cf. Apd. 3, 4. 2.

λευκός, ἥ, ὁν (λάω, λεύσσω), compar. λευκότερος, 1) shining, gleaming, bright, clear. Il. 14, 185; αἴγιη, λέβης, hence also: λευκὸς ἵδωρ, clear water, Il. 23, 292. Od. 5. 70; espec. white-shining; πόλις, κάρητα, ὀδόντες Il. 2) Most commonly: white, whitish, in manifold degrees. λευκότεροις χιόνος, spoken of steeds, Il. 10, 437; γύλα, Il. 5, 902; ὄσπα, Od. 1, 161; ἀλιτρά, Il. 11, 640; χρός, Il. 11, 573; λευκοὶ κονιστάλοι, white with dust, Il. 5, 503.

λεῦκος, ὁ, 1) *a companion of Ulysses, Il. 4, 491. 2) a river in Macedonia, h. Ap. 217; accord. to Ilgen for Δίκτιον.*

**λευκοχίτωρ, ωνος, ὁ, ἥ (χιτών), white-clad, ἥπαρ, the liver wrapped in a white net, Batr. 37.*

λευκόλενος, ον, ep. (ἀλίρη), having white elbows, white-armed, epith. of Juno, and of many women, Il. and Od.

λευρός, ἥ, ὁν (λίος), Ion. level, smooth. χῶρος, Od. 7, 123. †

λεύσσω, poet. (λάω), prop. to emit light, then, to see, to look; absol. πρόσσω καὶ ὀπίσσω, forwards and backwards, i.e. to be prudent, wise, Il. 2, 110; ἐπὶ πόντον, ἐς γαῖας, Il. 5, 771. Od. 9, 166. b) With accus. to see, to behold, Il. 1, 120. 16, 70. 127. Od. 6, 157. 23, 124.

λεχεποίης, ον, ὁ, sem. λεχεποίη, ἥ, ep. only accus. λεχεποίη (πολα), overgrown with long grass, suitable for making beds, abounding in grass, as masc. epith. of the river Aesopos, Il. 4, 383; as fem. of the towns Ptelus, Teu-

mesus and Onchestus, Il. 2, 697, h. Ap. 224. [The fem. λεχεποίη is without proof; cf. Eustath. ad Il. 2, 679; cf. also Ὀγκηστός and Τευμησός, which Crusius has correctly indicated as masc.; and although with Passow he has marked Πτελέος as fem., it should, accord. to Strabo, Steph. B. and Eustath., be either masc. or neut.]

λέχος, εν^g, τό (λέγω, ΛΕΓ), 1) a couch, a bed, in the plur. a bedstead, Il. 3, 391. Od. 1, 440, espec., a) the nuptial bed, Od. 8, 269. Il. 3, 411. 15, 39, hence: the nuptial embrace, in the construct. λέχος προσύνειν, ἀντιάν, Il. 1, 31. Od. 3, 403. b) a death-bed, for laying out a corpse, Il. 18, 233. 24, 589, and often.

λέχοςδε, adv. to bed, Il. 3, 448.

λέων, οὐρος, ὁ, dat. plur. ep. λείουσι, (ep. form λίει), a lion, often as a comparison for heroes, Il. once for λέωνα: Ζεύς σε λέοντα γνωσί θῆτε, Jupiter made thee a lioness, i.e. a destroyer, for women, spoken by Juno, of Diana, because the sudden death of women was ascribed to the arrows of Diana, Il. 21, 483.

λίγω, fut. λήξω, aor. ληξά, ep. λῆξα, 1) Intrans. to cease, to desist, to leave off, absol. Il. 21, 218; ἐν σοὶ μὲν λήξω, σιο δ' ἀφέμοι, in thee I will leave off and begin, i.e. I confine myself especially to thee. a) With gen. to desist from, to rest from, χόλοιο, ἔριδος, φόνοιο, χοροῖο, ἀπατάων. b) With part. λίγω αἰδόν, I cease singing, Il. 9, 191. Od. 8, 87; ἑραπίζων, Il. 21, 224. h. Ap. 177. 2) Transit. only poet. to cause to cease, to quiet, to allay, τι, any thing, μένος, Il. 13, 424. 21, 305. b) τι τινος: λήγειν χειρας φόνοιο, to stay the hands from slaughter, Od. 22, 63; (λίγω, akin to λέγω, to lay.)

λίθη, ἡ, ep. for λίδα, daughter of Thestius, wife of Tyndareus; she bore to Jupiter, who visited her in the form of a swan, Helen, Castor and Pollux, Od. 11, 298; (accord. to Damm. from λῆδος, a thin robe.)

λιθάνω, poet. form in timeis, see λιθάνθειν.

λιθη, ἡ (λιθος), forgetfulness, oblivion, Il. 2, 33. †

ληθος, ὁ, son of Teutamus, king of the Pelasgians in Larissa, Il. 2, 843. 17, 288.

λιθω, mid. ληθομαι, ep. ancient form of λανθάνω, q. v.

λητας, αδος, ἡ, pecul. poet. fem. of λητος (λητος), a female captive, Il. 20, 193. †

ληπότειρα, ἡ, fem. from ληποτήρ, poet. (βόσκω), crop-devouring, σις, Od. 18, 29. †

ληπομαι, depon. mid. (ληπει), fut. ληπομαι, aor. 1 ἐληπισμην, ep. 3 sing. ληπσατο, to lead away as booty, to plunder, to obtain in war, spoken of persons: τινα, Il. 18, 28. Od. 1, 398; spoken of things: πολλά, Od. 23, 357.

λιόν, τό, a crop, a harvest, standing in the field, Il. 2, 147. Od. 9, 135.

λητος, ιδος, ἡ, Ion. and ep. for λεια, plunder, booty in war, spoken of men and cattle, Il. 9, 138. 280. Od. 3, 106; (from λατος, as common property, divided amongst the warriors.)

ληστηρ, ηρος, ὁ (ληστομαι), a spoiler, a plunderer, espec. a sea-robbber, a pirate, * Od. 3, 73. 9, 254. Piracy and coast-robbery, according to Homeric ideas were not disgraceful, cf. Thuc. 1, 5.

* ληστήρ, οῦ, ὁ = ληστηρ, h. 6, 7.

ληστός, ἡ, ον (ληστομαι), ep. also λειστός, η, ον, plundered, robbed; capable of being plundered, ληστοι βόει, Il. 9, 406; ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λειστή, the soul of man is not to be plundered, so that it return again, Il. 9, 408; cf. θλετός.

ληστωρ, ορος, ὁ = ληστηρ, Od. 15, 427. † λητης, ιδος, ἡ (λητος), one who makes booty, the bewielder of spoil, epith. of Minerva, Il. 10. 460. †

λιέτος, ὁ, son of Alectryon, leader of the Boeotians before Troy, Il. 2, 494; wounded by Hector, Il. 17, 601.

λίκνυθος, ἡ, an oil-flask, an oil-cruet, * Od. 6, 79. 215.

* λιλαντον πεδίον, τό, the Lelantian plain, a fruitful plain in the western part of the island of Eubœa, near Eretria, on the river Lelantus, having warm baths and iron mines, h. Ap. 220.

λημνος, ἡ, an island in the northern part of the Aegean sea, having in Homer's time perhaps a town of the same name, sacred to Vulcan on account of the volcano Moesychlius, now Stalimene, Il. 1, 594. 2, 722. Od. 8, 283.

* ληνός, ἡ and ὁ, any tub-like vessel; espec. a trough, for watering cattle, a watering-place, h. Merc. 104.

* λησιμφροτος, ον, poet. (βροτός), stealing unawares upon men, deceiver, thief, h. Merc. 339.

λησω, λησομαι, see λανθάνω.

* λητοΐδης, ον, ὁ, son of Latona = Apollo, h. Merc. 253.

Λιγώ, οὐς, ἡ, voc. **Λιγοῖ,** *Lalona*, daughter of the Titan Cœus, and Phœbe, mother of Apollo and Diana by Jupiter, Il. 1, 9. Od. 6, 318; she cures the wounded *Aeneas*, Il. 5, 447. On the way to Delphi she was violently attacked by Tityus, Od. 11, 580. (Accord. to Herm. *Sophia*, akin to *λίθειν*.)

λιάζομαι, depon. pass. aor. 1 *λιάσθην*, ep. *λιάσθην*, prop. to bend, comm. 1) *to bend sideways, to bend outwards, to retire, to retreat*, for the most part spoken of men, *ὑπασθα*, Il. 15, 520. 21, 255. *δένειν λιάσθης*, Il. 22, 12; and so also *νόσφι λιάσθεις*, Il. 1, 349. 11, 80; *ἐποταμοῖο, ἀπὸ πυρκαϊῆς, to run out of the river, to go away from the funeral pile*, Od. 5, 462. Il. 23, 231; and with gen. alone, Il. 21, 255. *ἀμφὶ δὲ ἄρα σφι λιάξετο κύμα*, Il. 24, 96; *absol. to retire*, Od. 4, 838. 2) *to bend down, to sink, to fall, to slip*, only ep. *ποτὶ γαῖῃ*, Il. 20, 418. *πτερῆς ἐλιάσθη*, Il. 15, 243. *πτερὰ πυκνὰ λιάσθειν* for *ἐλιάσθησαν*, the thick wings sank, Il. 23, 879 (see Buttm. Lexil. I. p. 72).

λιαρός, ἡ, ὁ (*χλιαίνω, ἰαίνω*), *warm, tepid, sultry, unwarmed*, Il. 11, 477. 846. Od. 24, 25; *οὐρός*, a soft wind, Od. 5, 268. 2) Gener. *mild, gentle, agreeable, ὑπνος*, Il. 14, 164.

Λιβύη, ἡ, *Libya*, in Hom. the country west of Egypt as far as Oceanus; later entire *North Africa*, Od. 4, 85. 14, 295.

λίγα, adv. from *λιγύς* for *λιγία*, *loudly, clear-sounding*, comm. with *κωκίσιν*, Il. 19, 284; with *ἄπεισιν*, only Od. 10, 254.

λιγάνω (*λιγύς*), *shril-crying, to cry loudly, spoken of heralds*, Il. 11, 685. †

λιγγώ, aor. *λιγῆ*, see *λιγώ*.

λιγδῆιν (*λιγός*), *grazing, scratching; βύλλειν χείρα, to wound the hand superficially*, Od. 22, 278. †

λιγέως, adv. from *λιγύς*, q. v.

***λιγύμολπος,** οὐρ. (*μολπή*), *clear-singing, Nýmpheus*, h. 18, 19.

λιγυπνείων, οὐρος, ὁ, poet. (*πνίων*), *clear or loud-blowing, roaring, ἀγίης*, Od. 4, 567. †

***λιγύπτοιος,** οὐρ. (*πνοῖη*) = *λιγυπνειῶν*, h. Ap. 28.

λιγνός, ἡ, ὁ (*lengthened from λιγύς*), *clear-sounding, whistling, roaring, spoken of the wind*, Il. 5, 526. 13, 590; *clear-snapping or cracking, spoken of a whip*, Il. 11, 52; *clear-sounding, of a bird*, Il. 14, 290; *loud-singing, of the Sirens*, Od. 12, 44. 183.

λιγνὺς, εῖα, ύ, ep. and Ion. in fem. *λιγεῖα*,

poet. *clear or loud-sounding, spoken of any fine, sharp, and piercing sound.* 1) Of inanimate things: *clear-whistling, roaring, of the wind*, Il. 13, 334. Od. 3, 176; *clear-ring-ing, of the lyre*, Il. 9, 186. Od. 8, 67. 2) Of living beings: of the muse, Od. 24, 62. h. 13, 2; espec. of Nestor, *clear-voiced, ὥροφτης*, Il. 1, 248; adv. *λιγέως: aloud, loudly, often with κλαίειν*, Il. 19, 5; of wind: *φρουρᾶ, to blow loudly*, Il. 23, 218. *λιγέως ἀγορεύειν, to speak impressively, emphatically*, Il. 3, 214. (On the accentuation *λιγέα*, Ion. for *λιγεῖα*, see Thiersch Gram. § 201. c.)

λιγύφθογγος, οὐρ. poet. (*φθογγή*), *clear-sounding, clear-voiced, epith. of heralds*, Il. 2, 50, and once Od. 2, 6.

λιγύφωνος, οὐρ. poet. (*φωνή*), *clear-voiced, loud-crying, spoken of the eagle*, Il. 9, 350. †

λίξω, only aor. 1 *λιγῆ* for *ἔλιγε, to swing*, Il. 4, 125. †

λίηρ, Ion. and ep. for *λιαν*, adv. 1) *exceedingly, very much, for the later ἄγαν, with verbs and adject.* Il. 1, 553. Od. 3, 227. 4, 371; more rarely, *great, strong, οὐρτί λιηρ*, Il. 13, 284. 14, 368. 2) Frequently *καὶ λιηρ* stands at the beginning of a sentence with emphasis, for *καὶ μάλα*, and certainly, by all means, yes certainly. *καὶ λιηρ οὐρτός γε μέρος θυμόν τὸ ὀλέσσειν*, certainly he would have lost his strength and his life, Il. 8, 357. *καὶ λιηρ κεῦνος γε τοικότι κεῖται ὀλέσθω*, Od. 1, 46. 3, 203. 9, 477. (ι is prop. short, but in *καὶ λιηρ* always long.)

λίθαξ, *ακος, ὁ, ἡ (λιθος)*, *stony, rocky, hard, πίτηρ*, Od. 5, 415. †

λιθάς, *αδος, ἡ = λίθος, a stone, a rock*, * Od. 14, 36. 23, 193.

λίθεος, η, οὐρ. (*λιθος*), *of stone*, Il. 23, 202. Od. 13, 107.

***λιθοφέτος,** οὐρ. (*φέτος*), *having a hard shell, stone-cased, χλωρη*, h. Merc. 48.

λίθος, ὁ, twice ἡ, Il. 12, 287. Od. 19, 494; *a stone, as an image of what is hard and unfeeling*, Il. 4, 510. Od. 23, 103; espec. *a field-stone thrown by warriors at each other*, Il., in the plur. *λιθοι, οι, stone seats*, Il. 18, 504. Od. 3, 406. b) *a rock*, Od. 3, 296. 13, 156. (In later writers ἡ *λιθος*, a precious stone.)

λιχμάσι (*λιχμός*), *to cleanse grain with the winnowing-fan, to winnow, καρπόν*, Il. 5, 500. †

λιχμητήρ, ηθος, ὁ, poet. (*λιχμάω*), *a winnower, a grain-cleaner*, Il. 13, 590. †

*λίκνον, τό, a winnowing-fan, probably of osier basket-work, h. Merc. 21, 63.

λιχνίφις, adv. poet. from the side, sidewise, ἀπόστις, Il. 14, 463. Od. 19, 451.

Λιχύνιος, ὁ, son of Electryon and Midea, uncle of Hercules; he was slain by the son of that hero, Tlepolemus, by mistake, Il. 2, 663. (Accord. to Herm. Subolescentius.)

Λίλαια, ἡ, a city of Phocis, at the source of the Cephisus, now *Lellen*, Il. 2, 523.

λιλαιόμαι, depon. ep. (λι—λάω), only pres. and imperf. to desire ardently, to strive for, to long for, to wish. 1) With infin. poet. also spoken of inanimate things, of the spear, Il. 21, 168; uncomm. is λιλαιομένη πόσιν εἶναι, i. e. τοῦ εἶναι αὐτῶν οἱ πόσιν, desiring that he might be her husband, Od. 1, 15; conf. Thiersch § 296. 2. b. 2) to long for, to desire earnestly, with gen. πολέμοιο, ὄδοιο, Il. 3, 133. Od. 1, 315. 12, 328. (From this the ep. perf. λελίημαι.)

λιμῆν, ἔρος, ὁ (λειβω), a haven, a bay, in general ὄρμος, the inner portion of it, Il. 1, 432. Od. 2, 391.

λίμην, ἡ (λειβω), properly, water which washes a neighboring shore; hence 1) a pool or lake, Il. 2, 711. 865. 5, 709; also, water overflowing from a river or the sea, a marsh, or a sound (fretum), between two neighboring shores, gener. the sea, Il. 24, 79. 13, 21. 32. περικαλλής λίμην, in Od. 3, 1, accord. to ancient critics, is a part of Oceanus; accord. to Voss, from a fragment of *Aeschylus* in Strab. I. p. 33, a pool in which Helius bathes his horses, and from which he mounts the heavens; Nitzsch ad Od. p. 131, explains it generally, as the water of Oceanus standing near the shore.

*Λιμήνιος, ὁ, an inhabitant of the marsh, a frog's name, Batr. 229.

*λιμοχαρής, ἐς, gen. ἐσ (χαλκω), delighting in a marsh, epith. of the frog, Batr. 13.

*Λιμόχαρις, ὁ, a friend of the marsh, a frog's name, Batr. 211.

Λιμνόδεια, ἡ, daughter of Nereus and Doris, Il. 18, 41.

λιμός, ὁ (prob. from λέπω, λέλειμμαι), hunger, famine, Il. 17, 166. Od. 4, 369; as fem., h. Cer. 12; according to the Gramm. Doric.

Λίνδος, ἡ, a town on the island Rhodes, with a temple of Minerva, now *Lindo*, Il. 2, 666.

λινοθώρηξ, ηκος, ep. (θώραξ), having a linen cuirass, epith. of Ajax, son of Oileus, and of Amphius, Il. 2, 529. 830.

λίνον, τό, flax. 2) any thing made of flax: a) thread, yarn; espec. an angling-line, Il. 16, 408; metaph. the thread of life, which the Fates spin for men, Il. 20, 129. 24. 210. Od. 7, 198. 3) a fisher's net, Il. 5, 487. 4) linen, λινον ἄωρον, Il. 9, 661. Od. 13, 73; see ἄωρον, plur. h. Ap. 104.

Λίνος, ὁ, an ancient hero or a country youth, slain by Apollo because he engaged in a contest with him, Paus. 9, 29. 3. From this, as later, is distinguished the singer of Thebes, son of Apollo and a Muse (Calliope or Urania), teacher of Orpheus and Hercules, Hes. fr. 1. Apd. 1, 3. 2. From this,

λίνος, ὁ, the Linus song, a song named after the hero or the famous mythic bard Linus (see *Λίνος*), which was originally serious and sad, but later of a joyful character, Hdt. 2, 79. Athen. XIV. p. 619 C.; gener. singing, a song, spoken of a song in vintage, Il. 18, 570. † λίνον δ' ὑπὸ καλὸν ἀείδε, he sang beautifully the Linus song. Thus Aristarch. and amongst the moderns, Voss, Heinrichs, Spitzner. Others, as Köppen, Heyne, take λίνον as the accus. from τό λίνον, thread, the string of a lyre (since these strings were first made of thread), and construe, ὑπὸ λίνον καλὸν ἀείδε, he sang beautifully to the string of the lyre. (This construction is not to be received, for the very reason that thread does not make good lute-strings.)

λίπα, ep. μήτ' ἐλαῖον ἀλεῖψαι, Il. 18, 350; and ἀλεῖψασθαι, Il. 10, 577. 14, 171; χρῖσαι and χρείσασθαι, Od. 3, 466. 6, 96. 10, 364; to anoint oneself with oil. Accord. to Herodian in Eustath. Λίπα is origin. dat. from τό λίπα, oil, fat, gen. αος, dat. Λίπαι, Λίπα; later, this dat. was by use shortened to Λίπα (ἐλαῖα is adj. from ἐλάια, olive; hence λίπ' ἐλαῖον, with olive oil), see Buttm. Gram. § 58. p. 90. Kühner § 270. Others consider Λίπα an adv. fat (as an abbrev. from λιπαρόν), hence λίπα ἀλεῖψαι, to anoint with fat, see Thiersch Gram. § 198. 2.

λιπαροχρήδειος, ον (χρίδευον), having a shining head-band, splendidly veiled, Χάρης, Il. 18, 382. † h. Cer. 25.

λιπαροπλόκαμος, ον (πλόκαμος), having anointed or shining tresses, Il. 19, 126. †

λιπαρός, ἡ, ὅν (Λίπα), superl. λιπαρός.

τος, h. Ap. 38; originally 1) *fat, anointed*. Wealthy persons anointed themselves after bathing, and also on festival occasions, especially the head, face, and hair; hence *λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα*, spoken of the suitors, Od. 15, 332. 2) *shining, beaming, splendid, beautiful*, nitidus, spoken of the external form, *πόδες*, comm. of men, and of Juno, Il. 14, 186; *κρήδεμνα*, the splendid veil, Od. 1, 334. 16, 416; but, the gleaming blemishes, Od. 13, 388. *λιπαροὶ θέμιστες*, the glorious, splendid tributes, Il. 9, 156. b) *agreeable, happy*, espec. spoken of age, Od. 11, 136. 19, 368; hence adv. *λιπαρῶς*, happily, *γηράσκειν*, Od. 4, 210.

λιτάω (*λιπάς*), ep. *λιπών*, *to be fat, to shine*, an old reading for *φυτόν*, Od. 19, 72. †

λίς or *λῆς*, ep. for ὁ *λέων*, *a lion*, a defect. subst. of which except the nomin. we have only the accus. *λῖν*, Il. 11, 450. Spitzner ad Il. 15, 275, prefers *λές*.

λίς, ἴ, ep. abbrev. form for *λισσή, smooth*. *λίς πέτην*, * Od. 12, 64. 79. 2) *λές, ὁ*, for *λίνη*, occurring only in the dat. sing. *λιτὶ* and accus. *λίτα*, an old ep. defect. = *λίνον, linen*; in the phrase *ἴανῃ λιτὶ κάλυψαν*, they covered him with costly linen, Voss. Il. 18, 352. 23, 254 (spoken of the linen with which the dead was shrouded); and accus. sing. *ὑπὸ λίτα πετύσας καλὸν*, Od. 1, 130. cf. Od. 10, 353. Il. 8, 441; spoken of linen cloth spread upon seats and over a chariot. Thus Apoll., Heyne, Bultm. Gram. p. 91. Thiersch Gram. § 197. 60. Wolf, on the contrary, in Anal. IV. p. 501, Passow, Rost, and Nitzsch ad Od. 1, 130, take *λίτα* as accus. plur. from an old neut. *λί*, ep. for *λιστόν, λένον*, smooth cloth with embroidered figures = *λένα*, Thuc. 2, 97. In favor of this are the epithets *καλὸν, δαιδαλόν*, Od. 1, 130, which are generally construed with *θρόνος*, and never with *λίτα*, Il. 18, 390. Od. 10, 314. 366.

λισσομαι, more rarely *λιτομαι*, poet. dep. pon. mid. ep. imperf. *ἔλλισσόμην*, and iterat. *λισσόσκετο*, fut. *λισσομαι*, aor. 1 *ἔλισσάμην*, ep. *ἔλλισσάμην*, Od.; imperat. *λισαι*, aor. 2 *ἔλιτόμην*, from the optat. *λιτοίμην*, Od. 14, 406; infin. *λιτέσθαι*, Il. 16, 47. 1) Absol. *to supplicate, to entreat*; *ὑπέρ τινος*, by any one, thus *ὑπέρ τοκέων, ὑπέρ ψυχῆς καὶ γούνων*, Il. 15, 660. Od. 15, 261; and gen. alone, Od. 2, 68. 2) *to beg, to implore, to adjure*. a) With accus. of the person: *τινά*; the object

of the entreaty stands α) In the infin. or σε *λισσομαι μένειν*, Il. 1, 174. 283. 4, 379; or in the accus. with the infin. Il. 9, 511. Od. 3, 30; sometimes also ὥπας follows, Od. 3, 19. 327. β) In the accus. οἱ *αὐτῷ θανατὸν λιτέσθαι*, to implore death for oneself, Il. 16, 47; and with double accus. *ταῦτα οινὴ υμέας ἔνι λισσομαι*, these things I no longer entreat of you, Od. 2, 210. cf. Od. 4, 347. *λισσαθεῖται γούνων*, Il. 9, 451, supplicating to embrace the knees, for the comm. *λαβθῶ γούνων*, Il. 6, 45. (*λιτομαι* stands only h. 15, 5, 18, 48.)

λισσός, ἡ, ὄν, poet. form of *λεῖος, smooth*, always *λισσή πέτην*, * Od. 3, 293. 5, 412. cf. *λιτα*.

λιστρεύνω (*λιστρόν*), *to level, to dig, to dig about, φυτόν*, Od. 24, 227. †

λιστρόν, τό, a spade, a mattock, for digging the earth; a shovel for cleaning the ground, Od. 22, 455. † (From *λισσός*.)

λιτα, see *λίτη*.

λιται, αἱ (cf. *λιτή*), *prayers, personified as mythic beings, daughters of Jupiter, and sisters of Ate*. They are penitent and timorous deprecations after the commission of a fault; hence the poet describes them as lame, wrinkled, squint-eyed maidens, since man only unwillingly, after a fault, betakes himself to deprecation, Il. 9, 502 seq. [Conf. Jahrh. Jahn und K., p. 272.]

λιταρεύω (*λιτή*), fut. *εἰσω*), 1) *to beseech, to entreat*, espec. as a suppliant for protection, Od. 7, 145; *γούνων*, to entreat by one's knees, Od. 10, 481. cf. Il. 24, 357; with infin. following, Il. 23, 196. 2) With accus. of the pers. to *beseech or supplicate any one*, Il. 9, 581. 22, 414. (The λ is doubled with an augm. *ἔλλιτάνει*.)

λιτή, ἡ, the act of supplication, entreaty, prayer, Od. 11, 34. † Plur. αἱ *λιται*, q. v.

λιτή, see *λίτη*.

* *λιτομαι*, a rare pres. for *λισσομαι*, q. v.

λό' for *λόε*, see *λοέω*.

λοβός, ὁ (prob. from *λένο*), the lower part of the ear, *the lobe of the ear*, Il. 14, 182. † h. 5, 8.

λόγος, ὁ (*λέγω*), *a saying, a word*; plur. *wordes, discourse*, only twice, Il. 15, 393. Od. 1, 57; but also in the Hymn. and Batr.

* *λόγχη, ἡ, a lance, a spear*, Batr. 129.

λοές, ep. for λόε, see λούω.

λοεσσαι, λοεσσάμενος, see *λούω*.

λοετρόν, τό, ancient ep. for λοντρόν (λοίω),

a bath, the act of bathing, always plur.; commonly θερμὰ λοετρά, warm bath, Il. 14, 6; but λοετρά Ὄληνοι, Il. 18, 489. Od. 5, 275. The contr. form stands only in h. Cer. 50.

λοετροχόος, or, old ep. for λοντροχόος (χέω), prop. pouring out water for bathing; τρίπον, a bathing-kettle, i. e. a three-footed kettle, in which water for bathing was warmed, Il. 18, 346. Od. 8, 435; subst. ἡ λοετροχόος, the maid who prepares a bath, Od. 20, 297.

λοέω, ep. form of λούω, from which λοέσθαι, λοέσσασθαι etc., see λούω.

λοιβή, ἡ (λειβω), dropping, pouring out; only in a religious sense, that which is poured out, a libation, comm. with wine; connected with ρίνσα, Il. 9, 500. Od. 9, 349.

*λοιγίος, or, poet. (λοιγός), bad, sad, ruinous, mischievous; ἔργα, pernicious things, Il. 1, 518; oīo λοιγί ἔνεσθαι, I think it will be ruinous, *Il. 21, 533.*

*λοιγός, ὁ (akin to λυγρός), destruction, mischief, ruin, death, *Il. 1, 67. 5, 603. 9, 495; spoken of the destruction of the ships, *Il. 16, 80.*

*λοιμός, ὁ (akin to λύμη), pestilence, a pestilential and deadly sickness, contagion, *Il. 1, 61. 97.*

*λοισθήιος, or, ep. for λοισθιος (λοῖσθος), relating to the last, λοισθήιον ἄεθλον, a prize for the last, Il. 23, 785; also subst. τὰ λοισθῆια, *Il. 23, 751.*

λοῖσθος, or (λοιπός), the last, the extreme, Il. 23, 536. †

Λοκροί, οι, the Locrians, inhabitants of the district of Locris in Hellas, who were divided into two races: the Epicnemidian or Opuntian at Mount Cnemis, and the Ozole, on the Corinthian gulf. The first only are mentioned by Hom., Il. 2, 527.

*λοξοβάτης, ov, ὁ, going obliquely, an epithet of the crab, Batr. 297.

λοπός, ὁ (λέπω), a shell, a rind, a skin; κρομίοιο, an onion-skin, Od. 19, 233. †

*λονέω, ep. form of λούω, from which λούεσθαι, h. Cer. 290.

*λοντρόν, τό, contr. for λοετρόν.

λούω, ep. resolved λοίω, λονέω, imperf. λούνεσθαι, aor. 1 ἐλουσα, ep. λούσα, infin. λούσθαι, part. λούσας, ep. λούσσας, fut. mid. λούσθωμας, aor. 1 ἐλουσάμην, ep. λούσάμην, with this the infin. λοέσσασθαι, part. λοέσσασμενος, perf. pass. λέλουμαι, Il. 5, 6. In the pres. and imperf. are found the common and shortened

forms λούεσθαι and λοῦσθαι, Od. 6, 216; imperf. λλόσθαι, Od. 4, 252; also an old aor.

2 ἐλοορ, from the root ΛΟΩ, from which λόε, Od. 10, 361; λόον, h. Ap. 120; to wash, to bathe, always spoken of human beings, τινά ποταμοῖο φογην, Il. 16, 669; of horses only, Il. 23, 282. Mid. to wash or bathe oneself, very often ἐν ποταμῷ, Od. 6, 210; and ποταμοῖο, in the river, Il. 6, 508. 15, 265; spoken of Sirius: λελουμένος Ὄληνοι, having bathed in Oceanus, i. e. when he rises, Il. 5, 6.

λοφάδια, see καταλοφάδια.

λοφίη, ἡ (λόφος), the neck, with long, stiff hair, spoken of the boar: the bristles, Od. 19, 446. †

λόφος, ὁ (λέπω), 1) the neck, prim. of draught-animals, which was rubbed by the yoke in drawing, Il. 23, 503; then, of men, Il. 10, 573. 2) a crest, commonly made of the mane of horses, which was placed in a conical elevation (φύλος) upon the helmet, Il. 6, 469; having colored hair, v. 537. Od. 22, 124. 3) a hill, an elevation, Od. 11, 596. 16, 471. h. Ap. 520. In this signif. it is not found in the Il.

λοχάω (λόχος), aor. infin. λοχῆσαι, fut. mid. λοχήσωμαι, part. aor. 1 λοχησάμενος, 1) to lay an ambuscade, Il. 18, 520. Od. 4, 487. b) With accus. to waylay any one, to lie in ambush for any one, Od. 14, 181. 15, 28. Mid. as depon. to place oneself in ambush, Od. 4, 388. 463. 13, 268; with accus. τινά, to waylay any one, only Od. 4, 670.

*λοχεύω (λόχος), fut. σε, to bring into the world, to bear, spoken of the mother, h. Merc. 230.

λόχημη, ἡ (λόχος), a lair, a thicket, Od. 19, 439. †

λόχυνθε, adv. (λόχος), to an ambuscade, Il. 1, 227. Od. 14, 217.

λόχος, ὁ (from λέγω or ΛΕΧΩ), 1) concealment, ambuscade, prim. spoken of place, Il. 1, 227. 11, 379; of the Trojan horse: νοῖλος or πυκνὸς λόχος, Od. 4, 227. 8, 515. 11, 525. 2) ambuscade, as an action, the act of waylaying, Il. 18, 513. 24, 779. Od. 4, 441; λόχος γέφορτος, the way to seize the old man, Od. 4, 395. 3) ambuscade, spoken of the force composing it, Il. 4, 392. 6, 189. λόχον ἀνδρῶν ἐστέσθαι, to place oneself in the ambush of men, Il. 13, 285. 8, 522; hence, generally, 4) a troop, a company of warriors, Od. 20, 49.

* λύγξ, ὁ, gen. λυγκός, a *lynx*, h. 18, 24.
 λύγος, ὁ, *Abraham's balm*, *vitex agnus castus*, Linn., a kind of shrub, like willow; and gener. a *willow*, a *rod*, an *oxier twig*, Od. 9, 427. 10, 167; διδη μόσχουσι λύγουσι, he bound them with tender willows: thus Heyne, Il. 11, 105; for Apoll. explains μόσχου by ἀπαλᾶς καὶ γενῆς. Others consider λύγουσι as an adj., and μόσχουσι as subst., as Koppen and Voss: with willow rods, cf. μόσχος.

λυγρός, ᾧ, ὄν (λύγω), that which causes sighs; *sad*, *gloomy*, *lamentable*, *miserable*, *wretched*. 1) Spoken prim. of human conditions: ὅλεθρος, γῆρας, δαίς, ἄλγος; τὰ λυγρά, sad things, Il. 24, 531. Od. 14, 226; εἰματα, miserable garments, Od. 16, 457; apparently active, *pernicious*, *destructive*, φραγματα, γυαστήρ, Od. 4, 230. 17, 473. 2) Of men: *sad*, *miserable*, i. e. weak, cowardly, Il. 13, 119. Od. 18, 107; but = bad, destructive, Od. 9, 454. Adv. λυγρῶς, *miserably*, *wretchedly*, πλάσσειν, Il. 5, 763. † Cf. λευγαλίος.

λύθεν, ep. for Λύθησαν, see λύω.

λύθρον, τό or λύθρος, ὁ (λύμα), prop. a *stain of blood*; in Hom. the blood which flows from wounds, the *blood of slaughter*; accord. to the Gramm., blood mixed with dust, Il. 11, 169; always dat. αἴματι καὶ λύθρῳ πεπαλαιγμένος, defiled with blood and the dust of battle, Il. 6, 268. Od. 22, 402. 23, 48.

λυκάβης, αρτος, ὁ, *the year*, * Od. 14, 161. 19, 306 (probably from λύκη and βαίνω, the course of light, the progress of the sun; Eustath. strangely derives it from λύκος and βαίνω, because the days follow one another like wolves, which in passing over a river are said to seize one another by the tail.) [Accord. to Jahn und Klotz, p. 272, *light-walker*, the composit. requiring an act. signif.]

Λύκαστος, ἥ, a town in the southern part of Crete, Il. 2, 647.

Λυκάων, ονος, ὁ, 1) ruler of Lycia, father of Pandarus, Il. 2, 826. 4, 88. 2) son of Priam and Laethoē, Il. 3, 333. Achilles took him prisoner, and sold him to Lemnos; he escaped, and was finally slain by Achilles, Il. 21, 35 seq.

λυκέη, ἥ, sc. δορά, prop. adj. from λύκος, a *wolf-skin*, Il. 10, 459. †

Αυκηγενής, οῦς, ὁ (*Aukēta, γέρος*), one born in *Lycia* (V. Lycian). Apollo was a national deity of the Lycians, Il. 4, 101. 119. Another deriv. is from λύκη, light, *the father of the light*, in allusion to the rising sun. This contravenes the usus loq. because γέρος in compos. is always passive. [Accord. to K. O. Müller Gesch. Hallen. St. 2 Th. S. 302. Αυκηγενής = *light-born*, not one born in Lycia, cf. h. Apoll. 440 seq. See Jahrb. Jahn und K. P. 272.]

Αυκήτη, ἥ, *Lycia*, 1) a district in Asia Minor, between Caria and Pamphylia, named by the Gramm. *Great Lycia*, Il. 2, 87. 2) a district in the north of Asia Minor, at the foot of Ida, from the river Εὔεσπος to the city Zelea. This the Gramm. call *Lesser Lycia*, Il. 5, 173. Also adv. 1) Αὐκήτης, from Lycia. 2) Αὐκήτης, to *Lycia*.

Αύκιοι, οἱ, the *Lycians*, 1) the inhabitants of the district of Great Lycia, who were governed by Sarpedon, Il. 2, 876. 6, 194. 2) the inhabitants of the district of Little Lycia, led by Pandarus, Il. 15, 486.

Αυκομάίδης, ονς, ὁ, son of Creon, a Beotian, one of the seven heroes, who commanded the watch at the trench, Il. 9, 84. 12, 366. 17, 345. 346.

Αυκόόργος, ὁ, ep. for Αυκούργος, 1) son of Dryas, king of the Edones in Thrace, the insulter of Bacchus. He persecuted the god, so that he fled to Thetis in the sea. The gods for a punishment made him blind, and he lived but a short time, Il. 6, 130 seq. 2) son of Aleus, king of Arcadia, grandfather of Agapenor, he slew Areithous, and presented his club to Ereuthalion, Il. 7, 142 seq. (According to Damm, from λύκος and ὄργη, *wolf-spirited*; more correctly from ἴερη, *wolf-slaying*, cf. Hdt. 7, 76.)

λύκος, ὁ, a *wolf*, often used as a figure of ferocity and greediness, Il. 4, 471. 16, 156. Od.

Αυκοφόνης, ον, ὁ, 1) a Trojan, slain by Teucer, Il. 8, 275. 2) Another reading for Ηολιφόνης, q. v.

Αυκόφρων, ονος, ὁ, son of Mastor, from Cythera, a companion of Telamonian Ajax, Il. 15, 430 seq.

Αύκτος, ἥ, an ancient town in Crete, east of Cnossus, a colony of Lacedæmonians, Il. 2, 647. 17, 611; in Polyb. Αύττος, (accord. to Herm. *Crepusca*.)

Αύκων, *ωρος*, ὁ, a Trojan slain by Penelus, Il. 16, 335 seq.

λῦμα, *ατος*, τό (λίνω, λούνω), *uncleanness, dirt, filth, defilement*, Il. 14, 171; the dirty water which is poured away after a purification, * Il. 1, 314.

λυπρός, ή, ὡν (λυπηρός), *sad, wretched, miserable*, epith. of Ithaca, Od. 13, 243. †

* λύρη, ή, *a lyre*; a seven-stringed instrument, said to have been invented by Mercury, h. Merc. 423. It had, in like manner with the cithara, two sides, which however were less curved. Its sounding-board was shaped like the turtle-shell, for which reason it did not stand upright, but was held between the knees. Its tone was stronger and sharper than that of the cithara, see Forkel's Geesch. der Mus. I. p. 250.

Λυρησός, ή (Λυρησός), a town in Mysia (Troas), in the kingdom of Thebes, the residence of king Mynes, Il. 2, 690. 19, 60. 20, 92.

Λύσανδρος, ὁ, *Lysander*, a Trojan, wounded by Ajax, Il. 11, 491.

λύσιμελής, ές (μίλος), *relaxing the limbs, untroubled*, * Od. 20, 57. 23, 343.

λέσσις, *ιος*, ḥ (λίω), *the act of loosing, resolving*; hence, *setting free, liberating, ransoming from slavery*, Il. 24, 655.

λύσσα, ή, *frenzy, madness*, always spoken of warlike rage, * Il. 9, 239. 21, 542.

λυστηρή, *ῆρος*, ὁ, *one furious or frenzied, a raver, xuνων*, Il. 8, 299. †

λυσσώδης, *ες* (είδος), *like one raving or mad*, spoken of Hector, Il. 13, 53. †

λύχνος, ὁ (*ΑΤΚΙΙ*), *a light, a lamp*, Od. 19, 34, † and Batr.

λύω, fut. **λύσω**, aor. 1 **ἔλυσα**, fut. mid. **λύσσαι**, aor. 1 **ἔλυσάμην**, perf. pass. **λέλυμαι**, 3 sing. optat. **λελύτο** for **λελυῖτο**, Od. 18, 238; aor. pass. **ἔλύθην**, and ep. pass. aor. without union vowel **ἔλύμην**, from this: **λύτο** and **λύρτο**. 1) *Act to loose*, i. e. 1) *to unbind or make loose any thing from an object*, with accus. **Θώρηκα**, **ζωστῆρα**, **ζωνῆν**, Od. 11, 245, cf. **ζωνή**, frequently, **ιωτία**, **πρωμνήσια**, Od. (not in the Il.), **ἀσκόν**, Od. 10, 47. b) *Spoken of horses: to unyoke, to unharness, ἵππους ἐξ οὐ πέξ ὄχεων*, **ὑπό ξυγοῦ**, **ὑφ' ἄρμασιν**, Il. 5, 369. 8, 504. 543. 18, 244. c) *to release, to free from fetters*, Il. 15, 22; metaph. **τινά κακότητος**, *to release any one from misery*, Od.

5, 397; espec. *to liberate, to release any one from imprisonment*, **τινα ἀπολύνων**, for a ransom, Il. 11, 106; without **ἀπολύνων**, Il. 1, 20. 29. 2) *to dissolve, to dismies, to loose, ἀγορίη*, Il. 1, 305. Od. 2, 257; pass. **λύτο δ' ἄγων**, Il. 24, 1; **νείκεα**, to dismiss contest, Il. 14, 205. Od. 7, 74; metaph. **λύειν γυῖα, γούνατα**, *to loose the limbs, i. e. to relax them, to deprive them of power*, Il. 4, 469. 5, 176. 16, 425 seq.; frequently = *to kill*, also **λύειν μάνος**, Od. 3, 450; but spoken also of one fatigued, sleeping, terrified, pass., Il. 7, 16. 8, 123; **λύθειν δέ οἱ ἄρεα πάντα** (of sleep), Od. 4, 794; **λύτο γούνατα καὶ ηρος**, knees and heart trembled, Od. 4, 703; again: **λύθη ψυχή, μύρος**, Il. 5, 296. 8, 315, hence generally: *to dissolve, to destroy, to ruin*; **λέλυνται σπάρτα**, the ropes are ruined, Il. 2, 135; **λύειν κάρηγα, κρήδεμα πόλιος**, to destroy the citadels, the battlements, Il. 2, 118. 16, 100. Od. 13, 368. II) Mid. 1) *to unloose for oneself, ἴμαντα*, Il. 14, 214; **ἵππους**, to unyoke his horses, Il. 23, 7. 11; **τείχεα ἀπ' ὕμαν**, to take off the arms for themselves, viz. from the dead, Il. 17, 318. 2) *to ransom any one for oneself, Θυγατέρα*, Il. 1, 13. 10, 378. Od. 10, 284. (ν is short, long only before σ, twice ӯ in the pres. and imperf. Od. 7, 74. Il. 23, 513.)

λωβάσσαι, depon. mid. (**λωβη**), aor. 1 **ἔλωβησάμην**, *to treat with insult, to abuse, to revile*, Il. 1, 232. 2, 242; with accus. **τινὰ λώβην**, to offer an insult to any one, * Il. 13, 623.

λωβεύειν (**λώβη**) = **λωβάσσαι**, *to insult, to deride, to revile, τινά*, * Od. 23, 15. 26.

λώβηη, ή, *insulting treatment, in word and dead, abuse, insult, injury, indignity*. **λώβηη τίσαι**, to expiate the injury, Il. 11, 142; and **ἀποδοῦναι**, Il. 9, 387; in connection with **ἄλαχος**, mockery and insult, Il. 13, 622. Od. 18, 225; an occasion of insult, Il. 3, 42. 7, 97.

λωβητήρ, *ῆρος*, ὁ (**λωβύσσαι**), 1) *a reviler*, Il. 2, 275. 2) *a vile man, a villain*, * Il. 24, 239.

λωβητός, ή, ὡν (λωβάσσαι), *shamefully treated, insulted*. **λωβητόν τινα τιθέναι**, to overwhelm one with insult, Il. 24, 531. †

λωτίερος, η, ον, see **λωίον**.

λωίων, ον, gen. **ορος** (**λώιο**), irreg. compar. of **ἄγαθος**, *more desirable, more agreeable, better*, only in the neut. Il. 1, 229. 6, 339; from which a new compar. **λωίτερος**, η, ον, with **ἄμεινον**, Od. 1, 376. 2, 141.

λάπη, ḡ, poet. (λέπω), *a covering, a woolen garment, a robe*, Od. 13, 224. †

λατεῦντα, see λατόεις.

λατόεις, εσσα, εν, poet. (λατός), *overgrown with lotus, πεδία λατεῦντα, contr. for λατοῦντα from λατόεις, plains full of lotus-trefoil*, Il. 12, 283. † Aristarch. here wrote λατοῦντα; others consider it as a particip. of a verb not elsewhere found, λατέω = λατίζω.

λατός, ḫ, 1) *the lotus, lotus-trefoil*, a species of trefoil used as food for horses, growing in the moist low-lands of Greece and Troy; according to Voss, ad Virg. Georg. 2, 84, *trifolium melilotus* Linn. Il. 2, 776. 14, 384. Od. 4, 603. 2) *the lotus-tree*, later also called the *Cyrenian lotus*, a kind of tree with a sweet fruit, on the African coast, upon which some of the inhabitants chiefly lived. According to Hom. Od. 9, 84, it was the food of the Lotophagi. This species of tree is described by Hdt. 2, 96; he compares its fruit in size with the berry of the mastich-tree, and in taste with the date. According

to Sprengel. Antiq. Botan. p. 51, it is the *rhanthus lotus* Linn, or *Zizyphus lotus*. It is now known in Tunis and Tripoli under the name *jujuba*. From the words ἀπέθενται δαρ, Od. 9, 84, it has been incorrectly concluded that Homer intended a plant; cf. Migelel. Hom. Flor. p. 18.

λατοφάγοι, οι, *the Lotophagi*, i. e. the *lotus-eaters* (see λατός), a peaceable, hospitable people, to whom Ulysses came from Cythera, after a ten daye' voyage, Od. 9, 84. Without doubt, they must be sought on the Lybian coast, according to Völcker's Hom. Geogr. p. 100, at the Syrta Minor. According to Hdt. 4, 177, they were upon a cape not far from the Gindanes; according to most ancients, on the island Meninx, now Zerbi.

λαφάω (λόφος), fut. νήσω, prop. spoken of draught-cattle, which being unyoked, and having the neck at liberty, rest; generally, *to rest, to recruit*, Il. 21, 292; *κακᾶντ*, to recruit oneself from miseries, Od. 9, 460; see καταλαφάω.

M.

M, the twelfth letter of the Greek alphabet; in Hom. the sign of the twelfth rhapsody.

μ', 1) With apostroph. for με. 2) Rarely and only ep. for μοι, as Il. 9, 673; cf. Thiersch Gram. § 164. 2. Anm. 2.

μά, a particle of asseveration, connected with the accus. of the deity or thing by which one swore. It stands 1) Prim. in negative clauses: οὐ μὰ γὰρ Ἀπόλλωνα, no, by Apollo, Il. 1, 86. 23, 43. Od. 20, 339. 2) Connected with ταῦ, it stands affirmatively: ταῦ μὰ τόδε σχῆπτρον, verily, by this sceptre, Il. 1, 234.

* μάγειρος, ḫ (μάσσω), *a cook*, Batr. 40.

Μάγνητες, οι, sing. Μάγνης, ηνος, ḫ, *the Magnetes*, inhabitants of a district of Thessaly, Magnesia, a Pelasgian race, deriving its origin from Magnes, son of Aeolus, Il. 2, 756.

* μάζα, ḡ (μάσσω), *kneaded dough and barley-bread prepared from it*, *κυρβαῖν μάζα*, Ep. 15, 6.

μαζός, ḫ, *a breast, a pap*, distinct from

στίφρον and στῆθος, Il. 4, 528. 2) Chiefly of a woman, *the maternal-breast*, Il. 22, 80. 83. 24, 58. Od. 11, 448.

ΜΑΘΩ, obsol. root of μανθάνειν.

μαία, ḡ, *mother*, a friendly mode of addressing aged women, * Od. 2, 349. 19, 16 (later, *a wet-nurse*,). h. Cer. 147.

Μαῖα, ḡ, poet. also Μαιάς, ἄδος, ḡ, Od. 14, 435; *Maja, Maia*, daughter of Atlas and Pleione, mother of Mercury by Jupiter, h. Merc. 3.

Μαιάνδρος, ḫ, *Meander*, a river in Ionia and Phrygia, famed for its manifold sinuosities, which flows into the Icarian sea, near the city Miletus, now *Meinder*, Il. 2, 869.

Μαιάς, ἄδος, ḡ = Μαῖα, q. v.

Μαιαλίθης, ον, ḫ, son of Μαιαλος = Pisandrus, Il. 16, 194.

μαιμάω (μαίω), poet. aor. 1 ep. μαιμῆσαι, often in the ep. form μαιμώσαι, μαιμώσοις for μαιμῶσι, μαιμῶσα, *to desire earnestly, to rush impetuously, to rage*, Il. 15, 742; αἰρῆ μαι-

μάιωσα, the rushing spear, Il. 5, 661. 15, 542. περὶ δούρατι χῖφες μαίωστι, Il. 13, 78. cf. v. 75; metaph. *μαίμησίς οἱ ἡτοί*, violently was his heart agitated, Il. 5, 670.

μαίμων, *μαίμωσα*, see *μαίμων*.

μαίνεται, *αδος*, ἡ (*μαίνομαι*), a frenzied, raging female, Il. 22, 460. † h. Cer. 386.

μαίνομαι, depon. pass. (*ΜΑΩ*), only pres. and imperf., 1) to become frenzied, to rave, to be furious, to rage. a) Comm. spoken of the gods and men, in regard to an attack in battle, Il. 5, 185. 6, 101. Od. 11, 537; also of anger, Il. 8, 360; of Bacchus: to be under the influence of divine enthusiasm, of prophetic frenzy, Il. 6, 132; of the drunken, Od. 18, 406. 22, 298. b) Of inanimate things; of hands and of the spear, Il. 16, 75. 245. 8, 111; of fire, Il. 15, 606.

μαίομαι, depon. mid. (*ΜΑΩ*), to touch, espec. to seek, to search into, Od. 14, 356. h. Cer. 44; with accus. κενθμῶνας, Od. 13, 367; only pres. and imperf. (ἐπὶ χεροὶ μάσασθαι, Od. 11, 591, belongs to ἐπιμαίομαι.) * Od.

Μαΐη, ἡ (the sparkling), 1) daughter of Nereus and Doris, Il. 18, 48. 2) daughter of Prætus and Antea, a companion of Diana; she was, at a later period, when she bore Locrus by Jupiter, slain by the goddess, Od. 11, 326.

Μαίων, *ονος*, ὁ, son of Hæmon, a Theban, leader of the ambuscade with Polyphontes, Il. 4, 394 seq.

* *μάκαιρα*, h. Ap. 14; see *μάκαρ*.

μάκαιρ, *αρος*, ὁ, ἡ, pecul. poet. fem. *μάκαιρα*, superl. *μακάρτατος*, η, ον, 1) *happy*, *blessed*, prim. spoken of the gods, θεοὶ μακάρες, Il. 1, 339; but οἱ μάκαιρες, the happy dead, Od. 10, 299. 2) Spoken of men: *happy*, i. e. *rich*, *opulent*, Il. 3, 182. 11, 68. Od. 1, 217. 6, 158. στοῖο δ', Ἀχιλλεῦ, οὐτις ἀνὴρ μακάρτατος, in comparison with thee was no one the most happy, or, no one was so entirely happy as thou, Od. 11, 483, where the compar. would naturally be expected; see Thiersch Gram. § 282. 5.

Μάκαρ, *αρος*, ὁ, son of Æolus, king of Lesbos, Il. 24, 544. h. Ap. 37.

μακαρίζω (*μάκαρ*), to esteem happy, τινά, any one, * Od. 15, 538. 17, 165.

μακεδνός, ἡ, ον, poet. *μακεδανός*, *long*, *slender*, epith. of the poplar, Od. 7, 106. †

μάκελλα, ἡ (*κίλλω*), a broad mattock, a shovel, a spade, Il. 21, 259. †

μακρός, ἡ, ον (μᾶκος=μῆκος), compar. *μακρότερος*, η, ον, poet. *μάστον*, ον, Od. 8, 203; superl. *μακρότατος*, η, ον, ep. *μήκιστος*; *long*. 1) Spoken of space: *long*, i. e. far-reaching, δέρν, ἔγχος; but also of distance up and down: *high*, Ὄλυμπος, οἴρεα, ἐριός; *μάκρα φρελατα*, deep wells, Il. 21, 197; again: *far*, *μακρὰ βιβάς*, *βιβάν*, *far-striding*, Il. 3, 22. 7, 213; spoken of the voice: *μακρὸν ἄυτεῖν*, to cry afar, i. e. aloud, Il. 3, 81. 5, 101. 2) Spoken of time: *long-lasting*, *ἡματι*, *νύξ*, Od.; *έλλων*, a long-cherished wish, Od. 23, 54.

μάκιν, see *μηκάομαι*.

μάλα, adv., compar. *μᾶλλον*, superl. *μάλιστα*, A) *μάλα*, *very*, *exceedingly*, *entirely*.

a) Strengthening a single word (adv., adj., and verb): *μάλα πάντες*, *entirely all*: *μάλα πάγκην*, altogether; εἰν *μάλα*, *very well*; *μάλα αἰεὶ*, for ever and ever; with compar. *μάλα πρότερος*, much before or earlier, Il. 10, 124. [b) With *ἄλλα*, having a compar. force = *sed potius*, but rather, Od. 6, 44.] c) Establishing and affirming an entire clause: *gladly*, *certainly*, *by all means*, *μάλι ἔχομαι*, *gladly will I follow*, Il. 10, 108. cf. Od. 4, 733. Often ἡ *μάλα*, yes certainly, and ἡ *μάλα δή*. *ἄλλα μάλα*, but rather, Od. 4, 472; εἰ *μάλα*, εἰ καὶ *μάλα*, although greatly, comm. with *optat.*, and *μάλα πίστη*, καὶ *μάλα περι*, with particip. in the same signif. B) Compar. *μᾶλλον*, *more*, *more strongly*, *more vehemently*. It is often strengthened by *πολὺν*, *ἔτι*, *καὶ*, also καὶ *μᾶλλον*, and rather, much more, Il. 8, 470. 13, 638. Od. 18, 154. b) *rather*, Il. 5, 231. Od. 1, 351. c) Also with compar. *μᾶλλον ἥττετοροι*, still [much] more easy, Il. 24, 243.

d) On the omission of *μᾶλλον* with *βούλομαι*, see this word. C) Superl. *μάλιστα*, *most*, *most strongly*, *for the most part*, *chiefly*, *especially*, *exceedingly*, with the positive as a periphrastic superl. Il. 14, 460; it also stands for the purpose of strengthening it with a superl. *ἔχθιστος μάλιστα*, Il. 2, 220. 24, 334.

μαλακός, ἡ, ον (*μαλός*), compar. *μαλακήτερος*, *soft*, *mild*, *gentle*, *tender*. 1) Spoken of corporeal things: εὐνή, κῶνας. *μαλακὴ γείσος*, a mellow fallow-field, Il. 18, 541; λειμών, Od. 5, 72. 2) Metaph. *soft*, *mild*, *gentle*, *θάνατος*, *ὕπνος*, Il. 10, 2. Od. 18, 202; *ἔπεια*, Il. 6, 337; of the slain Hector Achilles says: ἡ *μάλα δή μαλακάτερος ἀμφαράσθαι* Ἐπτώρ.

certainly, Hector is now much more easy to be handled, Il. 22, 373. Adv. *μαλακῶς*, gently, softly, Od. 3, 350. 24, 255.

**μαλάχη*, ἡ (*μαλάσσω*), *mallows*, Batr. 161.

Μάλεια, ἡ, ep. for *Μαλέα*, Od. 9, 80; and *Μαλειών ὄρος*, Od. 3, 297; *Μαλειών*, Od. 14, 137; *Malea*, a promontory in the south-eastern part of Laconia, dangerous to navigators, now *Cap Malio di St. Angelo*, Od. and h. Ap. 409.

μαλερός, ἡ, ὁν (*μάλα*), *fierce, violent, strong*, epith. of fire, *Il. 9, 242. 20, 316. 21, 375.

μαλθακός, ἡ, ὁν (*poet. for μαλακός*), *soft, tender, ἄνθρος*, h. 30, 15; metaph. *cowardly, αἰχμητής*, Il. 17, 588. †

μάλιστα, *μᾶλλον*, superl. and compar. of *μάλα*.

μάρ, Dor. and old ep. for *μήρ*, as a particle of asseveration: *truly, certainly, by all means, verily*. 1) Standing alone, Il. 8, 373; ἀγρεις *μάρ*, up! on! 2) Strengthened: ἡ *μάρ*, yea verily, Il. 2, 370. 3) With negat. οὐ *μάρ*, surely not, certainly not, Il. 12, 318; *μὴ μάρ*, Il. 8, 512. Od. 11, 344; see *μήρ*.

μανθάνω (*ΜΑΘΩ*), aor. 2 *ξμαθον*, ep. *μαθον* and *ξμαθον*, only in the aor. *to learn, to have learned*, i. e. to understand, *κακά ἔργα*, Od. 17, 226. 18, 362; and with infin. Il. 6, 444.

**μαντείη*, ἡ (*μαντεύομαι*), *prophecy, the act of prophesying*, h. Merc. 533; plur. 472.

μαντεῖον, τό, Ion. and ep. *μαντῆιον*, *prophesying, a response, an oracle*, Od. 12, 272. †

μαντεύομαι, depon. mid. *μάντις*, *to communicate an oracle, to prophesy*, Il. 2, 300; with accus. *κακά*, Il. 1, 107; *τινὶ τι*, Il. 16, 859; without accus. Il. 19, 420; and gener. to predict, Od. 2, 170.

Martineή, ἡ, ep. and Ion. for *Martineia*, *Mantinea*, a town in Arcadia on the river Ophis, north of Tegea, Il. 2, 607.

Μάρτιος, ὁ, son of Melampus and brother of Antiphates, Od. 15, 242 seq.

μάντις, *ιος*, ὁ (from *μαντεύομαι*), prop. *one entranced, one inspired by a deity, who unveils the future; a seer, a prophet, who penetrates the future, both with and without external omens*. This name also often comprehends those who divine by birds, dreams, and sacrifices, Il. 1, 62. Od. 1, 201.

μαντοσύνη, ἡ, *the art of prophecy, the*

art of divination, Il. and Od.; also plur. Il. 2, 832.

(*μάομαι*), see *μαίομαι*.

Μαραθών, ὥρος, ὁ and ἡ, a village and borough in Attica, on the eastern coast, later famed for the overthrow of the Persians named from the fennel (*μάραθον*) growing there, Od. 7, 80.

μαραίνω, aor. 1 *ξμαράνω*, h. Merc. 140; aor. pass. *ξμαράνθην*, 1) *Act. to extinguish, ἀνθρακίην*, h. Merc. 140. 2) *Pass. to be extinguished, to burn out, to cease to burn*, *Il. 9, 212. 23, 228.

μαργαίνω (*μαργός*), *to rave, to be frantic, to be boisterous, ἐπὶ τινα*, Il. 5, 882. †

μάργος, ἡ, or, *raving, raging, boisterous* Od. 16, 421; *γαστήρ*, Od. 18, 2; *foolish, irrational*, *Od. 23, 11.

Μάρις, *ιος*, ὁ, son of Amisodarus, a Lydian, wounded by Antilochus, Il. 16, 319. 327.

μαρμαίρω (*μαίλω*), *to glimmer, to twinkle, to shine, to sparkle*, for the most part spoken of the splendor of metals, Il. 12, 195. *ὅμματα μαρμαλόρυτα*, the sparkling eyes (of Venus). *Il. 3, 397.

μαρμάρεος, ἡ, εօρ (*μαρμαλω*), *gleaming, shining, beaming, spoken of metals espec. αἴγις, ἄντυς*, Il. 17, 594. 18, 480. *ἄλς μαρ*, the gleaming sea (in a calm), Il. 14, 273.

μάρμαρος, ὁ (*μαρμαλω*), in Hom. *stone, a block of stone*, with the idea of shining, Il. 12, 380. Od. 9, 499; and adj. *πέτρος μάρμαρος*, the gleaming stone, Il. 16, 735.

μαρμαργή, ἡ (*μαρμαρύσσω*), *splendor, radiancy, twinkling*, metaph. the quivering, rapid movements of the feet, spoken of dancers, Od. 8, 265. † h. Ap. 203.

μάρναμαι, depon. mid. Ion. and poet. infin. *μαρνασθαι*, only pres. and imperf. like *ιόταμαι*, pres. optat. *μαρνοῦμην*, Od. 11, 513 (prob. from *μάρῃ*), *to fight, to do battle, to contend*, a) Comm. spoken of war: *τινι*, dat. of pers. with one, comm. against one, Il. 9, 327. Od. 22, 228; rarely *ἐπὶ τινι*, Il. 9, 317. 17, 148; and dat. instrum. *χαλκῷ, ἔγχει*; *περὶ τροφ*, about or over one, Il. 16, 497; but *περὶ ἐφόδος*, to contend from discord, Il. 7, 301. b) *to contend, to dispute*, with words, Il. 1, 257.

Μάρπησσα, ἡ, daughter of Evenus, wife of Idas. She was carried away by Apollo, but Idas received her again, Il. 9, 557; see Idas [*Ίδης*], and Evenus. (From *μάρπις*, one seized.)

μάρπιτω, poet. fut. **μάρψω**, aor. 1 **ἔμαρψα**, 1) *to lay hold of, to seize, to hold*, with accus. Od. 9, 289; ἀγκάς τινα, to embrace any one with the arms, Il. 14, 346; χεῖρας σκαιῆ, Il. 21, 489. 2) *to touch, to overtake, τινὰ ποσλ*, Il. 21, 564; χθόνα ποδοῦν, to touch the earth with the feet, Il. 14, 228; spoken of the lightning of Jupiter: **μάρπτειν** Ἐλκεα, to inflict wounds, Il. 8, 405. 519; metaph. ὑπνος ἔμαρπτε αὐτὸν, sleep overtook him, Il. 23, 62. Od. 20, 56; γῆρας, Od. 24, 390.

μαρτυρίη, ἡ (**μάρτυρς**), *witness, testimony*, Od. 11, 325. †

μάρτυρος, ὁ, ep. for **μάρτυς, a witness**, in the sing. only Od. 16, 423; often in the plur. **μάρτυροι ἕστων** (plur. with dual), Il. 1, 338.

* **μάρτυς, υρος, ὁ, a witness**, h. Merc. 372.

Μάρων, οὐρος, ὁ, son of Evanthes, priest of Apollo at Ismarus in Thrace, who presented Ulysses with wine, Od. 9, 197 seq.

Μάσης, ητος, ἡ, a town in Argolis, later the port of Hermione, Il. 2, 562.

μάσσων, ὁ, ἡ, neut. μάσσον or μάσσον, irreg. compar. of **μακρός, longer, greater**, Od. 8, 203.

μάσταξ, ακος, ἡ (**μαστάξω**), 1) that with which one chews, *the mouth*, Od. 4, 287. 23, 76. 2) *food, nourishment*, espec. that which birds place in the beaks of their young. **γεοσσοῖσι προσέρει μάσταξ** for **μάστακα** (**τροφήν**, Schol.), Il. 9, 324. Others explain, **μάστακι**, in the beak.

μάστιξ (**μάστιξ**), aor. ep. **μάστιξα**, *to wield the whip, to whip, to lash, ἵππους*, Il. 5, 768; often with infin. **μάστιξεν δ' ἐλάσαν**, he whipped, in order to drive, Il. 5, 366. Od. 3, 484. (Another form is **μαστίλω**.)

μάστιξ, ιγος, ἡ (**μάστις**), ep. also **μάστις**, from this dat. **μαστὶ** for **μάστις**, Il. 23, 500; accus. **μάστιν**, Od. 15, 182; *a whip, a scourge*, for driving horses, Il. 5, 226. 748. 2) Metaph. **strife, punishment, Διός**, Il. 12, 37. 13, 812.

μάστις, ἡ, Ion. and ep. for **μάστιξ**, q. v.

μαστίω, poet for **μαστίξω**, to lash, Il. 17, 622. Mid. spoken of lions: **οὐρῇ πλευρὰς μαστίεται**, he lashed his sides with his tail, * Il. 20, 171.

Μαστορίδης, ον, ὁ, son of Mastor = **Hali-**therses, Od. 2, 158; = **Lycophron**, Il. 15, 430. 438.

Μάστωρ, ορος, ὁ, 1) father of Lycophron from Cythera, Il. 2) father of Hali-therses, Od.

* **μασχάλη, ἡ, the shoulder, and the armpit**, h. Merc. 242.

ματάω (**μάτην**), aor. 1 **ἔματησα, tō be inactive, to delay, to loiter**, Il. 16, 474. 23, 510; spoken of horses: **μὴ—ματήσετον** for **ματήστον**, * Il. 5, 233.

ματένω (**ΜΑΣΩ**), poet. = **μαστείω, to seek, to look up**, Il. 14, 110. †

* **μάτην**, adv. *in vain, to no purpose*, h. Cer. 309.

ματίη, ἡ (**μάτην**), *a vain undertaking, a fruitless attempt, levity, folly*, Od. 10, 79. †

μάχαιρα, ἡ (akin to **μάχη**), *a large knife, a dagger, a sabre*, which hung beside the sword, and which was used particularly in slaughtering victims, *a sacrificial knife*, Il. 3, 271. 18, 597; Machaon also used it for cutting out an arrow, * Il. 11, 844.

Μαχάων, ουρος, ὁ, voc. **Μαχάον**, son of Aesculapius, ruler of Tricca and Ithome in Thessaly, distinguished for his medical skill, Il. 2, 732. Chiron had given his father healing remedies, Il. 4, 219.

μαχείσμενος, ep. see **μάχομαι**.

μαχεούμενος, see **μάχομαι**.

μάχη, ἡ, 1) *a battle, a combat, a contest, a fight*, comm. spoken of a battle between heroes. **μάχεσθαι μάχην**, to fight a battle, Il. 15, 673. 18, 533; also spoken of a duel, Il. 7, 263. 11, 542. 2) *contest, quarrel, dispute*, with words, Il. 1, 177. Hom. mentions four contests in particular: the first between the Simois and Scamandrus, Il. 4, 446. 7, 305; the second between the city of Troy and the Grecian ships, Il. 8, 53-468; the third on the Scamandrus, from Il. 11-18, 242; the fourth embraces the deeds of Achilles, and ends with Hector's death, Il. 20-22. Il. and Od.

μαχήμαν, ον (**μαχέομαι**), *eager for battle, warlike, κραδίη*, Il. 12, 247. †

μαχητής, ον, ὁ (**μαχέομαι**), *a warrior, combatant*, Il.; with **ἀνήρ**, Od. 18, 261.

μαχητός, ἡ, ὄν (**μάχομαι**), *to be attacked, to be combated, that may be vanquished, κακόν*, Od. 12, 119. †

μαχλούνη, ἡ (**μάχλος**), *incontinence, luxury, voluptuousness, sensuality*, Il. 24, 30; spoken of Paris. Aristarchus wished to strike out the word, because it is elsewhere used only of women; but without reason; on the contrary, it suits Paris very well, cf. Il. 3, 39.

μάχομαι, Ion. and ep. **μαχέομαι**, depon

mid. fut. *μαχίσομαι* and *μαχίσομαι* (the Att. fut. *μαχοῦμαι* is not Homeric), aor. *ἔμαχεσάμην*, pres. *μαχέομαι*, *μαχίσοται*, Il. 2, 366. *μαχίσται*, Il. 20, 26. *μαχίσιτο*, *μαχίσιντο*, Il. 272, 344; in pres. part. for metre's sake, *μαχεύμενος* and *μαχεύμενος*. The fut. and aor. Wolf always writes with *η*; only in the infin. aor. 1, for metrical reasons, stands *μαχίσασθαι*, Il. 3, 20. 433. 7, 40; and optat. *μαχίσαιο*, Il. 6, 329. According to Buttm. Gram. p. 291, in the aor. *ἔμαχεσσάμην*, not *ἔμαχησάμην*, accords with the MSS., which Spitzner follows. 1) *to contend, to fight, to war, to battle*, a) Espec. in a contest both between whole armies and between single warriors, Il. 3, 91. 435. 19, 153; commun. *τινί*, with or against any one, *ἐπὶ τινί*, Il. 5, 124. 244; *ἀντὶ τινός*, Il. 20, 80. 88; *ἐναρτλον τινός*, Il. 3, 433; *πρός τινα*, Il. 17, 471; but *σύν τινι*, with any one, i. e. with any one's aid, Od. 13, 391. Of the thing for which one fights we have commonly *περὶ τινός*, also *περὶ τινι*, Il. 16, 568. Od. 2, 245; *ἀμφὶ τινι*, Il. 3, 70. 16, 565; and *εἰνεκά τινός*, Il. 2, 377; sometimes a dat. instrum. is added: *τόξοις, ἀξηρησι*. 2) Gener. *to contend, to fight, without reference to war*: *ἀνδράσι περὶ δαιτή*, about a repast, Od. 2, 245; spoken of a contest with beasts, Il. 16, 429. 758. b) Spoken of a prize-combat: *πίξ*, to contend with the fist, Il. 23, 621. c) Spoken of contest of words, with *ἔπεισι*, Il. 1, 304. 5, 875; and without *ἐπ.* Il. 1, 8.

μάψ, adv. poet. = *μάτην*, 1) *in vain, fruitlessly, to no purpose*, Il. 2, 120. *μάψ ὁμόσαι*, Il. 15, 40. 2) *without reason, foolishly, inconsistently*, often *μάψ, ἀτάρο οὐ καταζόσμον*, foolishly and indecently, Il. 2, 214. Od. 3, 138. (Prob. from *μάρπων*, *μάπω*.)

μαψιδίως, adv. poet. = *μάψ*, Il. 5, 374. Od. 3, 72. 7, 310.

**μαψιλόγος*, or, poet. (*λέγω*), *speaking in vain or without sense*, h. Merc. 546.

ΜΑΩ, an obsolete root, of which some forms remain, 1) Perf. *μέμασα*, with pres. signif. sing. obso. for which *μέμονα*, *ας, ε* (cf. *γέγονα* with *γέγασα*) is used, dual *μέματον*, plur. 1 *μέμαμεν*, 3 plur. *μεμάσται*, imperat. *μεμάτω*, part. *μεμαώς*, gen. *μεμαῖτος*, and *μεμᾶστος*, 3 plur. plur. *μέμασαν*, *to strive for*, 1) *to rush eagerly to any thing, to dash impetuously on*, Il. 8, 413; *πρόσσων*, Il. 11, 615; *ἴγχειρι*, Il. 2, 818; *ἐπὶ τινι*, Il. 8, 327. 20,

326. Often the part. *μεμαώς*, as an adj. or connected with another verb: *in haste, impetuously, zealously, earnestly*. 2) *to desire ardently, to long for*. a) Commonly with the infin. pres., Il. 1, 590. 2, 543. b) With gen. of thing: *ἔριδος, ἄυτῆς*, Il. 5, 732. 13. 197. 20, 256; *μέμονα*, comm. with infin., Il. 5, 482. 7, 36. 3) It also gives tenses to *μαίομαι*, q. v.

Μεγάλης, ον, ὁ, son of Megas = *Perimus*, Il. 16, 695.

μεγαθύμος, ον, poet. (*θυμός*), *high-minded, noble-hearted; espec. brave, courageous, epith. of brave men and nations*, Il. 2, 541; of a bull, Il. 16, 488; of Minerva, Od. 8, 520. 13, 121.

μεγαίρω (*μέγας*), aor. 1 *ἔμεγνησα*, prop. to regard any thing as too great, with the idea of vexation, envy; hence, 1) *to envy, to grudge, to deny any thing to any one, as too great for him, τινὶ τι*, Il. 23, 865. Od. 3, 55. *Δαναοῖσι μεγήρας* (sc. *βιόν*), Il. 15, 473; and with infin. *μηδὲ μεγήρηση ἡμῖν τελευτῆσαι τιδεῖ φύρα*, esteem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and gener. *to refuse, to deny*, Il. 7, 408. *οὐδὲ μεγαίρω*, I hinder it not, Od. 8, 207. Il. 8, 54. 2) *to ward off, to hold back, τι τινός, any thing from any one; spoken of Neptune: αἰχμὴν βιότοιο μεγίρας diverting the spear from the life* (viz. of Antilochus), accord. to Buttm. Lexil. I. p. 260. Il. 13, 563 (refusing the life, V.). [Signif. no. 2, accord. to Jahrb. Jahn und K., p. 272, is unnecessary, since no. 1 suits the passage cited, as also Il. 4, 54. Od. 8, 206, equally well.]

μεγακήτης, ες (*κῆτος*), prob. that which has a great hollow or belly, and gener. *tau*, *very great, prodigious, ῥητής*, Il. 8, 222; *πότος*, Od. 3, 158; *δειλής*, Od. 21, 22.

μεγαλήτωρ, ορος, ὁ, ἡ (τῆτος), *great-hearted, high-minded, magnanimous, courageous, epith. of heroes and of whole nations*, Il. 13, 302. Od. 19, 176; *spirited, proud, θυμός*, Il. 9, 109. Od. 5, 298.

μεγαλίζομαι, mid. (*μέγας*), *to make oneself great, to elevate oneself, to be proud, θυμός*, Il. 10, 69. Od. 23, 174.

**μεγαλοσθετής, ες* (*σθένος*), *very strong*, Ep. 6.

μεγάλως, adv. (μέγας), *greatly, very. μάλις μεγάλως*, *very greatly*, Il. 17, 723. Od. 16, 432.

μεγαλωστί, adv. (*μέγας*), *in a great space*, always *μέγας μεγαλωστή*, *great and long*, Il. 16, 776. Od. 24, 40.

Μεγαμηδείδης, *οὐν*, ὁ, son of Megamedes. So is the father of Pallas called, h. Merc. 100.

Μεγαπένθης, *εος*, ὁ (*sorrowful*), son of Menelaus by a female slave; he was married to the daughter of Elector, Od. 4, 10. 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Μεγάρη, ἡ, *Megara*, daughter of king Creon, in Thebes, wife of Hercules, Od. 11, 268. 269.

μέγαρος, *τό* (*μέγας*), *a large room, a hall*, hence espec. 1) the assembling-room of the men, *the men's hall*. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by pillars, and it was lighted by a front and side door, Od. 1, 270. 22, 127. cf. Od. 1, 127-130. 133. 2) Gener. *any large room*, as that of the mistress, of the maids, Il. 3, 125. Od. 18, 98. 19, 60. 3) in plur. *a house, a dwelling, a palace*, Il. 1, 396. 5, 805. Od. 2, 400.

μέγαρόνδε, adv. *to the house, to the dwelling*, * Od. 16, 413. 21, 58.

μέγας, *μεγάλη*, *μέγα*, compar. *μετέων*, *ον*, superl. *μεγιστος*, *η*, *ον*, 1) *great*, spoken of extension in various ways: *high, long, wide, broad*, of animate and inanimate things, thus *"Ολυμπος, οὐρανός, αιγιαλός, πέλαγος*, etc. 2) *great*, i. e. *strong, powerful, mighty*, spoken of the gods; also, *ἀνεμος, κράτος, κλέος*. *μέγα ἔργον*, *a great*, i. e. *a difficult work*, Od. 3, 261. 3) *too great, immoderate*. *λιην μέγα εἰπεῖν*, *to say something too great*, Od. 3, 227. The neut. sing and plur. *μέγα* and *μεγάλα* as adv. *greatly, very, strongly, powerfully*; *μέγα* with verbs and adj. *μέγα ἔργον*, *very conspicuous*; also with comparat. and superl. *μεγ' ἀμείνων*, *far better*, Il. 2, 239. 23, 315; and *μεγ' ἄριστος*, *by far the best*, Il. 2, 82. 763; plur. *μεγάλα* with *κτυπεῖν, εἴχεσθαι*, etc.

Μέγας, ὁ, a noble Lycian, Il. 16, 695.

μέγεθος, *εος*, *τό* (*μέγας*), *size, height*, always spoken of the size of the body, comm. with *εἶδος* and *χάλλος*, Il. 2, 58. Od. 6, 152. 18, 219.

Μέγης, *ητος*, ὁ, son of Phyleus, sister's son of Ulysses, commander of the Dulichians.

ans and of the inhabitants of the Echinades, Il. 2, 625. 13, 692. 15, 302.

μεγίστος, *η*, *ον*, see *μέγας*.

μεδέων, *οντος*, ὁ, sem. *μεδίουσα*, ἡ, poet. for *μέδων*, *a ruler, a sovereign*, masc. spoken of Jupiter: *"Ιδηθεν, Διωδώνης, ** Il. 16, 234. Fem. *a female ruler, Σαλαμίνος*, h. 9, 4.

Μεδεάν, *ῶνος*, ὁ, a city in Boeotia, near mount Phenicius, Il. 2, 501.

μέδομαι, depon. (prop. mid. of *μέδω*), fut. *μεδήσομαι*, Il. 9, 650. † 1) *to take care of, to have charge of, to think of, to consider about*, with gen. *πολέμοιο, κοίτου*, Il. 2, 384. Od. 2, 358; *δόρποιο*, Il. 18, 245; *νόστοιο*, Il. 9, 622. Od. 11, 110; often *ἄληξ*, *to think of defence*, Il. 2) *to prepare any thing for any one, to invent, to plot, κακά τινι*, Il. 4, 21. 8, 458.

μέδων, *οντος*, ὁ, prop. part. pres. from *μέδω*, as subst. *one who cares for, ruler, sovereign*, sing. only *ἄλις μέδων*, Od. 1, 72; elsewhere always *ἡγήτορες ἡδὶ μέδοντες*.

Μέδων, *οντος*, ὁ, 1) son of Oileus and Rhene (Il. 2, 727), step-brother of Ajax; he dwelt in Phylace, whither he had fled, because he had slain his step-mother's brother. He was the leader of the warriors from Mytilene when Philoctetes remained behind in Lemnos. Æneas slew him, Il. 2, 727. 13, 693 seq. 15, 332. 2) a Lycian, Il. 17, 216. 2) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him, Od. 4, 677. 22, 357.

μεθαιρέω (αιρίω), aor. *μεθεῖλον*, ep. iterat. form *μεθέλειν*, *to take, to catch*, spoken of a ball: *ὁ δ' ἀπὸ χονὸς ἴψον' ἀερθεῖς, ἐριδίως μεθέλεσκε, subaud. σφαιραρ*, the other, springing high from the earth, caught it with ease, Od. 8, 374. † (Thus Damm and Voss.)

μεθάλλομαι (ἄλλομαι), only part. aor. sync. *μετάλλευνος*, *to leap over, to spring upon or to, absol.* Il. 5, 336. 11, 538; *to leap after*, * Il. 23, 345.

μεθείω, ep. for *μεθῶ*, see *μεθίημι*.

μεθέλεσκε, see *μεθαιρέω*.

μεθίμει, ep. for *μεθίνα*, see *μεθίημι*.

μεθέπω (ἔπω), part. aor. 2 act. *μετασπάν* and mid. *μετασπόμενος*, 1) Act. intrans. *to be behind, to go behind*, hence 1) *to pursue, to follow, τινὰ ποντά*, Il. 17, 190. Od. 14, 33.

b) *to seek, to seek for, with accus.* Il. 8, 126; spoken of regions: *to visit, absol. to arrive,* Od. 1, 175. 2) Trans. with double accus. *to let go behind, to drive behind;* ὕπνους Τυδεῖδην, to drive the horses behind Tydides, Il. 5, 329. II) Mid. *to follow, to pursue, τινά,* only Il. 13, 567.

μεθῆμαι (ἵημι), *to sit in the midst;* with dat. μηνστῆροι, in the midst of the suitors, Od. 1, 118. †

μεθῆμοσύνη, ἡ (μεθήμων), *negligence, remissness,** Il. 13, 108. 121.

μεθήμων, ον (μεθήμι), *negligent, remiss, lazy, supine,* Il. 2, 241. Od. 6, 25.

μεθίημι (ἵημι), infin. pres. ep. μεθίμεναι and μεθίμεν, fut. μεθήσοται, aor. 1 μεθῆκα, μεθέκα. Of the aor. 2 subj. μεθῶ ep. μεθεῖω: optat. μεθείην, infin. μεθέμεν for μεθεῖν. Of the pres. indic. μεθίσω, 2 and 3 sing. μεθίσει, μεθεῖ: of the imperf. 2, 3 sing. μεθεῖς, μεθεῖ; but 3 plur. μεθεῖν for μεθεῖσαν, to neglect, 1) Trans. with accus. 1) *to let loose, to let go (any thing bound or detained); τινά, to let a prisoner go,* Il. 10, 449. cf. Il. 16, 762; spoken of missiles: ίόν, Il. 5, 48; τὶ ἐς ποταμόν, to let any thing fall into the river, Od. 5, 460; metaph. χόλον τινός, to give up anger about any one, Il. 15, 138; Αχιλλῆ, to remit wrath against Achilles, Il. 1, 283; κῆρ ἄχεος, to free the heart from care, Il. 17, 539. 2) *to abandon, τινά,* Il. 3, 414. Od. 15, 212. εἴ με μεθεῖη φῆγος, Od. 5, 471. 3) *to give, to permit, to yield, νίκην τινί,* Il. 14, 364; and with infin. ἔφεσαι, to permit to draw, Il. 17, 418. II) Intrans. 1) Absol. *to be negligent, to relax, to become weary, to loiter, to linger,* often absol. Il. 6, 523. 10, 121, also Od. 4, 372; βίη, in strength, Il. 21, 177. 2) *to neglect, to desist, to cease from;* with gen. πολέμου, from war, Il. 4, 240. 13, 97; in like manner ἀλκῆς, μοχῆς, βίης, Od. 21, 126; χόλοιο Τελεμάχῳ (against Telem.), Od. 21, 377. b) With infin. and part. rarely in Hom. μάχεσθαι, to cease to fight, Il. 13, 234. 23, 434. κλαύσας μεθῆκε, he ceased weeping, Il. 24, 48. (On quantity, see ἴημι.)

μεθίσημι (ἴσημι), fut. μεταστήσω, 1) Act. transit. *to transfer, to transpose, to change, to exchange, τινί τι,* Od. 4, 612. 2) Mid. intrans. *to transfer oneself;* i. e. to go elsewhere, with dat. ἐτάροισται, Il. 5, 514.

μεθοιδέω (όρμων), *to have intercourse, to associate;* τινί, with any one, Il. 1, 269. †

μεθορμάω (όρμάω), only part. aor. pass. μεθορμήθεις, *to drive after.* 2) Pass. *to follow, to pursue,* Od. 5, 325. Il. 20, 192.

μέθν, νος, τό, *any strong, intoxicating drink, espec. wine,* Il. 7, 471. Od. 4, 796.

* μεθότερος, η, ον (ἴστερος), *after, later,* the neut. as adv. h. Cer. 205.

μεθύω (μέθν), only pres. and imperf. *to drink unmixed wine,* Od. 18, 240. 2) Metaph. *to be thoroughly soaked.* βοεῖη μεθύουσα ἀλουφῆ, ox-hide soaked with fat, Il. 17, 390.

μειδίω, only in aor. 1 έμειδησα, ep. μειδησούσι; and μειδιάω, from which only part. pres. μειδιών, ep. for μειδιών, *to smile;* on the other hand, γέλων, to laugh aloud, h. Cer. 204; βλοστροῖσι προσώπασι, Il. 7, 212; Σαρδάνιος, Od. 20, 803; see this word.

μειδιάω, see μειδάω.

μείζων, ον, irreg. compar. of μέγας.

μείλας, ep. μέλας, Il. 24, 79; † only μείλαν πόντη, see ὁ Μέλας πόντος.

μείλια, τά (μέλι, μειλίσσω), *any thing gladdening, rejoicing, espec. gratifying presents,** Il. 9, 147. 289; spoken of the gifts which a father gives to his daughter as a portion.

μειλίγμα, ατος, τό (μειλίσσω), *any thing which serves to soothe or please.* μειλίγματα θυμοῦ, dainties, which the master takes for the dogs, Od. 10, 216. †

μείλινος, η, ον, poet. for μέλινος, q. v. * Il.

μειλίσσω, only pres. (akin to μέλι, prop. to make sweet), hence 1) Act. *to please, to rejoice, espec. to soothe, to calm;* νερῷ πρόσ, to appease the dead by fire (the funeral pile), Il. 7, 408. The dead, according to the views of the ancients, were angry if their obsequies were not soon attended. 2) Mid. *to enjoy oneself, to rejoice,* h. Cer. 291. b) *to be gentle, to use gentle words, to address kindly,* Od. 3, 96. 4, 326.

μειλίγη, ἡ (μειλίχιος), *gentleness, mildness, kindness;* πολέμοιο, the slackness of the battle, Il. 15, 741. †

μειλίχιος, η, ον and μειλίχος, ον (μειλίσσω), prop. *sweet;* hence *mild, gentle, kind, affectionate.* a) Spoken of persons (of whom alone μειλίχος is used, except Od. 15, 374). Il. 17, 671. 21, 300. b) μειλίχιος μῆθος, Il. 10, 288; and μέθοισι ἐπέσσοι μειλίχοις προστάν, to address any one with friendly words,

Il. 6, 343. Od. 6, 143; and *μειλιχίους* alone, Il. 4, 256; *αἰδώς*, Od. 8, 172.

μείρομαι, from which *ἔμμορε* as 3 sing. aor. 2, only Il. 1, 278; elsewhere 3 sing. perf. perf. pass. *ἔμμαρται*, to allot to oneself, to receive as a share, to receive, with accus. *ἡμίσυ μειρέο τιμῆς*, the half of the honor, Il. 9, 616.

b) With gen. in the aor. and perf. act. to participate in, to obtain, *τιμῆς*, Il. 1, 278. 15, 189. c) Perf. pass. *ἔμμαρται*, together with the pluperf., it is appointed by fate, with accus. and infin., Il. 21, 281. Od. 5, 312. 24, 34.

μεῖς, ὁ, gen. *μηνός*, Ion. for *μήν*, the nom. *μεῖς* is sound, Il. 19, 111. h. Merc. 11, a month. Neither the names nor the length of the months are definitely given; the only limiting expression is: *τοῦ μὲν φθίνοντος μηνός*, *τοῦ δὲ ισταμένοιο*, when this month ends and that begins, Od. 14, 162. 19, 307.

μείων, neut. *μεῖον*, irreg. compar. of *μικρός*. *μελαγχροίς*, ἔς, poet. = *μελάγχροος* (*χρόα*), of a black color, having a dark skin, Od. 16, 175. † See *μελανόχροος*.

μελαθρός, τό (μίλας), the ceiling of a room, but espec. the central projecting beam under the roof, through which the smoke passed, (*ἀπὸ τοῦ μελανεσθαι*, accord. to E. M.), Od. 8, 279. 22, 240. 2) the roof-timber, roofing, Od. 19, 544; hence, 3) Gener. a roof, a covering, and like tectum, for a dwelling, Il. 2, 414. 9, 204. Od. 18, 250. *αἰδεσσαι μέλαθρον*, reverence thy roof, (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable,) Il. 9, 640.

μελαθρόφιν, Ion. and ep. for *μελάθρον*, Od. 8, 279. †

μελαίνω (μίλας), to blacken, only mid. to blacken oneself, to become black, χρόα, as to the skin (from blood), Il. 5, 354; spoken of the newly ploughed fallow-field, * Il. 18, 548.

Μελάπτονς, οδος, ὁ, son of Amynthaon and Idomene, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphiclus from Phylace in Thessaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225 seq. 11, 287 seq.

μελάνδετος, ον (δέω), poet. bound with black, φάσγανον (accord. to the Schol. having a black, i. e. iron handle; it is better to

explain it of the sheath, as encompassed with iron), Il. 15, 712. †

Μελαρεύς, ἥος, ὁ, father of Amphimedon in Ithaca, Od. 24, 103.

Μελανθεύς, ἥος, ὁ, in the nom. and voc., and *Μελάνθιος*, ὁ, in the remaining cases; son of Dolius, the scandalous goat-herd of Ulysses; he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212 seq. 22, 472 seq.

Μελάνθιος, ὁ, 1) = *Μελανθεύς*. 2) a Trojan, Il. 6, 36.

Μελανθώ, οὐς, ἡ, daughter of Dolius, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 320. 19, 60; her death is related, Od. 22, 421 seq.

Μελάνιππος, ὁ, 1) a Trojan, slain by Teucer, Il. 8, 276. 2) son of Hicetaon, slain by Antilochus, Il. 15, 547 seq. 3) a Trojan, slain by Patroclus, Il. 16, 695. 4) an Achaian, Il. 19, 240.

μελανόχροος, ον, poet. for *μελάγχροος* (*χρόα*), of a black color, Od. 19, 246. †

μελανόχρως, οος, ὁ, ἡ = *μελανόχροος*; κύαμοι, black beans, Il. 13, 589. †

μελανιύδος, ον, poet. (ὑδωρ), having black, dark water, κρήνη, Il. 9, 14. Od. 20, 158.

μελάνω, poet. = *μελαίρομαι*, to blacken oneself, to become dark, spoken of the sea, *μελάνει πόντος ἵπ̄ αὐτῆς* (sc. φρικός), ed. Wolf, Il. 7, 64. † This explanation of Eustath. is rejected by Spitzner, because verbs in *αἴω* and *άω* have always in Homer a trans. signif. He has therefore adopted the reading of Aristarch. *μελάνει δέ τε πόντον*, sc. Ζεύρος.

μέλις, *μελαινα*, *μέλι*, gen. *μέλανος*, *μελαίνης*, *μέλανος*, poet. form *μελίς*, Il. 24, 79; in dat. compar. *μελάντερος*, 1) black, dark-colored, dark, spoken not merely of actual black color, but of what seems to the eye black, as *αἴμα*, *οἶνος*, *ὑδωρ*, *ηγῆς γαῖα*, Il. 2, 699; *ἡπαιρος*, Od. 14, 97. 2) black, dark, dusky, *ἱσπερος*, Od. 1, 423; *ρύξ*, Il. 8, 503. 3) Metaph. black, dark, gloomy, horrible, *θάνατος*, Il. 2, 834; *Κίρη*, Il. 2, 859; *όδιναι*, Il. 4, 117. Neut. as subst. *τὸ μέλαν δρός*, poet. *μελάθρον*, the heart, the marrow of the oak, Od. 14, 12. [Cf. Jahrb. Jahn und K. p. 272.]

Μέλας, ανος, ὁ, son of Portheus, brother of Oeneus, Il. 14, 117.

Μέλας πόντος, ὁ, ep. *Μελλας π.*, Il. 24, 79.

The Schol. in part understand by this the *black bay*, (also called ὁ Καρδιανὸς πόντος), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne, Bothe. From the connection it appears more correct with Wolf and Voss to take μέλλω as an appell., since the poet seems to have no particular point in view.

μέλδω, *to melt, to dissolve*, mid. **μέλδομαι**, *to become melted, to melt*. **λίθης κνίσην μελδόμενος**, a kettle melting with fat, i. e. in which fat is melting. Heyne and Spitzner read with Aristarchus: **κνίσην μελδόμενος** (act. for μέλδων), melting the fat; so also Voss, Il. 21, 363. †

Μελέαγρος, ὁ (from μέλει and ἄγρα, who cares for the chase), son of Eneus and Althaea, husband of Cleopatra; he collected heroes for slaying the Calydonian boar in Aetolia. Between the Curetes and Aetolians a strife arose touching the head and skin of the slain boar. As long as Meleager took part, the Aetolians were successful; when however he, incensed by the imprecations of his mother, withdrew, then the Curetes besieged Calydon itself. At last, upon the prayer of his wife, he took part again in the contest, and repulsed the Curetes, Il. 9, 541. see Αἴθαλα.

μελέδημα, ατος, τό, poet. (**μελίδη**), *care, anxiety*, always plur., Il. 23, 62. **μελεδήματα πατρός**, *anxieties about one's father*, Od. 15, 8.

* **μελεδών**, **ἄνος, ἡ** = **μελεδώνη**, h. Ap. 532.

μελεδώνη, ἡ, poet. *care, trouble*, Od. 18, 517. †

μέλει, see **μέλω**.

μελεϊστί, adv. (**μέλος**), *limb by limb*, Il. 24, 409. † [According to Bothe and Nitzsch, found also Il. 24, 409. Od. 9, 291.]

μέλεος, ἐή, εον, idle, vain, unprofitable, αῖνος, Il. 23, 795. **δρμή**, Od. 5, 416; *inactive*, Il. 10, 480. **Neut. as adv. vainly**, Il. 16, 336. 21, 473.

* **μελετάω** (**μέλω**), aor. 1 **ἔμελέτησα**, 1) *to care*. 2) *to take care of, to practise*, with accus. h. Merc. 557.

* **Μέλης, γης, ὁ**, a river in Ionia near Smyrna, where Homer is said to have been born, h. 8, 3. Ep. 4, 7.

μέλι, ιτος, τό, honey, Il. 1, 240; *vessels of*

honey and fat were placed upon the funeral piles, Il. 23, 170. Od. 24, 68.

Μελίβοια, ἡ, a town in Magnesia (Thessaly), at Mount Othrysa, Il. 2, 717.

μελίγχρος, ν (**γῆρας**), *sweet-voiced, sweet-toned, ὄψ*, Od. 12, 187. † **ἀουδῆ**, h. Ap. 519.

μελίν, ἡ, *the ash, fraxinus excelsior*, Il. 13, 178. 16, 767. 2) *a spear's shaft made of ash, and often the spear itself*, Il. 2, 543. Od. 14, 281.

μελιηδής, ἐς (**ἡδόνες**) *sweet as honey, honey-sweet, οἶνος, πυρός*, often metaph. *sweet, lovely, θυμός*, Il. 10, 495; **νόστος, ὑπνος**, Od. 11, 100, 19, 551.

μελικρητος, ον, Ion. for **μελικροτος** (**κεράνυμι**), *mixed with honey; τό μελικρητον, a honey-mixture, a drink of milk and honey*, which was presented to the souls of the dead and to the infernal deities, * Od. 10, 519. 11, 27.

μελινος, ίνη, ιτον, ερ (**μελίνη**), *ashen, made of ash-wood, μελινος οὐδός*, Od. 17, 339; in the Il. always **μελινος**, as epith. of **ἔγκος, δόρυ**.

μελισσα, ἡ (**μείκη**), *a bee*, Il. 2, 87. Od. 13, 106.

Μελίτη, ἡ, daughter of Nereus and Doria, Il. 18, 42. [2) a companion of Proserpine, h. Cer. 419.]

* **μελίτωμα, ατος, τό** (**μελιτών**), *honey-cake*, Batr. 39.

μελίφων, ον (**φρένη**), *by its sweetness delighting the soul, heart-refreshing, οἶνος, πυρός, σῖτος*, Il. and Od., metaph. **ὑπνος**, Il. 2, 34.

μέλλω, only pres. and imperf. prim. signif. *to consider, in eo esse, ut, an auxiliary verb, which for the most part stands with the infin. fut., more rarely with pres. and aor. aor.* It must be rendered, *shall, will, should, would, must, may*, according as it expresses the purpose of a man, or something dependent upon the will of another, or upon the condition of things; hence, 1) *to will, to purpose, to design, to think, to be about to do*, to indicate the human will. **ἔμελλε διεξιμεναι πεδίονες**, he was about to go out, Il. 6, 393; **ἔμελλε στρέψεσθαι ἐς χώρης**, he designed, was on the point of, going away, Il. 6, 515. cf. 6, 52. 10, 336. Od. 11, 553; rarely with infin. pres. Il. 10, 454. Od. 6, 110. 19, 94; and aor. Il. 23, 773. 2) *to be destined, to be about, a)* According to the will of a deity or of fate: **οὐ τελεσθαι ᔡμελλε**, it should not be, i. e. was

not to be fulfilled, Il. 2, 36. cf. Od. 2, 156. Il. 5, 686; with infin. pres. Il. 17, 497; with infin. aor. ἔμελλε—λιτέσθαι, he was about to supplicate, Il. 16, 46. b) According to human arrangement, Il. 11, 700. c) According to the situation of things, Il. 11, 22. Od. 6, 135; οὐκ ἀρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταῖρος ἔδμεναι, thou wert not about to devour the companions of a timid man, Od. 9, 475. 3) to be obliged, must. a) Accord. to right and duty: καὶ ληγε σέγ' ἔμελλε πειχάσσεσθαι κακὰ ἔργα, vengeance was about to overtake thee, Od. 9, 477. b) Accord. to probable consequence, i. e. may, might, sometimes to seem, οὔτω που Δίῳ μέλλει φίλον εἶναι, thus it seemed pleasing to Jupiter, Il. 2, 116. μέλλω πον ἀπεκθεούσαι Δίῳ, Il. 21, 83. τὰ δὲ μέλλεται ἀκούειν, the things ye might have heard, Il. 14, 125. μέλλει ποτὲ οἷος ὄφρειος ἔμεναι, once the house might have been rich, Od. 1, 232. 4, 181; with infin. aor. Il. 24, 46. Od. 14, 133. [Cf. Jahrb. J. und K. p. 273, where the signif. to will, as in no. 1 above, is rejected on the authority of Clodius, Progr. to Lyk. 1840.]

μέλος, εος, τό, a limb, always in the plur. Il. and Od. 2) an air, a melody, h. 18, 16.

μέληπηθρος, τό (*μέλπω*), diversion, play, sport. *μέληπηθρα κυνῶν* and *κυνῶν γενέσθαι*, to be a sport (refreshment, V.) of the dogs; spoken of the corpses of enemies, lying unburied, * Il. 13, 233. 17, 255. 18, 179.

μέλπω, 1) Prop. to sing, with dance and sports, to sing, to celebrate in song, *Ἐχάρεγον*, Il. 1, 474. 2) Mid. as depon. a) to sing, *ἔμέλπετο θεῖος ἀοιδός φορμίζον*, Il. 18, 604. Od. 4, 17. 13, 27. b) to sing and dance, to lead a choir of dancers, Il. 16, 182; *Ἄρηι*, to dance in honor of Mars, i. e. to fight bravely, Il. 7, 241.

μέλω, rarely personal, comm. impersonal, pres. *μέλει*, *μέλονται*, fut. *μελήσει*, perf. ep. *μέμηλα*, part. *μεμηλώς*, mid. ep. fut. *μελήσεται*, perf. mid. *μέμβλεται*, and pluperf. *μέμβλετο*, ep. for *μεμήληται*, *μεμήλητο*. 1) Active. a) Personal, only 1 sing. to be an object of care, to lie on the heart, *ἀνθρώποισι μέλω*, I am prized amongst men, V., Od. 9, 20. cf. *Ἄργῳ πατημέλοντα*, Od. 12, 70. 2) Impers. *μέλει μοι τι*, it lies on my heart, it is an object of care to me, it is my concern. The object stands in the nom., the pers. in the dat., Il. 6, 492. 10, 92; also plur. *μέλονται μοι*, they

are objects of concern to me, Il. 20, 21; *μή τοι ταῦτα μέλονταν*, let not these things trouble thee, Il. 18, 463; *μελήσονται μοι ἵπποι*, Il. 5, 228; instead of the nom. we have also the infin. Od. 16, 465. Poet. is espec. a) Perf. and pluperf. with pres. signif. *ἄνηρ, ω τόσσα μέμηλε*, upon whom lie so many cases, Il. 2, 25. *ἔργα*, Il. 2, 614. Od. 1, 151. The part. perf. *μεμηλώς* has a person. signif., *caring for, addicted to, studious of*, with gen. *πλούτοιο, πολίμοιο*, Il. 5, 708. 13, 297; once also *μέμηλας ταῦτα*, these things hast thou devised, h. Merc. 437. II) Mid. rarely pres. *μήτι τοι ἡγεμόνος γε ποθῇ μελέσθω*, let not the desire for a guide trouble thee, Od. 10, 505. *μελήσεται μοι ταῦτα*, Il. 1, 523; often perf. *μέμβλεται* for *μέλει*, Il. 19, 343; and *μέμβλετο* for *μέμηλει*, Il. 21, 516. Od. 22, 12.

μεμικήνα, see *μηκάομαι*.

μεμιστεῖς, μεμιαώς, see *ΜΑΖ*.

μέμβλωκα, see *βλώσκω*.

μέμβλεται and *μέμβλετο*, see *μέλω*.

μεμηκάς, see *μηκάομαι*.

μέμηλα, see *μέλω*.

μεμνέσθοτο, see *μιμηγόσκω*.

Μέμυντος, ονος, ὁ, son of Tithonus and Aurora, king of the *Æthiopians*; he came to the aid of Priam, after Hector's death; he slew Antilochus, Od. 4, 187. 188; and fell by Achilles, Od. 11, 522. [The last citation is not in point.]

μέμοντα, ep. perf. with pres. signif. used only in the sing. to desire ardently, to wish; it is used in connection with *μέμαμεν*, *μέματε*, etc., see *ΜΑΖ*.

μέμηκα, see *μηκάομαι*.

* *μέμφομαι*, depon. mid. to blame, to chide, Batr. 70.

μέν, a particle, (originally = *μήν*, truly, i. e. in truth, indeed,) used as conjunct. and adv. I) Conjunc. *μέν* in connection with *δέ* unites different ideas and clauses; *μέν* stands in the protasis, and indicates concession and admission, and points to the limitation expressed by *δέ* in the apodosis. The antithesis thus arising may be more or less strong. In the one case *μέν—δέ* may be translated by *indeed, but*; in the other, either not at all, or by *and*. They are used, 1) In distributing accord. to place, time, number, order and persons, Il. 1, 18. 54. 3, 114. ὁ *μέν*, ὁ *δέ*, this, that; cf. ὁ, ἡ, τό. τὰ *μέν—πάντα δέ*, Il. 4, 110. 111; οἱ *μέν—ῆμεντες δέ*, Od. 3, 153.

155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic: περὶ μέν—περὶ δέ, Il. 1, 258. 3) Often the clauses related to each other by μέν and δέ, are widely separated by intervening clauses, Il. 2, 494, and 511. 4) Also the protasis is doubled by μέν, μέν, Il. 23, 311; commonly however in Hom. μέν, μέν introduces an apodosis with two limbs, Il. 20, 41–47. 5) Instead of δέ may stand other adversative particles, ἀλλά, αὐτός, αὐτές, αὐτάρα, Il. 2, 704. 1, 51. Od. 22, 5. 6; or copulative conjunctions are also introduced, τέ, καὶ, ἢδε, Od. 22, 475. 6) Frequently the antithetic clause with δέ is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) μέν often stands in connection with other particles: μὲν ἄρα, μὲν γάρ, μὲν δή; in μέν τε, the τε indicates a more intimate connection of the two members, Il. 5, 139. 21, 260; and without apodosis = μέν τοι, certainly, by all means, often like μή, truly, Il. 8, 294. Od. 1, 275. 4, 157. II) Adv. ep. and Ion. stands frequently in the original signif. instead of μή, truly, certainly, verily, alone, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. Il. 1, 440. 2, 145; frequently in connection with other particles: η μέν, οὐ μέν, καὶ μέν, ἀτύχο μέν, etc., see μήν.

μενεάίνω (**μένος**), aor. 1 ἐμενέγηρα, 1) to desire ardently, to wish continually, to long for, absol. and often with infin. pres. and aor.; with infin. fut. only, Il. 21, 176. Od. 21, 125. 2) To have something in mind against any one (en vouloir), to be angry, to be incensed, τυνί, Il. 15, 504. Od. 1, 20; often absol., and ἔφεδε μενεάνειν, to become angry in a strife, Il. 19, 58. **κτεινόμενος μενέαντε**, he was wrathful even in killing, Il. 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word: 'he groaned out his spirit'.)

μενεδῆσος, ov (**δῆσος**), resisting an enemy, holding him at a stand, brave, courageous, * Il. 12, 247. 13, 228.

Μενέλαος, ó, son of Atreus, king of Lacedæmon, Il. 7, 470. 2, 408. 581 seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command, with his brother. In his disposition he exhibits benevolence and mildness; as a warrior, spi-

rit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, Il. 17. 18 seq. After the Trojan war, he wandered about eight years before he reached home. Od. 4, 82 seq.

μενεπτόλεμος, ov, poet. (**πόλεμος**), persevering in battle, brave, warlike, epith. of heroes and of a nation, Il. 2, 749.

Μενεπτόλεμος, ó, formerly incorrectly taken as a proper name in Il. 13, 693.

μενεγάρμης, ov, ó, ἡ (**χάρην**), persevering in battle, courageous, epith. of heroes and nations, * Il. 9, 529, and often.

μενεχάρμος = **μενεχάρμης**, Il. 14, 376. †

Μενεσθεύς, ἥσος, ó (**μένω**, σθέρος), son of Peteus, commander of the Athenians, an excellent charioteer, Il. 2, 552. 12, 331. 15, 331.

Μενέσθης, ov, ó, a Greek, slain by Hector, Il. 5, 609.

Μενέσθιος, ó, 1) son of Areithous, sovereign of Arne in Bœotia, slain by Paris, Il. 7, 9. 2) son of Sperchius, or Borus and Polydora, a leader of the Myrmidons, Il. 16. 173–178.

μενοεικής, ἐσ (**εἰκώ**), prop. gratifying the desire; hence: satisfying, abundant, spoken of food and drink, δαις, ἐδωδή, οἶνος τοῦτος, Il. 23, 29; also θήρη, ληρός, Od. and ἄλι, abundant wood, Il. 23, 139. 2) Generally: agreeable, pleasing, wished for, Il. 9, 227. Od. 16, 429.

μενοινάω (**μένος**), ep. **μενοινώω**, Ion. **μενούω**, aor. 1 ἐμενοίησα, to have in mind, to think, to consider, to wish, to will, τι, or with infin. Il. 10, 101. Od. 2, 36; and τινί τι, to purpose any thing against any one, κακέ. Od. 11, 532. **μενοίνεον** (sc. κε), εἰ τελέονταν. they considered whether they should accomplish it, Il. 12, 59.

μενοινώω, ep. for **μενοινάω**, q. v.

Μενοίτιάδης, ov, [also εω, Il. 18, 93.] ó, son of Menoëtius = **Patroclus**, Il.

Μενοίτιος, ó, son of Actor, father of Patroclus, an Argonaut, Il. 11, 765. 16, 14. 23, 85 seq.

μένος, εος, τό (**μένω**), prop. perseverance in a thing, hence 1) any vehement manifestation of spirit, and particularly a) impetuosity, fierceness, rage, anger, Il. 1, 103. 9, 679; espec. warlike spirit, bravery. **μένος ἄνδρων**, Il. 2, 387; also plur. **μέντα πνεοντες**, the courage-breathing, Il. 2, 536. 11, 508; connected with θυμός, ἄλκη, θύρος, Il. 5, 2

470. 9, 706. b) *desire, longing, wish, purpose*, Il. 13, 634; also plur. Il. 8, 361. 2) *animation, life, vigor*, since this manifests itself in ardent desires, Il. 3, 294; hence *ψυχή τα μένος τα*, life and strength, Il. 5, 296. 8, 123. 3) *strength, force, power of body*, as a manifestation of a resolute will: to bear strength of hands against one another, Il. 5, 506; thus also *μένος καὶ χεῖρις*, Il. 6, 502. *μένος καὶ γυνία*, Il. 6, 27. b) Of animals, Il. 17, 20. Od. 3, 450. c) Of inanimate things: of the spear, Il. 13, 444; of the wind, Il. 5, 524; of fire, Od. 11, 220; of the sun, Il. 23, 190; of streams, Il. 12, 18. 4) It is often used peripherastically, as *βίη, ἡ*: *μένος ἀρείδαιο*, Il. 11, 268. *ἴερον μένος ἀλκυόνιο*, the blessed strength (Nitzsch), Od. 7, 167.

Μέντης, ον, ὁ, 1) leader of the Cicones, Il. 17, 73. 2) king of the Taphians, a friend of Ulysses in Ithaca, under whose form Minerva came to Telemachus, Od. 1, 105. 180.

μέντοι, Od. 4, 157, ed. Wolf; better separate, see *μέν*.

Μέντωρ, ορος, ὁ, 1) father of Imbrius, Il. 13, 171. 2) son of Alcimius, an intimate friend of Ulysses in Ithaca, to whom, on his departure, he entrusted his domestic affairs. Minerva goes under his form with Telemachus to Pylos, Od. 2, 225. 4, 654. 17, 68.

μένω, poet. *μέμνω*, fut. ep. *μενώ* for *μενῶ*, aor. 1 *ἔμνων*, 1) Intransit. *to remain, to abide*; espec. a) In battle: *to maintain one's ground, to remain firm*, with *τλῆναι*. b) Gener. *to remain, to continue, to abide*, *αὐτὸς, αὐτόδοτι*, Il. 3, 291. 14, 119; with prep. *ἀπό τινος, παρά τινι*, etc., spoken of inanimate things: *to remain standing*, Il. 17, 434. c) *to wait*, with accus. and infin. Il. 4, 247. *μένον δ' ἐπὶ ἔσπερον ἐλθεῖν*, they waited till the evening came on, Od. 1, 422; or *εἰσοντες* with subj. Il. 9, 45. 2) Transit. with accus. *to await, to wait for*, espec. spoken of an attacking enemy: *to resist, to withstand*, *τινά*, Il.; *δορυ*, Il. 13, 830; spoken of beasts and lifeless things, Il. 13, 472. 15, 620. b) Gener. *to wait for, to await*, *Ἑρ*, Il. 11, 723; *τινά*, Il. 20, 480. Od. 4, 847. (The perf. 2 *μέμνων* belongs in signif. to *μέμνων*, see *M. M.*)

Μένων, ονος, ὁ, a Trojan, Il. 12, 93.

* *Μεριδάρκοξ, αγος, ὁ* (*ἄργαξ*), *Crumb-thief*, name of a mouse in Batr. 265.

* *μερίζω* (*μέρος*), perf. pass. *μεμίζωμαι*, *to divide*, Batr. 61.

* *μέριμνα, ἡ*, *care, trouble, h. Merc. 44, 160.* (From *μερίς, μερίζω*.)
μέρμερος, ον, poet. (from *μέρμηρα*, poet. = *μέρμηρα*), *exciting care, causing trouble, spoken of actions: wearisome, difficult, terrible, dreadful*, spoken only of warlike deeds, in the plur. *μέρμερα ἔφρα*, Il. 8, 453; and *μέρμερα* alone, *Il. 10, 48. 11, 502.

Μερμερίδης, αο, ὁ, son of Mermerus = *Πιος*, Od. 1, 259.

Μέρμηρος, ὁ, 1) a Mysian, slain by Antiochus, Il. 14, 513. 2) father of Ilus, Od.

μερμηρίζω (*μέρμερος*), aor. 1 ep. *μερμηρίζειν*, 1) Intrans. *to be anxious, to be troubled, to revolve anxiously in mind, to ponder*; espec. *δύχα* and *διάνδυχα*, *to be irresolute, to be doubtful, to hesitate between two courses, to delay*, Od. 16, 73. Il. 1, 189. 8, 167. There follows it *ώς*, Il. 2, 3; *όπως*, Il. 14, 159. Od. 20, 8; often *ἢ—ἢ*, whether—or, Il. 5, 672. 10, 503; also infin. *έλθειν ἢδι πνθεσθαι*, Od. 10, 152. 438. 24, 235; *περὶ τίνος*, Il. 20, 17. 2) Trans. with accus. *to devise, to plot, to resolve upon*, *δόλον*, Od. 2, 93; *πολλά*, Od. 1, 427; *φόνον τινί*, Od. 2, 325. 19, 52.

μέρμιν, ἴθος, ἡ (prob. from *ἴρω*), *a bond, a cord, a rope*, Od. 20, 23. †

* *μέρος, εος, τό, a part, a share*. *κατὰ μέρος*, each in his part, h. Merc. 53.

μέροψ, ονος, ὁ (*μείρομαι, ὅψ*), *endowed with articulate speech, discoursing, speaking, epith. of men, who are distinguished from brutes by uttering articulate, instead of inarticulate sounds*, Il. 1, 250. 9, 340. Od. 20, 49. (Voss, 'the speaking tribes of men,' but in h. Cer. 'many-toned,' or speaking many tongues.)

* *Μίροπες, οι*, the ancient name of the inhabitants of the island Cos, derived from a king Merops, h. Ap. 42.

Μίροψ, ονος, ὁ, a ruler and famous seer in the city Percote, on the Hellespont, father of Adrastus and Amphius, Il. 2, 831. 11, 329.

μεσαιπόλιος, ον, poet. (*πολιός*), *half-gray, half-white, hoary*, epith. of Idomeneus, who was approaching old age, Il. 13, 361. †

Μεσανύλος, ὁ (*having charge of the cattle-yard*), a slave of Eumeus in Ithaca, Od. 14, 449. 455.

μέσανθος, ὁ, ep. *μέσανθος* (or *τὸ μέσανθον*) (*αὐλή*), *the court-yard, between the outbuildings in the court*; also a shepherd's or herdsman's dwelling, Il. 24, 29; espec. the

yard for cattle, Il. 11, 548. Od. 10, 435; always ep. form.

μεσηγύ, adv. ep. **μεσηγύ**, before a vowel or to form a position **μεσηγύς**, 1) *in the midst, between*, rarely without cases, Il. 11, 573. 23, 521. b) With gen. *between*, Il. 5, 41. Od. 4, 845. 2) Of time: *in the mean time*, Od. 7, 195. τὸ μεσηγύ ἥματος, the half of the day, h. Ap. 108.

μεσήγεις, εσσα, εν, poet. (**μέσος**), *in the midst, middle*, Il. 12, 269. †

Μέσθλης, ον [not **οντ**], ὁ, son of Pykemenes and of the nymph Gygaea, leader of the Maeonians, Il. 2, 864. 17, 216.

μεσόδυμη, ἡ (for **μεσοδόμη** fr. δίμω), prop. the intermediate work, or juncture of two beams, hence 1) *the transverse beam* in a ship, or the hollow between the beams, in which the mast is fixed, Od. 2, 424. 15, 289. 2) *a depression or recess* in the wall between the pillars (*intercolumnia*), accord. to Aristarch. = **μεσόστυλα**, or the space between the beams in the ceiling, Voss. * Od. 19, 37. 20, 354.

***μεσόμφαλος, ον**, in the middle of the navel; hence subst. τὸ μεσόμφαλον, the middle; accord to the Schol. the lamp-cover, Batr. 129.

μέσον, τό, ερ. μέσον, neut. of μέσος, q. v. **μεσοπαγῆς, ἐς**, see **μεσοπαλής**.

μεσοπαλής, ἐς, ep. **μεσοπολαῖς** (πάλλω), *hurled by the middle*. **μεσοπολαῖς** ἔθηκε κατ' ὅχθης μείλινον ἔγχος, he made the aspen spear hurled by the middle pierce the shore, V. Il. 21, 172. † Eustath. and others read **μεσοπογής**, infix to the middle, i. e. piercing to the middle. Aristarch. prefers **μεσοπαλές**, because this word indicates greater force in the cast.

μέσος, η, ον, ep. **μέσος** (according to the necessity of the metre), 1) *middle, in the midst*, spoken of space: βάλειν αὐχένα μέσον, he smote the neck in the midst, Il. 5, 657; μέσην ἀλι, in the midst of the sea, Od. 4, 844. b) Of time: **μέσον ἡμαρ**, mid-day, Il. 21, 111. 2) Freq. τὸ μέσον, *the middle*, as subst. often ἐς μέσον, Il. 4, 79. ἐν μέσοφ, Il. 3, 69, and μέσοφ, Il. 4, 444. κατὰ μέσον, into the midst, Il. 5, 8; with gen. Il. 9, 87. Od. 11, 157; metaph. ἐς μέσον ἀμφοτέροις δικάζεται, to administer justice equally to both (impartially), Schol. ἐς ίσουν, Il. 23, 574. Neut. **μέσον**, as adv. Il. 12, 167.

μέσσατος, η, ον, ep. for **μέσατος**, ἐν μεσσατῷ, *in the midst*, * Il. 8, 223. 11, 6. (Perhaps an old superl., see Rost Gram. p. 402.) **μέσσανδος, ὁ**, ep. for **μέσανδος**, q. v.

Μέσηη, ἡ, a town and port in Laconia, near Tænarus, now **Massu**, Il. 2, 582. Paus. 3, 25.

Μεσσηΐς, ἴδος, ἡ, a fountain in Hellæa, in Thessaly, cf. Strab. XIII. p. 431. Il. 6, 457.

Μεσσηνη, ἡ, a small district about Pharæ in the later Messenia, where Ulysses visited Orsilochus, Od. 21, 15. A town **Messene** was not known to Hom.

Μεσσηνιος, η, ον, *Messenian*, subst. the Messenians, Od. 21, 18.

μεσηγύ, poet. for **μεσηγύ**.

μεσοπαλής, ἐς, ep. for **μεσοπαλής**.

μέσσος, ep. for **μέσος**.

***μεστός, ἡ, ὁν, full**, Ep. 15, 5.

μέσφα, poet. adv. = **μέχρι**, *till, until, ἕως*, Il. 8, 508. †

μετά, 1) Prep. with gen. dat. and accus.; primary signif. *with*. 1) With gen. indicating concomitancy and community, when the discourse implies not a mere co-existence in space (as **μετά** and **σὺν** with dat.), but an intimate and active union: *with, between, amongst*, Il. 13, 700. 21, 458. Od. 10, 320. 16, 140. 2) With dat. only poet. a) To indicate a union in place, comm. with plur. **τινή, amongst, between**. **μετ' ἀθανάτοις**, **μετά Τρώεσσι**; again, **μετά χερού**, **ποσού**, between the hands. **μετά φρεσού**, in the mind. b) To indicate concomitancy: **μετὰ πνοῆς ἀνέμοιο**, like **ἄνεμοι**, with the blasts of wind, i. e. fleet as the wind, Od. 2, 148. c) Rarely to indicate approach: **ἀρχὸν μετ' ἀμφοτέροις ἀπασσα**, I gave a leader to both, Od. 10, 204. cf. Od. 9, 335. 5, 224. 3) With accus. a) Spoken of space: a) To indicate direction or motion: *into the midst, amongst*. **ἰκέσθαι μετ' ἄντοις**, Il. 3, 264. **ἰκέσθαι μετά Τρώας καὶ Ἀχαιούς**, Il. 17, 458. **βάλλειν τινὰ μετ' ἔριδας καὶ νεκεα**, into the midst of contention, Il. 2, 376; and gener. to indicate direction to a person or thing: *to, towards, after*. **βῆναι μετά Νέστορα**, Il. 10, 73; but also in a hostile signif.: **βῆναι μετά τινα**, to pursue any one, Il. 5, 152; in like manner, **ὁρμᾶσθαι μετά τινα**, Il. 17, 605; and gener. spoken of following: *behind, after*. **μῆλα ἔσπειτο μετά κτηνῶν**, Il. 13, 492; metaph. spoken of worth or rank: *according to, after, secundum*, Il. 2, 674. β) Also to indicate co-existence, with verba

of rest, as with dat. *μετά πληθύν*, amongst the multitude, Il. 2, 143. Od. 4, 652. b) Spoken of time, to indicate subsequence: *after*, Il. 8, 261. 18, 96. 23, 27. *μετά κλέος*, after the news, report, Il. 11, 227. *μετά ταῦτα*, h. Merc. 126; often with particip. *μετά Πάτροκλον θάρστα*, Il. 24, 575. c) Spoken of cause, manner, etc. a) To indicate the object: *for, after*, Il. 7, 418. *ἴειν μετά δόρυ*, to go to bring a spear, Il. 13, 247. *βῆναι μετά πατρὸς ἀκούντων*, to go in quest of intelligence from a father, Od. 2, 308. β) To indicate suitableness: *according to, after*. *μετά σὸν κῆρ*, Il. 15, 52. Od. 8, 583. II) Adv. without cases, 1) *together, moreover, besides*, Il. 2, 446. 2) *behind, hereafter, of space and of time*, Il. 23, 133. Od. 15, 400. Frequently it is separated from the verb by tmesis. III) In composition, it has, in addition to the definitions already given, this, that it indicates a change from one condition to another. [Conf. Jahrb. Jahn und K., p. 273.]

μέτων, with the anastrophe for *μετά*, 1) When it follows the subst. Il. 13, 308. 2) For *μίτεστη*, Od. 21, 93.

μεταβαίνω (*βαίνω*), *μεταβίσομαι*, aor. *μετέβηνται*, perf. *μεταβίθηκα*, to go elsewhere, to go over. 1) Spoken of the stars: *μετά δ' ἀστρα βιβήκει*, the stars had gone over, viz. had passed the midst of heaven, Od. 12, 312. 14, 483. 2) Spoken of singers: to go over from one subject to another, to proceed, *Od. 8, 492; with *ξι τι*, h. 8, 9.

μεταβάλλω (*βάλλω*), aor. 2 *μεταβαλλών* only in tmesis, to cast around, hence to turn around; *νῶτα*, to turn the backs (in flight), Il. 8, 94. †

μεταβουλεύω (*βουλεύω*), to change a resolution, to alter one's mind, *μετεβουλευσαν*, Od. 5, 286. †

μετάγγελος, ὁ (*ἄγγελος*), one who bears intelligence from one to another, a messenger [*internuncius*], *Il. 15, 144. 23, 199. In Il. 15, 144, Wolf reads *μετ' ἄγγελος*.

μεταδαίνωμαι, mid. (*δαίνωμαι*), fut. *μεταδασσομαι*, to eat with, to feast with; *ἴρων*, to participate in the sacrificial feast, Il. 23, 207; *τινι*, with any one, Il. 22, 498. Od. 18, 48.

μεταδίμος, η, or (*δῆμος*), existing amongst the people. *κακὸν μεταδίμον*, evil amongst the people, Od. 13, 46; spoken of an individual: *domestic, native, at home*, *Od. 8, 293.

μεταδόρπιος, or (*δόρπον*), in the midst of or during supper, Od. 4, 194. †

μεταδρομάδην, adv. running after, pursuing, Il. 5, 80. †

μεταῖω, poet. for *μεθίζω* (*ἴω*), to seat oneself with, Od. 16, 362. †

μεταῖσσω (*ἀίσσω*), part. aor. *μεταῖσας*, to leap after, to pursue, to rush after, only absol. in the part. aor. Il. 15, 398. Od. 17, 236.

μετακιάθω, ep. (*κιάθω*), only imperfect. *μετεκιάσθω*, 1) to go after, Il. 11, 52; in a hostile signif. to pursue, *τινά*, Il. 16, 685. 18, 581. 2) to go to some other place, to visit; *τινά*, any one, Od. 1, 22; *πεδίον*, to reach the plain, Il. 11, 714.

μετακλαίω, to weep after, to deplore, Il. 11, 764. †

μετακλίνω (*κλίνω*), aor. pass. *μετεκλίνθηται*, to bend to another quarter. *πολέμοιο μετακλινθέντος*, when the battle has turned, i. e. is yielding, Il. 11, 509. †

μεταλήγω (*λήγω*), ep. aor. 1 optat. *μεταλήσεις*, part. *μεταλήσας*, to cease, to desist from; with gen. *χάλοιο*, from anger, *Il. 9, 157. 261. h. Cer. 340.

μεταλλάω (*μετ' ἄλλα*), aor. 1 *μεταλλῆσαι*, prop. to search after other things, hence 1) to search after, to seek after, to inform oneself about, with accus. *τινά* or *τι*, Il. 10, 125. Od. 3, 243. 2) to inquire for, to ask after; *τινά*, any one, and *τινά τι*, to ask one for any thing, Il. 3, 177. Od. 1, 231; also *ἀμφὶ τινι*, Od. 17, 554. [Cf. Jahrb. Jahn und Klotz, p. 273.]

μεταλήγω, ep. for *μεταλήγω*.

μετάλμενος, part. aor. 2 from *μεθάλλομαι*.

μεταμάζως, or (*μαζός*), between the breasts; *στῆθος*, the middle of the breast, Il. 5, 19. †

**μεταμέλπομαι*, mid. (*μέλπω*), to sing or dance amongst, with dat. h. Ap. 197.

μεταμίγνυμι (*μίγνυμι*), ep. *μεταμίγνω*), fut. *μεταμίξω*, to mix with, to mingle amongst, *τινι τι*, *Od. 22, 221.

μεταμώλιθος, or = *μεταμώνιος*.

μεταμώνιος, or, poet. (*ἄνεμος*), prop. with the wind, i. e. *idle, vain, profuse, vain*, Od. 2, 98. *πάντα μεταμώνια τιθίναι*, to render all vain, Il. 4, 363; *μεταμώνια βύζειν*, to prate idly, Od. 18, 332. (Wolf has *μεταμώνιος* for *μεταμώλιος*, after the best Cdd.)

μετανάστης, ον, ὁ (*γειω*), one who goes

from one place to another, *a stranger, a settler, a new-comer*, * Il. 9, 648. 16, 59.

[Μετάνειρα, ἡ, wife of Celeus, mother of Demophon, h. Cer. 161. 206.]

μετανίσσομαι, poet. (*νίσσομαι*), *to go over, to go to the other side*, spoken of Helios: *μετενίσσετο βουλυτόνδε*, Helios went to the unyoking of oxen, i. e. descended to his setting, Il. 16, 779. Od. 9, 58.

* *μετάνοια*, ἡ (*νοώ*), *a change of mind, repentance*, Batr. 10.

μεταξύ, adv. (*μετά*), *in the midst*, Il. 1, 156. † *μεταπάνομαι*, mid. (*πάνω*), *to cease in the midst, to take rest*, Il. 17, 373. †

μεταπανωλή, ἡ (*πάνω*), *intermediate rest, refreshment, πολέμοιο*, Il. 19, 201. [According to Nagelsb. ad Il. 2, 386, to be written μετὰ πανσωλή.]

μεταπρεπής, ἐς, poet. (*πρέπω*), *distinguished amongst; with dat. ἀθανάτοισιν, amongst mortals*, Il. 18, 370. †

μεταπρέπω, poet. (*πρέπω*), *to distinguish oneself, to be eminent amongst; with dat. of περα ἥρωεσιν, amongst the heroes*, Il. and Od.; with dat. of the thing. *γαστέρι*, Od. 18, 2. b) With double dat. *ἔχῃ Τρώεσσι*, with the spear amongst the Trojans, Il. 16, 835; *πλούτῳ Μιρμιδόνεσσι*, Il. 16, 596; and with infin. Il. 16, 194.

* *μεταρίθμιος*, ον (*ἀριθμός*), *belonging with the number, counted with, with dat. h. 25, 6.*

μετασείνομαι (*σεύομαι*), *μεταστείνομαι*, aor. sync. *μετέσσυντο*, 1) *to hasten after, to follow swiftly*, Il. 6, 296. 2) *to hasten, absol. and with accus. ποιμένα λαῶν*, * Il. 23, 389.

μετασπόμενος, *μετασπούν*, see *μεθέπω*.

μέτασσαι, αἱ, *lambs which are born between early ones (πρόγονοι) and the late ones (ἔρσαι), sheep of the middle age*, Od. 9, 221. † (From μετά, as *περισσός* from *περί*, see Thiersch Gram. § 200, 11.)

μετασείνομαι, ep. for *μετασείνομαι*.

μεταστένω (*στένω*), *to sigh over, to lament, ἄπην*, Od. 4, 261. †

μεταστοιχί, adv. (*στοιχός*), *along in a row*, * Il. 23, 358. 757.

μεταστρέφω (*στρέφω*), fut. *ψω*, aor. 1 *μεταστρέψα*, aor. pass. *μετεστρέφθη*, 1) *Act. to turn about, to turn around, to turn, ἵνα ἔχει χόλου*, Il. 10, 107. *νόον μετὰ σὸν κῆρ*, to turn the mind to thy desire, Il. 15, 52. b) *Intrans. to turn about, i. e. to retreat*, Il. 15, 203; to

turn about, i. e. to requite, Od. 2, 67. 2) *Pass. and mid. to turn oneself about, to turn both to and from an enemy; only part. aor. pass. Il. 11, 595.*

μετατίθημι (*τίθημι*), aor. 1 *μετέθηκα, to put between or in the midst; κέλαδος*, to excite a tumult, Od. 18, 402. †

μετατρέπομαι, mid. (*τρέπω*), aor. 2 mid. *μετετραπόμην, to turn oneself around, absol. in timesis*, Il. 1, 199. b) *Metaph. to turn oneself to, to attend to, τινός*, * Il. 1, 160. 9, 630. 12, 235.

μετατροπαλίζομαι, depon. mid. poet. = *μετετρέπομαι, to turn oneself around, espec. for flight*, Il. 20, 190. †

μετανδάσω (*ανδάσω*), comm. imperf. *μετηδά* and *μετηδόν*, prop. *to speak in the midst of several, then to speak to any one; always with dat. plur. ἔπεια Τρώεσσι, πᾶσσι*, Il. 8, 496. Od. 12, 153.

μετάφρημι (*φρημ*), aor. 2 *μετέσειπον*, 1) *to speak amongst or to several, to discourse* always with dat. plur. Il. 2, 411. Od. 4, 666. [Once with accus. Il. 2, 795, where, however, the var. lec. *προσίηγ* is, according to Jahrb. Jahn und K., p. 272, to be preferred.]

μεταφράζομαι, mid. (*φράσσομαι*), fut. *μεταφράσομαι, to consider upon, to meditate, τι*, Il. 1, 140. †

μεταφρένος, τό (*φρήν*), *the back, espec. the part between the shoulders, which lies above the diaphragm*, Il. 5, 40. Od. 8, 528; also plur. Il. 12, 428.

μεταφρέω (*φρέω*), *to speak amongst or to several; with dat. plur. τοῖσι, amongst them*, Il. 7, 384. Od. 8, 201.

μετέασι, ep. for *μέτεισι*, see *μέτειμι*.

I. *μέτειμι* (*εἰμι*), pres. subj. ep. *μετέιμι* and *μετέω* for *μετώ*, infin. *μετέμεναι* for *μετέειμι*, fut. *μετέσσομαι*, *to be amongst*; with dat. *ἀθανάτοισι*, *to be amongst the immortals*, Il. 3, 109, and Od. 15, 251; *absol. to be in the midst, to intervene, spoken of time*, Il. 2, 356.

II. *μέτειμι* (*εἰμι*), part. aor. 1 mid. ep. *μετεσάμενος*, 1) *to go after, to go behind*, Il. 6, 341. 2) *to go to; πόλεμόνθε*, *to the baule*, Il. 13, 298. Mid. aor. *to go into the midst, to penetrate*, Il. 13, 90. 17, 285.

μετείπον, ep. *μετέσειπον* (*εἴπον*), aor. of *μετάφημι*, *to speak amongst or to several*, with dat. Il. 1, 73, and *absol.*

μετεισάμενος, see *μέτειμι*.

μετείω, ep. for *μετώ*, subj. from *μέτειμι*, to be in the midst.

μετέμμεναι *see μέτειμι* I.
μετέπειτα (*ἔπειτα*), *afterwards, hereafter*, Il. 14, 310. Od. 10, 519.

μετέρχομαι, depon. mid. (*ἔρχομαι*), *mete-*λύεσθαι, aor. 1 **μετήλθον**, comm. part. **μετέλθων**, 1) *to come or go into the midst, or to*, absol., Il. 4, 539. 5, 456. 13, 127. Od. 1, 239. a) With dat. *to come amongst, ὑπερ-*φιάλουσ, Od. 1, 134. *κούρησιν*, Od. 6, 222; espec. in a hostile signif. *to rush upon*, Il. 16, 487. Od. 6, 132. 2) With accus. *to go after* any one, i. e. a) *to go to any one in order to call him, Πάριν*, Il. 6, 290; *absol. to follow*, Il. 21, 422; or *τι*, anything, in order to obtain it; *πατρὸς κλέος*, to go in quest of intelligence concerning a father, Od. 3, 93; *Ἔργα*, to visit the works (of servants), to inspect them, Od. 16, 314. Metaph. *to go after a matter of business*, i. e. to attend to it, *Ἔργα*, Il. 5, 429. b) Spoken of a place: *πόλινδε, to go to the city*, Il. 6, 86.

μετέσσυντο, *see μετασεύμαται*.

μετέω, *see μέτειμι*.

μετήρος, *οὐ*, poet. for **μετίωρος** (*ἄνω-*ται), *suspended in the air, aloft, in the air*, Il. 8, 26; *ἄρματα, ἀτίσσασκε μετήροις*, the chariots sprang into the air, Il. 23, 369. 2) Metaph. *wavering, uncertain*, h. Merc. 488.

μετοίχομαι, depon. mid. (*ἔρχομαι*), *to go into the midst, ἀνὰ ἄστυ, to go through the city*, Od. 8, 7. 2) With accus. *to go after* any one, to overtake him, Il. 10, 111. Od. 8, 47; *absol. to accompany*, Od. 19, 24; in a hostile signif. *to rush upon, to attack, τινά*, Il. 5, 148.

μετοκλάζω (*ὄκλαζω*), *to crouch down and change one's seat*, Il. 13, 281. †

μετόπισθε, before a vowel **μετόπισθεν**, adv. (*ὅπισθεν*), 1 Spoken of place: *behind, behind the back, backwards, with gen. behind*, Il. 9, 504. Od. 9, 539. 2) Spoken of time: *after, behind, παῖδες μετόπισθε λελειμένοι, the children left behind*, Il. 24, 687.

μετοχλίζω (*όχλιζω*), aor. 1 optat. 3 sing. **μετοχλίσσεις**, ep. for **μετοχλίσσει**, *to remove by levers or by force, λίχος*, Od. 23, 188; *όχης*, to thrust away the bars, Il. 24, 567.

μετρέω (*μέτρον*), aor. 1 *ἐμέτρησα, to measure*; hence poet. *πέλαγος, to measure out the sea, i. e. to navigate*, Od. 3, 179. †

μέτρον, *τό*, *a measure*. 1) the instrument for measuring, *a measure*, Il. 12, 422. 2) Spec. a measuring vessel for liquids and

dry things, *οἶνον*, Il. 7, 471. 23, 268. *ἀλφίτον*, Od. 2, 355. (How much it held is not known.)

3) *that which is measured, i. e. space, length, μέτρα κελεύθουν, Od. 4, 389. 10, 539. ὅρμον μέτρον ἱέσθαι, the space of the harbor, Od. 13, 101; metaph. μέτρον ἥβης, the measure of youth, i. e. the bloom of life, Il. 11, 225. Od. 11, 317.*

μετάποιον, *τό* = **μέτωπον**, *the forehead*, * Il. 11, 95. 16, 739; prop. neut. of the adj. **μετάποιος**.

μέτωπον, *τό* (*ἄψ*), *the forehead*, comm. of men, plur., Od. 6, 107; once of a horse, Il. 23, 454. 2) Metaph. *the front, the fore-part, κόρυθος*, Il. 16, 70.

μεῦ, Ion. for **μοῦ**, *see ἔγα*.

μέχρι, poet. before vowel **μέχρις**, prep. with gen. *until, as far as*. 1) Spoken of place: *Θαλάσσης*, Il. 13, 143. 2) Of time: *τίο μέχρις*, till when, how long? Il. 24, 128.

μή, adv. and conj. *not, that not*. 1) Adv. **μή**, *not*; it never denies independently and directly, (cf. *οὐ*), but always indirectly, and in reference to a preced. representation. It is found therefore, only in a really dependent denial, or in one conceived of as dependent; and espec. in such main and subordinate clauses as express a wish, will, command, a case or condition, a fear or anxiety. (The same holds true of the compounds: **μηδέ**, **μηδὲτς**, etc.) A) In main clauses: 1) In such as express a command, the act of forbidding or warning, where comm. the imperat. pres. stands, Il. 1, 32. 363; or instead of it the infin., Il. 7, 413. 17, 501; or the subj. aor. **μὴ δή με ἔλωρ ἔσσος κεῖσθαι**, let me not indeed lie as a prey, Il. 5, 684; often with an implied threat, **μὴ σε παρὰ νηνσὶ κιχέσθω**, let me not meet thee at the ships, Il. 1, 26. 21, 563. Rare and mostly ep. is the imperat. aor. Il. 4, 410. Od. 16, 301; and the fut., Il. 15, 115.

2) In sentences expressing a wish, whether by the optat. or indicat. histor. tenses: **μὴ τοῦτο φίλον Δῆμον πατρὶ γένοντο!** may this not please father Jupiter! Od. 7, 316. **μὴ ὄφελες λισσεούσθαι**, would that thou hadst not supplicated, Il. 9, 698. 22, 481; also with infin. **μὴ φένεις ἐπ' ἡδίον, δύναται**, Il. 2, 413. 3) In sentences which contain an exhortation with the subj. **μὴ ἤμετεν** for **ἴμετεν**, let us not go, Il. and Od. 4) In oaths, sometimes instead of the direct negative *οὐ*, Il. 10, 330. B) In subordinate clauses: 1) In all clauses expressing

design or a condition; therefore with the conjunct. *ἴνα*, *άς*, *όποις*, *όφρα*, *εἰ*, *ἥν*, etc. On the construc. see these conjunct. (*οὐ* stands only when the negation is limited to a single word, Il. 24, 296.) 2) With infin. only in dependent discourse in Hom.: *δύνωθι*, *μὴ μὲν ἔκὼν τὸ ἔμον δόλῳ ἄρμα πεδῆσαι*, swear to me, that thou didst not wittingly by craft obstruct my chariot, Il. 23, 585. cf. Il. 19, 261. II) Conjunct *that not*: 1) After the primary tenses or an aor. with pres. signif. with subjunct., Il. 1, 522. 17, 17; after a historical tense with optat., Il. 10, 468. 2) After verbs to fear, to avoid, to beware, to prevent, etc., *μή* like the Lat. *ne* signifies *that*: *δείδω μὴ τὸ χθιέον ἀποστήσωνται Ἀχαιοὶ χρέος*, I fear that the Greeks will pay yesterday's debt, Il. 13, 745. cf. Il. 1, 553. 14, 261; after *ἰδεῖν*, to take heed, Il. 10, 98. Such clauses with *μή* are often elliptical, so that *δίδοικα* or *φοβοῦμαι* must be supplied before them (cf. A. 1.), *μήτι χολωσάμενος φέκῃ κακὸν νῆας Ἀχαιῶν*, that in anger he may inflict some evil upon the sons of the Achaeans, Il. 2, 195. 5, 487. 17, 93. b) If *οὐ* is added, it is thereby shown that the apprehended event will not ensue, *μὴ γύ τοι οὐ χρασμη*, it might profit thee nothing, Il. 1, 28. *μὴ οὔτις*, Il. 10, 39. *μή* with indicat. Od. 5, 300, is to be taken as an interrogative particle. III) An interrogative particle: *μή* as such stands, 1) In the direct question, when a negative answer is expected: *ἢ μή πού τινα δυσμενέον φάσθ'* *ἔμεναι ἀνδρῶν*, you did not certainly suppose it to be one of the enemy, Od. 6, 200. cf. Od. 9, 405. 2) In the indirect question: *whether not*, after *ἰδεῖν*, *φράζεσθαι*, comm. with subjunct. and optat. Il. 10, 98. 101. 15, 164. Od. 24, 291; rarely with the indicat. when one is convinced that the apprehended act will happen or is true: *δείδω, μὴ δὴ πάντα θεὰ νεμερτέα εἶπεν*, whether the goddess did not speak all things truly, Od. 5, 300.

μῆδεί, adv. connects two clauses, prop. ad-versatively: *but not*, Il. 4, 302. 10, 37. comm. merely annexing: *also not, and not*, Il. 2, 260. Od. 4, 752. 2) *also not, not even*, and repeated for the sake of emphasis, Il. 6, 38. 10, 239. 2) Doubled *μῆδε*, *μῆδε, neither, nor*, Il. 4, 303.

Μῆδείδης, *οὐ*, *ό*, h. Bacch. 6, 43. ed Wolf, after the conject. of Barnes for *μή δείδειν*, the name of a pilot. Herm. amends: *νῆ τῆδη*, which Frank has adopted.

μῆδείς, μῆδεία, μεδέν (*μῆδε* and *εἶς*), *no one, none*, in Hom. *μῆδέν*, Il. 18, 500. †

Μῆδεικάσση, *ἥ* (adorned with wisdom) daughter of Priam, wife of Imbrus, Il. 13, 17. *μῆδομαι*, depon. mid. (*μῆδος*), fut. *μῆσμαί*, aor. *ἔμησμην*, to have in mind, like *parare*, not merely to devise, but also to execute: hence, 1) Absol. to devise counsel, Il. 2, 360. 2) to devise, to plot, to prepare, i. Od. 5, 173. *νόστον*, Od. 3, 160. *κακά*, Od. 3, 166. *τί τινι*, Od. 5, 189. *κακά τινι*, Il. 6, 157. 7, 478. *δλεθρόν τινι*, Od. 3, 249. 9, 92; also with double accus. *κακά Ἀχαιούς*, against the Greeks, Il. 10, 52. *ἔργον Ἀχαιούς*, Od. 24, 426.

μῆδος, εος, τό, 1) *resolution, counsel, purpose, plan*, always in the plur. Il. 2, 340. Od. 2, 38. *μέρης*, the counsels of battle, Il. 15, 467; sometimes in the abstract signif. *prudence, cunning*, Od. 13, 89. 19, 353. 2) Plur. the *male pudenda*, Od. 6, 129. 18, 67. 87. 22, 476.

Μηθώνη, *ἥ*, ep. for *Μεθώνη*, a town in Magnesia (Thessaly), near Meliboea, Il. 2, 716.

μηχάομαι, depon. mid. ep. aor. part. *μαχών*, perf. *μέμηχα*, with pres. signif. part. *μηχώς*, sem. shortened *μεμάχνια*, Il. 4, 435; from the perf. as a new poet. imperat. *ἔμειχον*, Od. 9, 439. 1) A word imitating the cry of sheep, to *bleat*, Il. 4, 435. Od.; spoken of deer and hares, to *cry*, Il. 10, 362. 2) The part. *μαχών* is found only in the construction: *καθ' δ' ἐπεισ ἐν κονίγσι μαχείν*, he sank screaming or crying in the dust, spoken of animals, Il. 16, 469, and once of a man, Od. 18, 98.

μηχάς, ἀδος, ἥ (*ΜΑΚΛ*), *bleating*, epith. of goats, Il. 11, 383. Od. 9, 124.

μηχέτι, adv. (*τι*), *no more, no longer, no further*, Il. 2, 259. Od. 3, 240.

Μηκιστεύς, *ης, ο*, 1) son of Talaus, brother of Adrastus, father of Euryalus; he took part in the Theban war, Il. 2, 566. 2) son of Echius, a companion of Teucer, slain by Polydamas, Il. 8, 333. 15, 339; accus. *Μηκιστῆ*.

Μηκιστιάδης, *ον, ο*, son of Mecisteus = *Euryalus*, Il. 6, 28.

μηκιστός, *η, ον* (*μῆκος*), superl. of *μακρός*; *the longest*, neut. sing. and plur. as adv. *μηκιστα*, at the farthest, finally at last, Od. 5, 299. 465. h. Cer. 259.

μῆκος, εος, τό, *length*, Od. 9, 324; *tallness height of stature*, * Od. 11, 312. 20, 71.
μήκων, ονος, ἡ (μῆκος), *a poppy, a poppy-head*, Il. 8, 306. †

μηλένη, ἡ (μῆλον), *an apple-tree, malus*, Od. 7, 115. 11, 589 (to be pronounced as a dissyllable); * Od. 24, 340.

Μηλόβοσις, ιος, ἡ (prop. sheep-pasturing), daughter of Oceanus, h. Cer. 420.

μηλοβοτηρη, ἥρος, ὁ (βόσκω), *a shepherd*, Il. 18, 529. † h. Merc.

I) μῆλον, τό, *a head of smaller cattle, sing. rare; a sheep, without distinction of sex*, Od. 12, 301; also, the *goat*, Od. 14, 105; comm. plur. τὰ μῆλα, *small-cattle, espec. sheep and goats*, often ἔρια μῆλα, μῆτηρ μῆλων, Il. 2, 696.

II) μῆλον, τό, *an apple*, and gener. *tree-fruit*, Il. 9, 542. Od. 7, 120.

* μηλόσκοπος, ον, poet. (σκοπίω), from whence one can oversee the sheep, *flock-inspecting, κορυφή*, h. 18, 11.

μῆλωψ, ονος, ὁ, ἡ (ἄψ), *that looks like an apple or a quince, quince-colored, yellow, golden, καρπός*, Od. 7, 104. †

μήν, ep. μέν and μάν, adv. of confirmation and asseveration: *yea, verily, certainly, by all means, vero*; it stands more rarely alone than with other particles, and connects itself with the most important word in the sentence. It stands alone with the imperat. *ἄγε μήν, come on now*, Il. 1, 302. Comm. ἡ μήν (μάν, μέν), verily, truly, Il. 9, 57; οὐ μήν (μάν), truly not, Il. 12, 318. 24, 52; μή μέν, Il. 1, 603. 10, 330; καὶ μήν (μάν), and truly, certainly also, Il. 19, 45. 23, 410. 24, 489; and yet, but also, Il. 9, 499.

μῆν, μηνός, ὁ, *a month*, only in the oblique cases; see μετς.

μήνη, ἡ, *the moon*, Il. 19, 374. 23, 455. 2) As prop. name, the *goddess of the moon*, h. 32.

μηνιθμός, ὁ (μηνίω), *anger, wrath*, * Il. 16, 62. 202.

μηνίμα, ατος, τό (μηνίω), *a cause of anger or wrath*. μή τοι θεῶν μηνίμα γένωμαι, that I may not awaken the wrath of the gods against thee, Il. 22, 358. Od. 11, 73.

μῆνις, ιος, ἡ (μένω), *lasting anger, wrath* (Ap. ἡ ἐπιμένοντα δργή), comm. of the gods, Il. 1, 7. Od. 3, 135; of men, Il. 1, 1, 9, 517.

μηνίω (μῆνις), aor. 1 part. μηνίσας, *to cherish a lasting anger, to persevere in wrath, to be wroth, τινί, against any one*, Il. 1, 422.

18, 257; τινός, on account of any thing; ιόν, Il. 5, 178; and often absol. (In the pres. and imperf. it is short, only once in the arsis long, Il. 2, 679.)

* μηνύτρος, τό (μηνύω), *a reward for discovery*, h. Merc. 284.

* μηνύω, fut. μηνύσω, *to indicate, to betray, to make known*, h. Merc. 373. (ν in the pres. long and short.)

Μήοντες, οι, Ion. for Μαιοντες, *the Maeonians*, the inhabitants of Maeonia, then = Ανδοι, Il. 2, 864. 10, 431.

Μηονίη, ἡ, Ion. for Μαιονία, prop. a district in Lydia, which lay east of Mount Tmolus, Il. 3, 401.

Μηονίς, ίδος, ἡ, *Maeonian*. 2) Subst. a *Maeonian woman*, Il. 4, 142.

μήποτε (ποτέ), *that not even, lest perhaps*; on the construc. see μή, with subj. Il. 7, 343. Od. 19, 81. b) In asseverations, *never*, with infin. following, Il. 9, 133.

μήπον or μή πον, *lest perhaps*, Od. 4, 775.

μήπω (πώ), *not yet*, Il. 18, 134. 2) *by no means*, with imperat. Il. 4, 234. 3) For μή πον, Od. 9, 102.

μήπως (πώς), *that not perhaps*, with subj. and optat. Il. 3, 436. 5, 487; and after verbs of fearing, *that perhaps*. 2) Interrogatively, *whether not perhaps*, Il. 10, 101.

μῆρα, τά, *rare plur. of μηλον*, q. v.

μηρυνθος, ἡ, *a cord, a string*, * Il. 23, 854. 857. 866. 867. 869.

μηριόν, τό, only in the plur. μηρία, rarely μῆρα, Il. 1, 464. Od. 3, 179; *the thigh-bones, the thigh-pieces*, which were cut from the thighs (μηρολ), of victims. They were then covered with pieces of flesh from the other parts, enveloped with a double covering of caul, and thus burnt as a sacrifice to the gods, Il. 1, 460. Od. 3, 456; hence often πλον μηρία, Il. 1, 40; thus Nitzsch ad Od. 3, 456. Voss, Myth. Brief. I. 39, explains μηρία as the *hip-bones*, with the flesh belonging to them.

Μηριόνης, ονς, ὁ, son of Molus of Crete, charioteer of Idomeneus, Il. 2, 651. 7, 166.

μηρός, ὁ, *the upper fleshy part of the hip, the thigh*, spoken of men, Il. 5. 305. 12, 162. ἄσσος ἐρύστασθαι παρὰ μηροῦ, *to draw the sword from the thigh*, Il. 2) Spoken of beasts, only in the connection, μηρούς ἐξταμον, see μηρον, Il. 1, 460. Od. 12, 360.

μηρόσματι, depon. mid. aor. ep. μηρούσαμη,

to draw together, to draw in, iοιλα, Od. 12, 170. †

μήστωρ, ορος, ὁ (μήδομαι), 1) an adviser, a counsellor, spoken of Jupiter (governor of the world, V.), Il. 8, 22; of heroes: μήστωρες μάχης, ἀντῆς, counsellors in battle (Voss: 'exciters of battle'), Il. 4, 328. 17, 339. 2) which occasions any thing: φόβοιο, the occasion or cause of flight, Il. 6, 97. 12, 39; but of horses: skilled in flying (impetuous runners, V.), Il. 5, 272. 8, 108.

Μήστωρ, ορος, ὁ, son of Priam, Il. 24, 257.

μήτε (τε), and not, and that not. μήτε—μήτε, neither—nor, also with τε in the second member, Il. 13, 230. On the construc. see μί.

μήτηρ, μητέρος, ἡ, contr. μητρός, a mother, spoken of animals, Il. 2, 313. 17, 4. Od. 10, 414. 2) Metaph. spoken of regions in which any thing especially flourishes: μήτηρ μήλων, Θηρῶν, mother of sheep; of wild beasts, i. e. abounding in sheep, etc., Il. 2, 696. 8, 47, and elsewhere.

μήτη, neut. of μήτις, q. v.

μήτη, see μήτις.

μητέλω (μήτις), ep. μητιώ, only pres. and imperf. 1) to have in mind, to devise, to plan, βούλας, Il. 20, 153; absol. Il. 7, 45. 2) to devise prudently, to plan, to plot, τι, Il. 10, 208; κακά, Il. 15, 27. 18, 312; νόστοι τινι, Od. 6, 14. Mid. to conclude by oneself, to deliberate, Il. 22, 174; with infin. 12, 17.

μητέλετη, ὁ, ep. for μητιέτης (μητίουμαι), counsellor, counselling (ruling, V.), epith. of Jupiter, Il. 1, 175. Od. 14, 243, and often.

μητιέτης, εσσα, εν (μήτις), 1) rich in counsel, wise, h. Ap. 344. 2) wisely prepared or devised, φάμακα, Od. 4, 227. †

μητίουμαι, depon. mid. (μήτις), fut. μητίσσωμαι, aor. 1 ἐμητίσσαμην; the pres. is not found in Hom.: = μητιέω, 1) to have in mind, to deliberate upon, Od. 9, 262. 2) to invent, to devise, to plot, ἔχθεια, Il. 3, 417; μέριμνα, to practise dreadful deeds, Il. 10, 48; θάνατον τινι, Il. 15, 349; κακά τινα, Od. 18, 27. (In the earlier edd. we find incorrectly μητίσσωμαι.)

μητιώω, ep. for μητιέω.

μήτις, ιος, ḥ, dat. μήτη, ep. for μήτις, 1) prudence, understanding, intelligence, the ability to counsel, often Il. and Od. 2) counsel, advice, plan, expedient, espec. μῆτις ὑψαλεῖν, Il. 7, 324. 10, 19. Od. 4, 678.

μήτις or μή τις, neut. μήτι, gen. μήτινος (τις), that not one, that no one, constr. of μ.

2) μήτι, frequently as adv. that not perhaps indeed not perhaps, Il. 4, 42. 5, 567. Od. 2. 67.

μητροπάτωρ, ορος, ὁ, poet. (πατέρ), a mother's father, a maternal grandfather, Il. 11, 224. †

*μητρυή, ḥ, a step-mother, * Il. 5, 389. 13. 697.*

μητρώιος, ἵη, ἰον, poet. for μητρῶος (μήτηρ), maternal, δᾶμα, Od. 19, 410. †

*μητρως, ιος, ὁ (μήτηρ), a mother's brother. an uncle, * Il. 2, 662. 16, 717.*

μηχανάομαι, depon. mid. (μαχανή), only pres. and imperf., 3 plur. imperf. μηχανώμενοι, ep. for μηχανώντο, 1) Prop. to prepare with art, to build, machinor, τείχεα, Il. 8, 177. 2) to invent, to devise, to purpose, to practise. comm. in a bad signif.: κακά, ἀτάσθατα, to practise wickedness, Il. 11, 695; τεῖναι and ἔτι τινι, Od. 4, 822.

μηχανάω, ep. μαχανόω=μηχανάομαι, from this the part. μηχανάντας, Od. 18, 143. †

** μηχανώτης, ον, ὁ, poet. for μηχανητής, machinator, one who practises cunning or prudence, crafty, h. Merc. 436.*

μῆχος, εος, τό, poet. for μηχανή, means, remedy, counsel, Il. 2, 342. οὐδὲ τι μῆχος ἔστι, there is no remedy, i. e. it is impossible. Il. 9, 249. cf. ἄκος, Od. 14, 238.

Μήνη, ορος, ὁ [Il. 5, 43.], see Μήνες.

*μιαίνω, aor. 1 ἐμιάντα, aor. 1 pass. ἐμιάνθη, ep. 3 plur. for ἐμιάνθησαν, Il. 4, 146; according to Butt. 3 dual, aor. 2 sync. for ἐμιάσθη, 1) to stain, to color, ἔλεφαρις φολικη, Il. 4, 141. 2) to stain, to defile, to soul, αἰματι, κονίησι, * Il. 16, 797. 17, 439.*

*μιαφόνος, ον (φόνος), defiled with slaughter, stained with daughter, reeking with gore. epith. of Mars, * Il. 5, 31. 455. 844. [Lobeck and Butt. read μιαφόρος from μιαίνεσθαι and φόνος, and analogy requires an act. signif. accustomed to stain oneself with blood, conf. Jahrb. J. und K. p. 274.]*

μιαρός, ḥ, ὁ (μιαίνω), stained, defiled, fouled, Il. 24, 420. †

μιγάζομαι, poet. for μιγγυμας, mid. Od. 9, 271. †

μίγδα, adv. (μίγνυμι), mixed, mingled together, Od. 24, 77; with dat. θρῦξ, mixed among the gods, Il. 8, 437.

** μίγδην, adv. = μίγδα, h. Merc. 494.*

μίγνυμι, ep. **μίγνυεται**, fut. **μίξω**, nor. 1 **έμιξα**, fut. mid. **μίξομαι**, ep. aor. 2 sync. 3 sing. **έμικτο**, perf. pass. **μέμιγμαι**, aor. 1 pass. **έμικθηται**, and aor. 2 **έμιγηται**, fut. pass. **μιγνύομαι**. (The pres. **μιγνύμι** is not in Hom.) 1) *Act to mix, to mingle*, prop. spoken of fluids, with accus. **οἶνον**, Il. 3, 270. Od. 1, 110; **φάρμακα**, Od. 4, 230; pass. **ἄλσος μεμιγμένον εἴδαρ**, food seasoned with salt. *Accord. to others, food out of the sea*, Od. 11, 123. b) *Metaph. to join, to bind, to unite, to bring any thing to another in close contact*, **τι τινι**; **χεῖράς τε μάνος τε**, to mingle hands and spirit, i. e. to come into close fight, Il. 13, 510; **ἄνδρας κακότηται καὶ ἀλγεται**, to bring men into wretchedness and suffering, Od. 20, 203. Pass. **γλώσσοντες έμιμικτο**, their speech was mingled, Il. 14, 438. Od. 19, 175. II) Mid. with aor. pass. 1) *to mingle themselves, to mingle*, spoken of sheep: **ρομῇ**, in the pasture, Il. 2, 475; of tempests, Od. 5, 317. 2) *Metaph. to mix oneself, to touch any thing, with dat. κάρη κονίησται έμικθη*, the head plunged in the dust, Il. 10, 457; also spoken of men, Il. 3, 55; of the spear: **μίκθηται ἔγκαστη φρούριος**, pierced into the entrails of the man, Il. 11, 438. 8) Most frequently of men: *to mingle oneself with, to consort with, to have intercourse with, to have commerce or live with*; with dat. **προμάχοισι**, amongst the front warriors, **ἀθανάτοισιν**, Il. 24, 91; also **ἐν προμάχοισι**, Od. 18, 379; **ἄλλοδαποῖσι**, to have intercourse with strangers, Il. 3, 48; and **ἐν τινι**, Il. 3, 209; and **ἐς Ἀχαιούς**, Il. 18, 216; absol. Od. 4, 178; **μίξεσθαι ξενίη**, to mingle in hospitality, Od. 24, 314. b) In a hostile signif.: *to meet in battle*, i. e. to come into close fight, **Τροέσσους**, Il. 5, 143; **ἐν δαΐ**, Il. 13, 286; **ἐν παλέμηση τινος**, to engage in a pugilistic contest with any one, Il. 21, 469. c) Espec. spoken of sensual love: **ἐν φιλότητι τινος**, Il. 6, 161. 165; and **τινι**, Il. 21, 143; also **ἐντῇ**, Il. 4, 445; once with accus. **ἐντῃν**, Il. 15, 33; spoken of man and wife at once, and also of each person singly, when it may be translated, *to embrace in love, to have intercourse with any one*.

Μίδεα, *ἡ*, ep. for **Μίδεα**, a town in Boeotia, on the lake Copais, which according to Strabo was swallowed up by this lake, Il. 2, 507.

* **Μίδης**, *ἰων*, *ἐ*, ep. for **Μίδης**, king of the Phrygians, Ep. 3.

μικρός, *ἡ, ὁν*, Ion. form **σμικρός**, *little, small, short*, accus. **δέμας**, Il. 5, 801. Od. 3, 290; only twice. **παρὰ μικρόν**, almost, Batr. 241. Compar. **μελῶν**, q. v.

μίκτο, see **μιγνύμι**.

Μίλητος, *ἡ, ἡ*, 1) a noted and opulent commercial city of the Ionians in Caria, with four ports, Il. 2, 868. h. Ap. 42. 180. 2) a town on the island of Crete, mother city of the Ionian Miletus, Il. 2, 847.

μιλτοπάρχος, *ον* (**παρειά**), having red cheeks, i. e. sides, *red*, epith. of ships, whose sides were painted with vermillion, Il. 2, 637. Od. 9, 125. ('Red-beaked,' V.)

Μίμας, *αντος*, *ὁ*, a promontory in Asia Minor, east of Chios, at the southern extremity of the Erythrean isthmus, Od. 3, 172.

* **μιμέομαι**, depon. mid. to *imitate, with accus.* h. Ap. 136. Batr. 7.

μιμεάω, poet. form of **μένω**, *to remain*, Il. 2, 392. 10, 549. 2) Trans. with accus. *to await, to wait for*, h. 8, 6.

μιμησκω (root **ΜΝΑΩ**), fut. **μηνήσω**, aor. 1 **ἔμηνησα**, fut. mid. **μηνήσομαι**, aor. 1 **ἔμηνησηται**, iterat. **μηνησάσκεται**, perf. mid. **μέμηνημαι**, 2 sing. **μέμηη** for **μέμηησαι**, optat. **μεμηνῆμηται**, Il. 24, 745; and **μεμηνῆται** for **μέμηηται**, Il. 23, 361; fut. 3 **μεμηνῆσομαι**, aor. 1 pass. only infin. **μηνηθῆναι**, Od. 4, 118. Also in the pres. **μηνησκωμαι** and **μηνόμαι**, contr. **μηνῶμαι**, in the expanded forms, part. pres. **μηνόμενος**, imperf. **ἔμηνώνται**, *to remind, to put in mind*; **τινά**, Od. 12, 38; of any thing, **τινά τινος**, Il. 1, 407. Od. 3, 103. 14, 169. Mid. to remember, to call to mind, to think of, to bethink oneself, with gen. often; **ἀλκῆς**, to bethink oneself of spirit, i. e. to show it, Il. 6, 112; **χαρμῆς**, Il. 4, 222; **πολέμου**, **ρόστου**, **σίτου**, **βρωμῆς**, **κοίτου**, etc.; instead of the gen. once **φύγαδε μηνόνται**, they bethought themselves of flight, Il. 16, 607. 2) *to mention, to bring to mind by speaking*, with gen. Il. 2, 492. Od. 4, 118. 331; with accus. h. Ap. 159; and **ἀμφὲ τινος**, Od. 4, 151; **ἀμφὶ τινα**, h. 6, 1; and **περὶ τινος**, Od. 7, 192. 3) The perf. mid. has the pres. signif. like **memini**, I bethink myself; I remember; fut. 3 **μεμηνῆσομαι**, I shall remain mindful, comm. with gen. Il. 5, 818; and with accus. **Τινία**, **ἔργον**, **ἄλλα**, Il. 6, 222. 9, 527. Od. 14, 168. 24, 122; and with infin. Il. 17, 364; and the part. often **абсол.** Il. 5, 263. 19, 153.

μίγνω, poet. form for **μένω**, only pres. and

imperf. 1) *to remain*, Il. 2, 331. 2) With accus. *to wait for, to await*, Il. 4, 340. Od. 11, 210.

μίν, accus. sing. of the pron. 3 pers. for *αὐτός*, *αὐτή*, *αὐτό*, always enclitic, often *μίν αὐτόν*, himself, Il. 21, 245; but *αὐτόν μίν* [but once], himself reciprocally [cf. Jahrb. Jahn und Klotz, p. 254], Od. 4, 244, for the plur.; doubtful, cf. Thiersch Gram. § 204. 5.

Mīvēios, η, or, ep. *Mīvēios*, *Minyan*, appellation of Orchomenus in Boeotia, named from the powerful tribe of the Minyæ, Il. 2, 511; ep. form Od. 11, 284.

Mīvēios, ὁ, ep. for *Mīvēios*, 1) a river in Elia, accord. to Strab. VIII. 347. Paus. 5, 1, 7, the *Anigrus*; accord. to others, the *Peneus*.

μινύθω (*μινύς*), poet. only pres. and impf. iterat. impf. *μινύθεον*, 1) Trans. *to diminish, to lessen, to impair, to weaken*, with accus. Il. 15, 492. 493. 22, 242. Od. 14, 17. 2) Intrans. *to become smaller, to decrease, to be destroyed*, Il. 16, 392. 17, 738. Od. 12, 46; *ἡτορ ἵταιρον*, Od. 4, 374; *πόθῳ*, to pine away with desire, h. Cer. 202.

μινύθα, adv. (*μινύς*), *a little, a very little, for a time*, comm. of time, Il. 4, 466. Od. 15, 494.

μινυθάδιος, or (*μινυθά*), compor. *μινυθάδιωτερος*, *lasting a short time, aior*, Il. 4, 778; *short-lived*, Il. 1, 352. Od. 11, 307.

μινυρῖζω (*μινυρός*), *to moan, to lament, to wail*, prop. spoken of women, Il. 5, 889. Od. 4, 719.

* *Mīvōios*, ον, ep. for *Mīvōios*, *Minoian*, h. Ap. 393.

Mīvōos, ος, ὁ, accus. *Mīvōe* and *Mīvō* ed. Wolf, *Mīvō* ed. Spitzner after Aristarch. Il. 14, 322; son of Jupiter and Europa, king of Crete, famed as a wise ruler and lawgiver, Il. 13, 450. 451. 14, 322. His wise laws he had received from Jupiter himself, since he had for nine years intercourse with Jupiter, Od. 19, 178. His daughter is Ariadne and his son Deucalion, Od. 11, 321. 19, 178. He also appears in the realm of shades as ruling king, Od. 11, 567. Later tradition alone makes him a judge in the lower world.

μινύγχεια, ή (*ἄγκος*), *a valley, a defile, a ravine*, in which the mountain torrents meet, Il. 4, 455. †

μίσγω, a form of *μίγνυμι*, q. v.

μίσιον (*μίσος*), aor. 1 *δρμησα, to hate, to*

abominate, to detest. *μίσοις γενισθαι*, it was an abhorror become a prey to the dogs, 272.

μισθός, ὁ, *a reward, wage* 304. 21, 445. 450; plur. Od. 11

μιστύλλω (akin to *μίτιλ*) *small pieces, to cut up, spok flesh, with accus.* Il. 1, 465. 462.

μίτος, ὁ, *the cord, the thread introduced into the ws* 23, 762. † (Others understand it, stamen. Voss translates thread from the skein for the

μίτη, ή, *a belt, a girdle* worn by warriors about the nished with metallic plates against missiles, and distinct * Il. 5, 857. 4, 137.

μιχθείς, see *μίγνυμι*.

μιάομαι, ground form of *remember*, contr. *μιέμαι*, whi ep. expanded forms of the ι see *μιμησώ*.

μιάομαι, contr. *μιέμαι*, d tive imperf. *μιάσκετο, to cou in marriage*, with *ἄκοιτιν*, 39, 16, 431; and absol. * Od (Only in the pres. and impe the contract. and sometimes forms.)

MNAΩ, root of *μιμησή*: *μιῆμα, ατος, τό* (*MNAI* monument, *χειρῶν*, Od. 15, φου, a tomb, Il. 23, 619.

μημοσύνη, ή (*μημέμων*) *memory*. *μημοσύνη τις ἐπ σθῶ*, then let there be som the fire, Il. 8, 181. †

* *Μημοσύνη*, ή (*Monetis ter of Uranus, mother of tl ter, h. Merc. 429.*

μημόνων, ον, gen. *ονος* *remembering*, Od. 21, 95; mindful of the lading, Od.

μηῆσαι, *μηησάσκετο*, se *Mηῆσος*, ὁ, a noble Pae *μηηστεύω* (*μηηστός*), 1 *woo, to solicit in marriage* and with accus. *γναῖκα*, 276.

μηησήρη, ηρος, ὁ (*μηη*

wooer, often spoken of the suitors of Penelope; the number of them, * Od. 16, 245.

μνήστις, ιος, ἡ, poet. for *μνήμα, remembrance, memory, δόρπου*, Od. 13, 280. †

μνηστός, ἡ, ὁ (*μνάομαι*), *wooed*, who is won by presents, and hence a *lawful wife*, always as fem. with *ἄλοχος, κοινωδίη*, Il. 6, 246. Od. 1, 36.

μνηστύς, νός, ἵ, Ion. for *μνηστέλα, the act of wooing, soliciting in marriage*, * Od. 2, 199. 19, 13.

μνωμένος, μνώστο, ep. for *μνώμενος, μνώντο* from *μνάομαι*, q. v.

μογέω (*μόγος*), aor. 1 *ἐμογήσα*. 1) Intrans. to weary oneself, to fatigue oneself, to exert oneself, to suffer pain, comm. as part with another verb, Il. 11, 636. 12, 29. 2) Trans. with accus. to endure, to bear, to suffer, *ἄλγεα*, Od. 2, 343. *πολλά*, Il. 23, 607. *ἀεθλοίς*, Od. 4, 170. *ἐπὶ τινι*, about any thing, Il. 1, 162. Od. 16, 19.

μόγις adv. (*μόγος*), with difficulty, scarcely, (Il. 22, 412. *εἰ* is long in the arsis.) Il. 9, 355. Od. 3, 119.

μόγος, ὁ, pain, labor, exertion, Il. 4, 27. † *μογοστόκος, οὐ* (*μόγις, τίτω*), exciting pains (*dolorum creatrix*, Ern.), that causes the woman to bear with pain. Thus accord. to Aristarchus. Others, ‘aiding those that bring forth with difficulty,’ but such paroxytones have an active signification, (cf. *θετόκος*), epith. of Ilithyia, * Il. 11, 270. 16, 187. 19, 103.

μόθος, ὁ, poet. (akin to *μόγος*), the tumult of battle, battle, Il. 7, 117. 18, 159; *ἵππων*, a tumult of horses, Il. 7, 240.

μοῖρα, ἡ (*μισφοραί*), 1) *a part*, in opposition to the whole, Il. 10, 253. Od. 4, 97; espec. *a share* in any thing, Od. 11, 534; in a repast, *a portion*, Od. 3, 40. 66; and often metaph. οὐδὲ αἰδοῦς μοῖραν ἔχειν, to have no shame at all, Od. 20, 171; hence, *fitness, propriety; κατὰ μοῖραν*, suitably, properly, often with *εἰπεῖν*, also *ἐν μοῖρῃ*, Il. 19, 186; and *κατὰ μοῖραν*, contrary to propriety, Od. 15, 509. 2) Espec. *the portion of life, the lot of life*, Od. 19, 192; in full, *μοῖρα βιώστοι*, the measure of life, Il. 4, 175; gener. *fate, destiny*, with infin. Od. 4, 475. Il. 7, 52, espec. in a bad signif. *the lot of death*, Il. 6, 488; connected with *θάνατος*, Il. 3, 101. [Also in a good signif., Od. 20, 76, *prosperity, good fortune*.]

Moirā, ἡ, prop. name, *the goddess of fate*, the *Parca* of the Romans, who allotted to men the destiny of life. In Hom. comm. sing. once plur., Il. 24, 49. cf. Od. 7, 197. Fate appears in Hom. in general, without limitation, but still not in the sense of an absolute fatalism. Primarily, every thing is ascribed to fate, whose unconditional necessity is most striking, e. g. death, as a law of nature, Od. 17, 326; also every thing independent of the free will of man, e. g. birth, death, fortune, misfortune, etc. *Moirā* is primarily the dispenser of fate, Od. 3, 236-238; still Jupiter is also mentioned as the ruler of fate, Od. 4, 208. 20, 76, he can accelerate or delay the destiny of *Moirā*, or in doubtful cases decide it, Il. 12, 402. 16, 443; nor is all influence denied to the other gods, Od. 3, 269. 8, 167.

μοιρηγενής, ἐψ (*γένος*), favored by fate at birth, born to happiness, Il. 3, 182. †

μοιχάγρια, τὰ (*ἄγρα*), the penalty inflicted upon one detected in adultery, Od. 8, 332. † *μολεῖν*, see *βλάσκω*.

μολίβδος, ὁ, poet. for *μόλυβδος, lead*, Il. 11, 237. † Some prefer to read *μόλυβος*, see *μολύβδινα*.

Μολίων, τὸν, ὁ, 1) son of Molione, wife of Actor; in the dual, *τῶι Moliones*, the two *Moliones*, Cteatus and Eurytus, Il. 11, 709; see *Ἄυροπλεύρη* and *Εὔρυτος*. 2) A prop. name of a Trojan, charioteer of Thymbraeus, Il. 11, 322

μολοβρός, ὁ, a glutton, a parasite, a greedy beggar, * Od. 17, 219. 18, 26; accord. to the deriv. of the Gramm. *μολὼν εἰς βοράν*, better accord. to Riemer akin to *μᾶλυς, μαλίνοι*, a lazy, fat paunch.

Μόλος, ὁ, son of Deucalion, father of Meroines of Crete, Il. 13, 249. 10, 269.

μολπή, ἡ (*μείλπω*), a song united with dancing, Il. 1, 472. Od. 4, 19; and gener. play, pastime, Od. 6, 101. 2) song, playing on the lyre, alone, Od. 1, 152. 4, 19; also dancing alone, Il. 18, 606.

μολύβδινα, ἡ (*μόλυβδος*), a leaden ball, which was bound to the angling line above the bait, to sink it more deeply in the water, Il. 24, 80. †

ΜΟΛΩ, root of the aor. *ἔμολον*, see *βλάσκω*.

* *μοροίμερος, οὐ* (*ἡμίρα*), ep. for *μορίμερος, of one day, living only one day*, Batr. 305.

μόρος, η, ον, ep. μοῖνος, in Hom. only ep. alone, often μόρος, Batr. 257. 2) alone, solitary, Il. 4, 388. Od. 3, 217.

μορόω (μόρος), ep. μονύνω, Od., part. aor. pass. μορωθεὶς, to make single, to leave alone; with accus. γενεῖν, to propagate the race singly (so that there is always only one son), Od. 16, 117; hence pass. to be left alone, Il. 11, 471. Od. 15, 380.

μόριμος, ον, poet. for μόρσιμος, q. v.

μορμόω, poet. (μύω), only pres. to rush, to roar, to murmur, spoken of a stream, ἄρρη, Il. 5, 599. 21, 325; spoken of the ocean, * Il. 18, 403.

μορόεις, εσσα, σν, only μορόεντα ἔφατα, accord. to the best critics: carefully or skillfully wrought ear-rings, of rare art, Il. 14, 183. Od. 18, 298. Voss, bright, and accord. to Riemer to be derived from μαλώ, to shine.

μόρος, ὁ (μιθόμαι), the lot, fate, destiny, assigned to one, either by the deity or by fate, espec. a sad lot, death, Il. 19, 421; hence often, κακός μόρος, and connected with Θάνατος, Il. 6, 357. Od. 9, 61; ὑπὲρ μόρον; see ὑπέρμορον.

μόρσιμος, ον (μόρος), ep. μόριμος, Il. 20, 302; † appointed by fate, fated, Od. 16, 392. 21, 162; once, appointed to death, Il. 22, 13. μόρσιμον ἡμαρ, the day of fate, the day of death, Il. 15, 613; and μόρσιμόν ἐστι, with infin., it is allotted by fate, Il. 3, 674.

Μόρον, νος, ὁ, son of Hippotion, a Mysian, Il. 13, 792. 14, 514.

μορύσσω, fut. δω, perf. pass. μεμόργυμαι, to defile, to discolor, to foul, to soil, είματα καπνῷ, Od. 13, 435. †

μορφή, η, form, figure, shape of body, Od. 8, 170; metaph. μορφή ἐπίσων, grace, ornaments of words, * Od. 11, 367.

μόρφωνς, ον, Il. 24, 316; an adj. epith. of an eagle, of uncertain signif. prob. dark-colored, black, for ἀφρη, Hesych.; other explanations, accord. to the Schol. are: 1) beautifully formed, from μορφή. 2) rushing on, plundering, for μάρπτω. 3) death-bringing, from μορφόνος. 4) Arist. H. A. 9, 32, a kind of eagle, living in valleys and swamps, hence Voss: 'dwelling in valley and swamp.'

μόσχος, ὁ, a sprout, twig, rod; as adj. young, tender, Il. 11, 105. † cf. λύγος.

Μούλιος, ὁ, 1) the husband of Agamede, Il. 11, 739. 2) a Trojan, Il. 16, 696. 3) a

Trojan slain by Achilles, Il. 20, 472. 4) a herald of Amphionomus, Od. 18, 422.

μονάξ, poet. for μόναξ, adv. (μοῖνος), singly, alone, * Od. 8, 371. 11, 417.

μονός, η, ον, see μόρος.

μονύνω, Ion. for μονύω, q. v.

Μούσα, ἡ (prob. = μῶσα from μάω, perceiving, inventing), a Muse, goddess of song, of the poetic art, etc.; even in Hom. plur., but the number nine is noticed first, Od. 24, 60, without mentioning their names, which are found for the first time, Hea. Th. 76. They are accord. to Il. 2, 491. Od. 1, 10, daughters of Jupiter; they inhabit Olympus, Il. 2, 484; and entertain the gods by singing, Il. 1, 604. They inspire the epic poets, suggest to their minds the deeds they are to record, and accord to their style attraction and grace. [The deriv. from μάω is rejected by Buttm. Mythol. I. 289 seq.]

μοχθέω (μόχθος), fut. ἡσω, like μογέω, to take pains, to trouble oneself, to be distressed, κῆδειν, Il. 10, 106. †

μοχθῖω = μοχθέω, to suffer, to be sick, ἔλκει, with a wound, Il. 2, 723. †

μοχλέω (μοχλός), to move with levers; στίλας, to turn over the pillars, Il. 12, 259. †

μοχλός, ὁ, 1) a lever, Od. 5, 261. 2) any long, strong stake, * Od. 9, 332.

Μυγδάν, ὄνος, ὁ, king of Phrygia, in whose time the Amazons attacked Phrygia, Il. 3, 196.

μυδαλέος, η, ον (μυδάω), wet through, moist, damp; αἵματι, sprinkled with blood, Il. 11, 54. †

Μύδων, ὄνος, ὁ (appell. μυδάω), 1) son of Atymnius, charioteer of Pylæmenes, a Trojan, slain by Antilochus, Il. 5, 580. 2) a Trojan slain by Achilles, Il. 21, 209.

μυελόεις, εσσα, εν (μυελός), full of marrow, marrowy, δύτεια, Od. 9, 293. †

μυελός, ὁ, marrow, Il. 20, 482; metaph. μυελός ἀνθρώπων, the marrow of men, spoken of nourishing food, Od. 2, 291. 20, 108.

μυθέομαι, depon. mid. (μύθεσαι), fut. μυθίσκομαι, aor. 1 ἐμνθησάμαι, ep. form 2 sing. μυθέειαι and μυθίσαι, ep. iterat. imperf. μυθίσκοντο, 1) to discourse, to speak, to tell, absol. and with accus. and infin., Il. 21, 462.

2) Trans. to tell, to narrate, to call, τιλτι τι, Il. 11, 201. πάντα κατὰ θυμόν, to speak every thing according to one's mind [agreeably to me], Il. 9, 645. ἀληθέα, τημερέα, Il.

6, 376. 382. ἐναλοιμα, Od. 2, 159. πόλιν πολίχευσσον, to call the city rich in gold, Il. 18, 289. ποτὶ ὃν θυμόν, to speak to one's heart, i. e. to consider, Il. 17, 200. Od. 5, 285; hence *to counsel*, Od. 13, 191. [3] *to explain, to indicate, to interpret*, Il. 1, 74.]

μυθολογένω, fut. σω, to relate, to tell, τι τιν., * Od. 12, 450. 453.

μύθος, ὁ, 1) *discourse, word*, as opposed to ἔργον, Il. 9, 443. Od. 4, 777; in special applications: a) *a public discourse*, Od. 1, 358. b) *narration, conversation*. μύθος παιδός, the narration of the son, Od. 11, 492. 2, 314. 4, 324. c) *bidding, command, commission, counsel*, Il. 2, 282. 5, 493. 7, 358. 2) *a resolve, plan, project*, since it is presented in words, *undertaking*, Il. 14, 127. Od. 3, 140. 22, 288. 3) Od. 21, 70. 71 is explained as Æol. for μόθος, noise, confusion, but unnecessarily; it signifies *project, purpose*, as no. 2. οὐδέ τιν' ἄλλην μύθον ποιήσασθαι ἐπισχεσίην ἐδύνασθε, you could not make any pretext for your undertaking, Voss.

μῦτα, ἡ, a fly, an image of unblushing impudence. a) *a house-fly*, Il. 4, 131. b) *a wasp*, Il. 2, 469. 17, 570. c) *a carrion-fly*, Il. 19, 25.

Μυκάλη, ἡ, a mountain in Ionia (Asia Minor), opposite Samos, which formed a promontory; also called *Troglilium*, Il. 2, 869.

Μυκαλησός, ἡ (Μυκαλησός, Herm. b. Ap. 224), a city in Boeotia, near Tanagra, Il. 2, 498.

μύκαόμαι, depon. (μύ), aor. ἔμυκον, perf. μύμικα, 1) *to bellow*, spoken of cattle, Od. 10, 413. Il. 18, 580. 2) *to crack, to rattle, to buzz, to roar*, spoken of doors and of a spear, Il. 5, 749. 20, 260; of a river, Il. 12, 460. 21, 237.

μύκηθμός, ὁ, *bellowing, roaring*, Il. 18, 575. Od. 12, 265.

Μυκήνη, ἡ, 1) daughter of Inachus, wife of Arestor, who gave name to the city Mycene, Od. 2, 120. 2) Plur. Μυκῆναι, *Mycenae*, a town in Argolis, the residence of Agamemnon, at the time of the Trojan war famous espec. for the treasury of Atreus, and by the Cyclopean walls; its ruins are near the village Krabata; plur. Il. 2, 569; sing. Il. 4, 52. From this 1) adv. Μυκήνηθεν, from Mycenæ. 2) Μυκηναῖος, ἡ, or, *Mycenian*, Il. 15, 638.

μύκον, see μυκάόμαι.

μύλαξ, ακος, ὁ (μύλη), prop. *a mill-stone*, and gener. *any large stone*, Il. 12, 161. †

μύλη, ἡ (μύλλω), *a mill*, * Od. 7, 104. 20, 106. The mills of the ancients were hand-mills, which were turned by maids; or rather mortars, in which the grain was broken.

μυλήφατος, ον (πίφαμαι), *broken or ground in a mill*, Od. 2, 355. †

μυλοειδής, ἐς (εἴδος), *similar to a mill-stone*, πέτρος, Il. 7, 270. † Batr. 217.

μυνή, ἡ (akin to ἀμύνω), *a pretext, an excuse, a tarrying*, plur. Od. 21, 111. †

Μύρης, ητος, ὁ, son of Evenus, husband of Briseis, ruler in Lyrnessus, Il. 2, 692. 19, 296.

* μυοκερόνος, ον (χτελώ), *mouse-slaying*. μυοκτ. τρόπαιον, a trophy on account of the slaughter of the mice, Batr. 159.

μυρίκη, ἡ, *a tamarisk*, accord. to Miquels Hom. Flora, p. 39, the French tamarisk, *tamarix Gallica*, a shrub common in southern marshy regions, * Il. 10, 466. h. Merc. 81. (τ in the arsis, Il. 21, 350.)

μυρίκινος, η, or, *of the tamarisk*; ὅσος, a tamarisk branch, Il. 6, 39. †

Μυρίτη, ἡ, daughter of Teucer, wife of Dardanus, according to Strab. an Amazon, who lay buried here. The tradition of the Pelasgians called a mound the monument of Myrina, which the men of that day called thorn-hill, Il. 2, 814; see *Bartlia*.

μύριός, η, or, *very much, infinite, innumerable*. μυρλον χέραδος, *immense rubbish*, Il. 21, 320; frequently in the plur. Il. 1, 2, 12, 326. 2) *infinitely great, illimitable, a thousand-fold, ἄχος*, Il. 20, 282; ὕστος, Od. 15, 452; often plur. ἄλγεα, κήδεα (μυρίοι, countless; but μύριοι, ten thousand, according to the Gramm.).

Μυρμιδόνες, οι, sing. Μυρμιδών, ὄνος, the *Myrmidons*, an Achaian race in Thessaly, Phthiotis, under the dominion of Achilles, whose chief towns were Phthia and Hellas, Il. 1, 180. Od. 4, 9. They had emigrated under Peleus from Ægina to Thessaly. On the fabulous explanation of the name by the metamorphosis of ants into men, see Ovid. Met. 7, 622.

μύρομαι, only mid. (act. μύρω, Hesiod.), *to dissolve in tears, to weep*; ἄργει τινα, about any one, Il. 19, 6; *to lament, to wail*, in connect. with κλαίειν, γοάω, Il. 22, 427. Od. 19, 119.

*μυρσινοειδής, ες (εἴδος), similar to a myrtle, h. Merc. 81.

Μύρσινος, ἡ = (μύρφινος), a village in Elis near Dyme; later τὸ Μυρσίνιον, Il. 2, 616.

*μῦς, μνός, ὄ, a mouse, Batr.

Μύσοι, οἱ, the Mysians. 1) the inhabitants of the district of Mysia in Asia Minor, which in the time of Homer extended from the ΑΞεπος to Olympus. They had emigrated from Thrace, Il. 2, 858. 10, 430. 14, 512. 2) a race in Europe, originally on the Danube, from which the Asiatic Mysians sprung, Il. 13, 5. Strab. VII. p. 295.

μυγμός, ὄ (μύνω), sighing, groaning, Od. 24, 416. †

μυχοίτατος, η, οὐ, irreg. superl. of μύχιος. μυχοίτατος ἦτε, he sat in the innermost corner, i. e. farthest from the entrance, Od. 21, 146. †

μυχόνθε, adv. (μυχός), poet. into the interior, to the innermost recess, Od. 22, 270.

μυχός, ὄ (μύνω), the innermost place, the interior, the corner, of a tent, house, fort; an inlet, Il. 21, 23. μυχῷ Ἀργεος, in the interior of Argos, Il. 6, 152. Od. 3, 263.

μύώ, aor. ἐμύσα, perf. μέμυκα, intrans. to

shut up, to close, spoken of the eye, Il. 24, 637. Ἐλκεα μέμυκεν, the wounds were closed, Il. 24, 420. (ν is in the pres. double-timed.)

μῦών, ὄνος, ὄ (μύς), a place in the body where several muscles unite; a knot of muscles, Il. 16, 315 (V. 'the calf'). 324.

μῶλος, ὄ (akin to μόλος), pain, labor; espec. μῶλος Ἀρηος, the labor of Mars, i. e. contest, battle, Il.; also alone, contest, Il. 17, 397; between Iris and Ulysses, Od. 18, 283.

μῶλυ, τό (only nomin. and accus.), a fabulous magical herb with black roots and white flowers. Theophr. Hist. Plant. 9, 15. 17, understands by it, *allium nigrum* Gouan., a kind of garlic, Od. 10, 305. † (Later, the garlic.)

μωμάομαι, depon. mid. (μῶμος), fut. μωμησομαι, to blame, to reproach, to deride, to insult, τινά, Il. 3, 412. †

μωμεύω = μωμαόμαι, Od. 6, 274; † only pres.

μῶμος, ὄ, blame, mockery, derision. μῶμον ἀνάγαι, to give an insult, Od. 2, 86. †

μῶνυξ, ρχος, ὄ, ἡ (μόνος or μλα and ὄνυξ), with undivided hoof, having a solid hoof, epith. of horses, Il. 5, 236, and Od.

N.

N, the thirteenth letter of the Greek alphabet; hence the sign of the thirteenth rhapsody.

ναῖ, Att. νῆ, adv. of asseveration, always in affirmative clauses, yea, truly, verily; often in the constr. ναὶ δὴ ταῦτα γε πάντα κατὰ μοῖραν ἔτιπες, Il. 1, 286. 8, 146; and ναὶ μὰ τίδε σκῆπτρον, verily, by this sceptre, with accus. Il. 1, 234.

ναιστάω, ep. (ναίω), only pres. and imperf. iterat. form, imperf. ναιστάσκων, 1) Intrans. to dwell, to abide, with prep. ἐν, ἐπι, and with the dat. merely, Il. 3, 387. b) to be inhabited, to lie, spoken of places, Il. 2, 626. c) For νάω, to be full, Od. 9, 222, see νάω. 2) Trans. to inhabit, with accus. Il. 3, 74. 257. 13, 172. Od. 4, 811. b) In aor. 1 to give to inhabit; hence to build, πύλη, Od. 4, 174. h. Ap. 298; hence aor. pass. to settle, to remove to, Λαγεῖ νάσθη, Il. 14, 119.

νάχη, ἡ, a woolly skin, a fleece, Od. 14, 530. †

*Νάξος, ἡ, at an earlier period Σία, q. v., the largest of the Cyclades, an island having a town of the same name, on account of its

accus. αἰσχροῖς ἐπέειν, Il. 3, 38; χολωτοῖσιν, Il. 15, 210. Od. 22, 525; spoken of Paris: νείκεσσος θεάς—τὴν δ' ἥηην, to slight, in antith. to αἰνεῖν, since he gave Venus the preference to Juno and Minerva, Il. 24, 29.

νεῖκος, τό, 1) quarrelling, contention, disputation, espec. with words: the act of blaming, reproaching, abusing, Il. 7, 95. 9, 448. Od. 8, 75; also in the assembly, Il. 18, 497. 2) Often also, contest in deed: fight, battle, Il. νεῖκος πολεμοῖο, contest of war, Il. 13, 271. Od. 18, 264; thus also φυλόπιδος, έριδος, Il. 17, 384. 20, 140.

νείμα, ep. for ἔνειμα, see νέμω.

νειόθεν, Ion. for νεόθεν, adv. (νέος), from beneath. νειόθεν ἐν κραδίῃς, deep from the heart, Il. 10, 10. †

νειόθι, Ion. for νεόθι, adv. (νέος), in the lowest part; with gen. λιμνῆς, deep down in the lake, Il. 21, 317. †

νειός, ἡ, subaud. γῆ (νέος), new land, fallow ground; also newly-ploughed land, which has lain for a season untilled, and is now fresh ploughed. νειός τρίπολος, thrice-ploughed fallow, Od. 5, 127. Il. 18, 541.

νείται, contr. for νέεται, see νέομαι.

νεκάς, ἀδος, ἡ (νέκυς), a heap of corpses, Il. 5, 886. †

νεκρός, ὁ, 1) Subst. a dead body, a corpse; also ep. νεκροὶ τεθνάτες and κατατεθνάτες, the departed dead, Il. 6, 71. b) the dead, the departed, as inhabitants of the nether world, Il. 23, 51. Od. 10, 526. 2) Adj. perhaps, Od. 12, 11.

νέκταρ, αρος, τό, nectar, the drink of the gods, which was conceived of as the noblest wine, of red color and fragrant smell, Il. 19, 38. Od. 5, 93. h. Ap. 124. Also Thetis uses it, to guard the corpse of Patroclus from putrefaction, Il. 19, 38.

νέκταρέος, η, ον (νέκταρ), nectarean, resembling nectar, fragrant like nectar, ξανός, ξιτών, * Il. 3, 335. 18, 25.

νέκυς, νος, ὁ, like νεκρός, dat. plur. νεκύ-εσσι, rarely νεκνοῖς, Od. 11, 569; accus. plur. νέκυς for νέκνας, Od. 24, 417. 1) a dead body, a corpse, also νέκυς τεθνάτης, κατατεθνάτης, κατατάμενος, Il. 7, 409. Od. 11, 37. 22, 401. 2) the dead, the departed, in the lower world, only in the plur. Od.

νεμέθω, poet. lengthened for νέμω, only imperf. mid. νεμέθοτο, Il. 11, 635. †

νεμεσάσι and often **νεμεσσάω,** poet. fut.

νεμεσήσω, aor. 1 ep. always νεμέσησα, fut. mid. **νεμεσήσομαι,** aor. 1 pass. ep. always νεμέσηθεν for νεμεσήθησαν. 1) Act. to feel a just indignation against any one, to find fault with, to blame for, to take ill, τινὶ τι, Od. 23, 213; and gener. to be displeased, to be angry, to be offended, with dat. of the pers. Il. 4, 413. 5, 17; and often absol. II) Mid. and aor. pass. 1) to be displeased with oneself, to regard as unbecoming, to deem unseemly; often with infin. **νεμεσάται** ἐνī Θυμῷ ἐπεισβολας ἀναφανεῖν, he deems it unbecoming to exhibit loquacity, Voss, Od. 4, 158. Hence also, to be scrupulous, to be ashamed, Od. 2, 64; with μή following, Il. 16, 544. 2) An act. to take amiss, to be displeased, to be angry, absol. and τινὶ, with any one, Il. 10, 115. 129. 15, 103; with accus. and infin. Od. 4, 195. 18, 227. b) With accus. to be offended with (to resent, V.), κακὰ ἔργα, Od. 14, 284.

νεμεσητός, ep. νεμεσητός, ἡ, ὁν (νεμεσάω), 1) worthy of displeasure, blameworthy, wrong, reprehensible, comm. neut. with infin. Il. 3, 410. Od. 22, 59. 2) whose displeasure is to be avoided, to be shunned, Il. 11, 648. Thus Eustath. Others act. for ὁ νεμεσάτω, disposed to displeasure, Il. 11, 648.

νεμεσίζομαι, depon. mid. (νέμεσις) = νεμεσῶ, only pres. and imperf. 1) to be displeased, to be angry, τινὶ, Il. 8, 407. Od. 2, 239; τινὶ τι, to take amiss any thing at any one's hands, Il. 5, 757; also with accus. and infin. Il. 2, 297. 2) to deem unbecoming, to stand in awe, with accus. and infin. Il. 17, 254; θεούς, to stand in awe of the gods, Od. 1, 263.

νέμεσις, ιος, ἡ, ep. dat. νεμέσησι for νεμέσης, Il. 6, 335 (νέμω), 1) just displeasure, blame, or anger about any thing unbecoming (later, at undeserved prosperity). νέμεσις δέ μοι εἰ ἀνθρώπων ἔσεται, the blame of men will accrue to me, Od. 2, 136. 2) that which excites displeasure or blame, blameworthy. οὐ νέμεσις, with the infin., it is not to be blamed, it is no reproach, Il. 14, 680. Od. 1, 350; or accus. with infin. Il. 3, 156. 3) Subjective, accord. to Passow, the fear of blame, dread; with αἰδάς, accord. to Schol. the blame of others, like no. 1, Il. 13, 122.

νεμεσσάω, ep. for νεμεσάω.

νεμεσσητός, ep. for νεμεσητός.

νεμέσησι, ep. dat. of νέμεσις.

νέμος, νες, τό, poet. (νίμω), a meadow, and gener. a grove, a forest, Il. 11, 480. † [nemus.]

νέμω, aor. 1 ἔνεμα, ep. νέμα; ep. form νέμθω. 1) Act. to divide, to distribute, τι; κράτι, μέθν, often τινὶ τι, any thing to any one, Il. 3, 274. Od. 6, 188. b) to allot as pasture, to pasture, spoken of herds, Od. 9, 233. Il) Mid. to have any thing which has been distributed, to possess, to enjoy, with accus. πατρούι, Od. 20, 336; commonly spoken of estates: to cultivate, τίμενος, ἔργα, Il.; and gener. to inhabit, ἄλσε, Ἰθάκην. b) Spoken of brutes: to pasture, to graze, to feed, absol. Il. 5, 777. Od. 13, 407; with accus. ἀρθεα ποίης, Od. 9, 449; metaph. spoken of fire: to consume, Il. 23, 177; and pass. πυρὶ χθὲν νέμεται, the land is consumed by fire, Il. 2, 780.

νέγνηται, see νήν.

νεοαρδής, ἐς (ἄρδα), newly-watered, fertilized, ἄλση, Il. 21, 346. †

νεογένος, ἡ, ὁ, new-born, young, σκύλαξ, Od. 12, 86. † (Accord. to Hesych and Eustath. for νεογενός.)

**νεογόνος, or, contr. for νιόγορος, new-born, h. Cer. 141. Merc. 406.*

*νεόδαρτος, or (δέρω), just stripped off, δέρμα, *Od. 4, 437. 22, 363.*

**νεοδημής, ἥτος, ὁ, ἡ (δαμάω), newly broken, just tamed, πώλος, h. Ap. 231.*

νεοθῆλης, ἐς (θάλλω), fresh-blooming, new-sprouting, just becoming verdant, ποιη, Il. 14, 347; † metaph. fresh-flourishing, h. 30, 13.

νεοῖη, ἡ, poet. = νεότης, γοῦη, youthful ardor, Il. 23, 604. †

**νεόλλουτος, or, poet. for νεόλοντος (λούω), newly-washed, fresh-bathed, h. Merc. 241.*

νείμαι, poet. depon. only pres. and imperf. ep. contr. νιέμαι, Il. 18, 336; 2 and 3 sing. pres. νιέμαι, νιέται, Od. 11, 114. 12, 188. 14, 152; infin. νιέσθαι, Od. 15, 88; elsewhere uncontracted, subj. pres. 2 sing. νέμαι for νέη, to go, to come; espec. to go away, to go forth, to return, οἴκαδε, οἰκόνθε, and with the prep. αἵ, πρός, ἐπι, with accus. and ἐπι with dat. Il. 22, 392; and with the accus. simply, πατρίδα, Il. 7, 335; primar. spoken of gods and men; metaph. of a stream: νιέσθαι παρ πόνον, to return to its channel, Il. 12, 32. The pres. like εἴμι, has for the most part the signif. of the fut. Il. 18, 101. Od. 2, 238. 13, 61.

νίον, adv. see νίς.

νεοπενθής, ἐς (πάνθος), in new grief, newly-mourning, Od. 11, 39. †

**νεόπηκτος, ἡ, ὅν (πήγρυμι), newly-coagulated, fresh-curded, τυρός, Batr. 78.*

νεόπλυτος, or (πλύνω), fresh-washed, newly-cleansed, Od. 6, 64. †

νεόψιστος, or (πρίω), newly-sawed, newly-cut (V. smoothed), Od. 8, 404. †

Νεοπόλεμος, ὁ (young warrior), son of Achilles; he was brought up in Scyrus, Il. 19, 326 seq.; from whence Ulysses took him to Troy. Here he proved himself, both in the council and battle, worthy of his father. After the destruction of Troy, he conducted the Myrmidons back to Phthia, and then married Hermione, daughter of Menelaus, Od. 3, 188. 4, 9. 11, 508. Accord. to other traditions, he emigrated to Epirus, and was slain in Delphi, Pind.

νέος, η, or, compar. νεάτερος, superl. νεάτατος, new, i. e. 1) Spoken of things: fresh, new, ἀλγός, ἀουδή. 2) Of persons: young, juvenile, youthful, παις (opposed to παλαιός), Il. 14, 108; κοῦρος, γυνή. οἱ νίοι, the youth, in opposition to the γέροντες, Il. 2, 789. 9, 36.

Adv. νίον, newly, fresh, lately, just now. νίον γεγαός, just born, Od. 4, 144.

νέος, see νήν.

νεόδημητος, or (σμήνω), newly-rubbed, newly-burnished, θείης, Il. 13, 342. †

*νεοσός, ὁ (νίος), a young one, espec. of animals, *Il. 2, 311. 9, 323.*

νεόστροφος, or (στρίφω), newly-twisted, Il. 15, 469. †

**Νεοτειχεύς, ἑως, ὁ, an inhabitant of the ΆEolian town Neontichus in Mysia, Epigr. 1.*

νεότευκτος, or (τεύχω), newly-made, newly-wrought, καστίτερος, Il. 21, 592. †

νεοτευχής, ἐς = νεότευκτος, δίφρος, Il. 5, 194. †

*νεότης, γητος, ἡ (νίος), prop. newness; espec. youth, the age of youth, Il. 23, 445. τη. νεότητος, from youth up, *Il. 14, 86.*

*νεούταρος, or (οὐτάω), newly or just wounded, *Il. 13, 539. 18, 536.*

νέποδες, ὦς, οἱ, Od. 4, 404; † epith. of seals. The ancient Gramm. explain, 1) By ἀπόδει, footless (from νή and ποίς, in which case νή is shortened to νε; thus Apion).

2) By νητέποδε, having feet suited to swimming (from νης πούς, accord. to Etym. Mag. Apoll. Lex.) 3) By ἀπόγορος, the young, accord. to Ap. Lex. and Eustath. The last

signif. was rejected by Apoll.; the second is most probable. Voss, 'web-footed.'

νέρθε, before a vowel *νέρθη*, adv. poet. for *ὑπέρθε*, *under, from beneath*. 2) Prep. *under, beneath*, with gen. *γαιῆς νέρθετε*, Il. 14, 204. *νέρθετε γῆς*, Od. 11, 302.

Νεστόρεος, η, or, Nestorean, appertaining to Nestor, νῆστος, Il. 2, 54.

Νηστορίδης, ον, ὁ, son of Nestor, Od. 3, 482.

Νέστωρ, ορος, ὁ, son of Neleus and Chloë, king of Pylos (see Πύλος), engaged when an old man in the Trojan war, as he was reigning over the third generation, Il. 1, 247-252; and distinguished himself by his wisdom and eloquence, Il. 2, 370 seq. Of his former exploits, he relates, that he slew Ereuthalion, Il. 4, 319; fought against the Epeans, Il. 11, 669 seq.; took part in the war of Pirithous against the Centaurs, Il. 1, 262 seq.; and at the funeral games of Amarynceus contended with Phyleus, Il. 23, 630. He returned prosperously home from Troy, and was visited by Telemachus, Od. 3, 17 seq. Accord. to Hom. he had seven sons, Od. 3, 412 seq. From his birthplace he was called Ιερήμιος.

νεῦμαι, see νίομαι.

νευρή, ἡ, ep. gen. νευρῆφι, νευρῆφιν, Il. 8, 300; ep. dat. νευρῆφι, Od. 11, 607; always the bow-string; in Il. 8, 328, φῆξε δὲ οἱ νευρήν, he broke the string of the bow (not the cord of the hand): Teucer stood ready to shoot; the stone burst the string, and then grazed the hand).

*νεῦρος, τό, 1) a sinew, a tendon, the muscular cords, only once, plur. Il. 16, 316. 2) a cord, a ligament, a thong; the cord with which the point of the arrow was bound to the shaft, Il. 4, 151; but νεῦρα βόεια, v. 122, seems to mean the bow-string, * Il.*

νευράζω (νεύω), to nod, κεφαλῇ, Od. 18, 154; ὄφρως, to beckon with the eyes, Od. 12, 194; κόρυθι, to nod with the crest (as the consequence of a firm step), Il. 20, 162.

νεύω, fut. νεύσω, aor. always ep. νεύστα, 1) to nod, to beckon, to give the wink, τινι, Il. 9, 223; and εἰς ἀλλήλους, h. 6, 9. b) to nod to, i. e. to promise, to assure, τι τινι, h. Cer. 445; comm. with accus. and infin. c) to nod, to incline, i. e. to bend forwards, Il. 13, 132; often spoken of the crest, Il. 3, 337. 2) Trans. to incline, to droop, κεφαλάς, Od. 18, 237.

νεφέλη, ἡ (νέφος), a cloud, mist, vapor; often metaph. νεφ. κναστή, spoken of the darkness of death, Il. 20, 417; ὄχεος, cloud of grief, Il. 17, 591. Od. 24, 315.

νεφεληγερέτα, αο, ὁ, ep. for νεφεληγερέτης (ἀγείρω), the cloud-collector, who drives the clouds together, epith. of Jupiter, Il. 1, 511. Od. 1, 63.

νέφος, εος, τό, cloud, mist, often in the plur.; gener. darkness, νέφος θανάτοιο, Il. 16, 350; ἀχίνος, Il. 15, 668. b) Metaph. a dense multitude, a troop, that looks like a cloud, Τρώων, πεζῶν, ψαρῶν, Il. 16, 66. 4, 274, 17, 755; πολέμοιο, the cloud of battle, i. e. the dense tumult of battle, Il. 17, 243.

νέω, only pres. and imperf. ἔννεω, ep. for ἔνεον, Il. 21, 11; to swim, Od. 4, 344. 442.

νέω, later νήθω, to spin, only aor. 1 mid. νήσαντο, Od. 7, 198; τινὶ τι, to spin one any thing. †

νῆι, ep. inseparable particle, which in composition denies the idea contained in the word.

νῆα, see νῆις.

νηγάτεος, ἐη, εος, poet. (for νήγατος fr. νέος and γάτα), newly-made, newly-wrought, χτιών, κρήθεμον, Il. 2, 43. 14, 185. h. Ap. 122; cf. Buttm. Lexil. I. p. 203.

*νήγρεος, ον, poet. (νη, ἔγειρω), from which one cannot be awaked, deep, not to be broken, υπνος, Od. 13, 80; neut. sing. as adv. * Od. 13, 74.*

νήδυνα, τά, poet. (νηδύς), the intestines, Il. 17, 524. †

*νήδυμος, ον, an epith. of sleep (which occurs twelve times in Il. and Od.), of uncertain derivation, prob. = ηδιμος and ηδύς (cf. h. Merc. 241. 449); sweet, gentle, as Buttm. Lexil. I. p. 179, after the Schol. Ven. has pretty satisfactorily proved. It had originally a digamma, hence *Fήδυμος*; when this was omitted, ν was attached to the preceding word, which was then connected with the word itself by Aristarch. Il. 2, 2. 10, 91. Od. 4, 793. 2) Aristarch. derives it from νη and δύω = ἀνέκδυτος, from which one cannot easily arouse himself, consequently = νήγρεος, a deep sleep, which explanation is approved by Passow and Rost on Damm's Lexic. ad Il. 16, 454.*

νηδύς, νός, ἡ, the belly, and every thing contained in it, Il. 13, 290; the stomach, Od. 9, 296; the womb, Il. 24, 496.

νῆες, νήσσαι, see νῆις.

νηέω, Ion. for νίω, aor. 1 act. ep. νίγσα, aor. mid. ἐνησάμην, 1) to heap up, to collect together, to accumulate, with accus. ὅλη, Il. 23, 139. 163. Od. 19, 64; ἀποινα, Il. 24, 276. 2) to load, to freight, νῆας, Il. 9, 358. Mid. to freight for oneself; νῆα χρυσοῦ, to freight his ship with gold, Il. 9, 137. 279.

Νήϊον, τό, a mountain in the northern part of the island Ithaca, on whose declivity was situated the town of Ithaca, Od. 1, 186. cf. Od. 3, 81. Thus Voss; Eustath. took it for a part of Neritus; Völcker in Hom. Geogr. § 38, places the mountain Neion on the eastern coast of the island, cf. θεάκη.

Νηϊάς, ἄδος, ἡ = **Νηΐς**, a Naiad, * Od. 13, 104. 348.

νηϊός, η, or (νηϊς), belonging to a ship. δόρν νηϊον, timber for ship-building, ship-timber, Il. 3, 62. Od. 9, 384. 498; without δόρν, Il. 13, 391. 16, 484.

Νηΐς, ἥδος, ὁ, ἡ (τό, from νή and εἰδέναι), ignorant, inexperienced, Il. 7, 198. h. Cer. 256; with gen. Od. 8, 179.

νηχερδής, ἔς (νή, κέρδος), without gain, profitless, unprofitable, βουλή, ἔκος, Il. 17, 469. Od. 14, 509.

νηχουστέω (ἀκούω), aor. 1 νηχούστησα, not to hear, not to obey, with gen. θεᾶς, Il. 20, 14. †

νηλεῖς, ἔς, poet. (νή, ἔλεος), aleo νηλίς, Il. 9, 632; from this the dat. νηλῖ, accus. νηλέα, without pity, without compassion, cruel, spoken of persons, Il. 9, 632. 16, 33; elsewhere often νηλεῖς ἡμαρ, the cruel day, i. e. the day of death, Il. 11, 484. Od. 8, 525; χαλκός, δεσμός, Il. 4, 348. 10, 443; ὑπνος, the cruel sleep (during which one fell into misfortune), Od. 12, 372; θυμός, Il. 19, 229.

Νηλείδης, αο, ὁ = **Νηλιάδης**, Il. 23, 652.

* νηλεῖς, ἔς, ep. for νηλεῖς, h. Ven. 246.

Νηλεύς, ηος, ὁ, son of Neptune and Tyro, husband of Chloris, father of Pero and Nestor, Od. 11, 234-258; he was driven by his brother Pelias from Ioleos to Thessaly, and emigrated to Messenia, where he founded Pylos. His sons were slain in a war with Hercules; the twelfth alone, Nestor, remained alive, Il. 11, 691 seq.; he also waged war against the Arcadians, Il. 7, 133. Od. 3, 4. 309.

Νηληιάδης, ον, ὁ, son of Neleus = Nestor, Il. 8, 100. Od. 3, 79.

Νηλήιος, ον, also η, or, Nelean; ἡ Νηλήιος Πύλος, Il. 11, 682. Od. 4, 639; but also αἱ Νηλήιαι ἵπποι, Il. 11, 597.

νηλής, ἔς, ep. = νηλεῖς, q. v.

νηλίτης, ἔς (νη, ἀλετης), free from fault, guiltless, not to be blamed, * Od. 16, 317. 19, 498. 22, 418.

νημα, αρος, τό (νίω), that which is spun, thread, Od. 4, 134. Plur. * Od. 2, 98. 19, 143.

νημερτής, ἔς (νή, ἀμαρτῶν), unerring, not deceptive, true, epith. of Proteus, Od. 4, 349; βουλή, Od. 1, 86; ἔπος, Il. 3, 204; νόος, Od. 21, 205; frequently neut. as adv. νημερτές and νημερτέος εἰπεῖν, to speak according to truth, Il. 6, 376; and adv. νημερτέως, Od. 5, 98. 19, 269.

Νημερτής, οὐσ, ἡ (more correctly, **Νημέτης**), daughter of Nereus and Doria, Il. 18, 46.

νηρεμίη, ἡ (νήνεμος), a calm, a quiet atmosphere. νηρεμίης, in a calm, Il. 5, 523. 2) As adj. γαλήνη, a calm at sea, Od. 5, 392. 12, 169.

νηρεμός, ον (νη, ἀνεμος), calm, quiet, windless, αἱθήρ, Il. 8, 556. †

* νηγίξις, ιος, ἡ (νήχομας), the act of swimming, Batr. 67. 149.

νηός, ὁ, Ion. for ναός (νάω), a dwelling, a temple, Il. and Od. ἀντρον νηός, h. Merc. 148.

νηός, gen. of νηῦς.

νηπενθής, ἔς (νή, πένθος), without suffering; act. grief-removing, grief-assuaging, φάρμακον, an Egyptian charm, which, taken in wine, expelled trouble from the mind, Od. 4, 221. † Some of the ancients explained this magic potion allegorically, and understood by it the charm of discourse. Others, more correctly, understood by it a real plant (cf. Od. 4, 228. 229); Miquel Hom. Flora p. 48, and Sprengel think it opium.

νηπιάς, see νηπιέν.

νηπιαχεύα (νηπιαχος), to be childish, to pursue childish sports, Il. 22, 502. †

νηπιαχος, or (poet. lengthened from νηπιος), under age, childish, * Il. 2, 338. 16, 262.

νηπιέν, ἡ (νήπιος), accus. plur. νηπιάς, ep. for νηπιάς, 1) minority, childhood, Il. 9, 491. 2) childishness, childish sport, Od. 1, 297; and generally, foolishness; in the plur. νηπιάστη, Il. 15, 363. Od. 24, 469.

νήπιος, *ινή*, *ιον* (*νή*, *έπιος*), *childish*, *young*, *infans*, Il. 9, 440; espec. *νήπια τίκνα*, also spoken of animals, Il. 2, 311. 2) Metaph. *childish*, *inexperienced*, *foolish*, *simple*, Il. 2, 38. 5, 406. 7, 401. Od. 1, 8. b) *weak* (like a child), *βλητή*, Il. 11, 561.

νήπιονος, *ον* (*ποιών*), *without ransom*, *without recompense*; *unpunished*, *unavenged*, spoken of persons, Od. 1, 380. 2, 145. Neut. as adv. *νήπιονον*, Od. 1, 160. 377; and often. * Od.

νηπύτως, *ινή*, *ιος* (*νή*—*άριον*), *young*, Il. 20, 200; metaph. *childish*, *foolish*, *simple*, * Il. 13, 292. [Accord. to Jahrb. Jahn und Klotz, a lengthened form of *νήπιος*, found only in the three books Il. 13, 20, 21.]

Νηρεύς, *ηρος*, *ό* (from *νή* and *φία*, *Nereus*, Herm.), *Nereus*, son of Pontus and Tellus, husband of Doris, father of the Nereids; he ruled in the *Ægean* sea, under Neptune. The poet calls him *ὁ γέρων*, Il. 18, 141. The name occurs first, h. Ap. 319.

Νηρηίς, *ιδος*, *ἡ*, Ion. for *Νηρεῖς*, a *Nereid*, daughter of Nereus and Doris; in the Il. only plur. *αι Νηρηῖδες*, Il. 18, 38. 52.

Νίριχος, *ἡ*, an ancient city on the island Leucas, accord. to Strab. where the isthmus formerly was connected with the main-land, Od. 24, 377. At a later day, the isthmus was pierced by the Corinthians, and the town Leucas founded, now *St. Maura*.

Νίριτος, *τό*, neut. Od. 13, 351; *ὁ Νίριτος*, Strab. a mountain in the southern part of Ithaca, accord. to Gell, now *Anoi*, Il. 2, 632. Od. 9, 22; see *Ιθάκη*.

Νίριτος, *ό*, son of Pterelaus, brother of Ithacus, Il. 17, 207.

Νησαίη, *ἡ* (belonging to an island), a Nereib, Il. 18, 40.

νῆσος, *ἡ* (*νάω*), prop. floating land, *an island*, Il. 2, 108. Od. 1, 50.

νηστεις, *ιος*, *ό*, *ἡ* (*νή*, *εσθίω*), *not eating*, *fasting*, *abstemious*, Il. 19, 207. Od. 18, 370.

νησός, *ἡ*, *όν* (*νάω*), *heaped*, *accumulated*, Od. 2, 338. †

νηῦς, Ion. for *ναις*, gen. *νηός* and ep. shortened *νεός*, dat. *νηΐ*, accus. *νηά*, *νία*, plur. *νηες*, *νεες*, gen. *νηῶν*, *νεῶν*, *ναιῶν*, dat. plur. *νησι*, *νηεσι*, *νεεσι*, *ναιψι*, accus. *νηας*, *νεας*, *a ship*. Homer mentions two species: 1) *ships of burden*, *φορτίδες*, Od. 9, 322. 2) *ships of war*, called by way of eminence, *νης*. According to the catalogue of ships,

they bore 50, and some 150 men, and could not have been very small. As parts of the ships, are mentioned *τροπής*, *πράση*, *πρόμυη*, *ἰνγλα*, *πυδάλιον*, *ιστός*, *ζυγά*; to the tackle belong *ἴστιλα*, *ἴστημα*, *πελομάτα*, *πρυμνήσια*; see these words. The station of the Greeks was between the two promontories Rhœteum and Sigeum; see Il. 14, 30 seq. According to Strab. these promontories lie 60 stadia apart. As the space could not contain the large number of the ships (by the catalogue 1186), they probably lay in several rows, cf. Il. 14, 31. Achilles held with his ships the right wing near Sigeum, Ulysses the middle, and the Telamonian Ajax the left near Rhœteum. Between the rows of ships were the huts or lodges; towards Troy was the encampment surrounded by a ditch and wall. An exact description has been given by K. G. Lenz, in a work entitled: die *Ebene von Troja*, 1797, p. 189. Köpke in der Kriegsw. der Gr. 184 seq.

νίχω and *νίχομαι*, dep. mid. fut. *νίξομαι*, *to swim*, the act. Od. 5, 375. 7, 276; mid. * Od. 6, 364. 14, 352.

νίζω, takes the tenses of *νίττω* (which in Homer occurs only in the pres. *ἀπονίπτεσθαι*, Od. 18, 179.), fut. *νίψω*, aor. 1 ep. *νίψα*, mid. aor. 1 *ἐνιψάμην*, perf. *νίνηματι*, 1) *to bathe*, *to wash*, with accus. *δέπα*, *τραπέζας*, with double accus. *νίψαι τινὰ πόθας*, Od. 19, 376. 2) *to wash off* or *αναγει*, *ἴδρω ἀπό τινος*, Il. 10, 575; *αἴμα*, Il. 11, 830. Mid. *to wash oneself*, with accus. *χεῖρας*; (before a libation and generally before eating the Greeks were accustomed to wash the hands), Il. 16, 230. Od. 12, 336; (as a religious service,) *χεῖρας ἀλός*, from the sea, Od. 2, 261; with double accus. *ἐν ποταμοῦ χρόα ἄλμητη*, to wash the sea-water from the body, Od. 6, 224. b) With accus. *to wash oneself*, *to bathe*, Il. 24, 305. Od. 1, 138.

νικάδα (*νικη*), fut. *νικήσω*, aor. 1 *ἐνίκησα* and *νικησα*, part. aor. 1 pass. *νικηθεὶς*, 1) Intrans. *to conquer*, *to vanquish*, *to have the mastery*, *to be superior*, Il. 3, 71; hence *νικητας*, the victor, Il. 3, 178; metaph. dat. instrum. *μιθοισιν*, *ἔχη*, Il. 18, 252; *δόλοισι*, Od. 3, 121; absol. *τὰ χερελονα νικᾷ*, the worse prevails, Il. 1, 576. *Βουλὴ κακὴ νικησεν*, Od. 10, 46. b) In judicial language: *to be acquitted*, *to gain the cause*, Od. 11, 548. 2) Trans. *to conquer*, *to vanquish*, with accus.

τινὰ μάχη, Il. 16, 79; *πόθεσσι*, Il. 20, 410; metaph. *to excel*, *τινὰ ἀγορῇ*, *καὶ λλεῖ*, Il. 2, 370, 9, 130; *νόοις ναιζῆ*, Il. 23, 604. b) *to gain, to bear off*; *νικῆτο*, *to gain a victory*, Od. 11, 545. *πάντα τίκτε*, he bore off all the prizes, subaud. *ἀέδηλα*, Il. 4, 369.

τίκη, η, *victory*, commonly in battle, Il. 3, 457, 7, 26. b) *victory*, in a civil case, Od. 11, 545. 2) Prop. name, *the goddess of victory*, daughter of Mars, h. 7, 4.

Νιόβη, η, daughter of Tantalus and Dione, wife of King Amphion of Thebes. Proud of her twelve children, and boasting over Latona, she was first deprived of her children, and then converted to a stone, Il. 24, 602. 606.

νίκτω, see *νίκη*.

Νιφεύς, ηος, ὁ, son of Charopus and Aglaia, from the island Syme, the handsomest Greek before Troy save Achilles, Il. 2, 671 seq.

Νίσσα, η (otherwise *Νίσσα*), a town in Boeotia, Il. 2, 508. Accord. to Strab. there was no town of this name; hence, he understands *Νίσσα*, a village near Helicon; conf. Outf. Müller Orchomen. p. 381.

Νίσσος, ὁ, son of Aretus, a Dulichian, father of Amphimorus, Od. 16, 395.

νίσσομαι, poet. (akin to *νίομαι*), fut. *νίσσομαι*, Il. 23, 76. 1) *to go, πόλεμόνδε*, Il. 13, 186. 2) Espec. *to go away, to return, οἴκαδε*, Od. 5, 19. *ἐκ πεδίου*, Il. 12, 119. (The form *νείσσομαι* is now not found in Hom.)

Νίσυρος, η, a little island, belonging to the Sporades near Cos, now *Nizzaria*, Il. 2, 676. (v in Anthol. III. 240.)

νιφάς, ἄδος, η (*νιφω*), *a snow-flake*, comm. plur. *νιφάδεις*, a snow storm, Il. 12, 278; often as an image of multitude, *Il. 3, 222.

νιφετός, ὁ (*νιφω*), *a snow-storm*, Od. 4, 566; (in Il. 10, 7, it is incorrectly accented *νιφέτος*)

νιφέων, εσσα, ετ (*νιφω*), *snowy, snow-clad*, epith. of mountains, espec. of Olympus, Il. 18, 615. Od. 19, 338.

νιφω, infin. pres. *νιφίσων*, *to snow*, Il. 12, 260.†

νιψα, ep. for *νιψα*, see *νίψω*.

νοέω (*νόος*), fut. *νοήσω*, aor. *ἐνόησα* and *νόησα*. 1) *to see, to observe, to perceive, τινά* or *τι*, prim. with the eyes, *οὖν νοήσω*, *to see sharply or quickly*, Il. 3, 374. 6, 312; also

δρθαλμοῖς, Il. 15, 422. 24, 294; often in connection with *ἰδεῖν*, Il. 11, 599. Od. 13, 318; metaph. *to perceive, to be aware, to see, θρυμῷ, φρεσὶ, μετὰ φρεσὶ, τὸν φρεσὶ*. 2) *to think, to consider, to ponder, to deliberate*, Il. 9, 537. Od. 11, 62. 20, 367. 3) *to think upon, to devise, to plan, νόοις*, to devise a counsel or plan, Il. 9, 105; *μῦθον*, Il. 12, 232; *νόημα*, Od. 2, 122; *ἄλλο*, Od. 2, 382; with infin. *to purpose, to have in mind*, Il. 5, 665. 22, 235. Mid. aor. 1, *νοήσατο μάστιγα ἐλίσθα*, he thought to take the whip, Il. 10, 501.†

νόημα, αὐτος, τό, 1) *thought, a sentiment*, often plur. as an image of velocity, Od. 7, 36. h. Ap. 187. 2) *purpose, resolution, design, comm. in the plur.*, Il. 10, 104. Od. 2, 121. 3) *understanding, intelligence, wisdom*, Od. 20, 346. Il. 19, 218.

νοήμων, ονος, ον, gen. *ονος*, *thoughtful, considerate, intelligent*, *Od. 2, 282. 3, 133. 13, 209.

Νοήμων, ονος, ον (cf. Cato), 1) a Lycian, Il. 5, 678. 2) a noble Pylian, Il. 23, 612. 3) son of Phronius in Ithaca, who gave Telemachus a ship for his voyage, Od. 2, 386. 4, 630.

νόθος, η, ον, *illegitimate, born out of wedlock; opposed to γνήσιος*, Il. 11, 102. *νοίην νόθη*, *Il. 13, 173.

νομεύς, ηος, ὁ (*νιμω*), *a herdsman*, in the most general signif. *ἄνθρης νομῆς*, Il. 17, 55.

νομένω (*νομεύς*), fut. *σεις, to pasture, to attend, to guard, μῆλα*, Od. 9, 336. 10, 85. 2) *to graze, to feed down, βούρι νομούς*, h. Merc. 492.

**νομή*, η (*νιμω*), *a meadow, a pasture*, Batr. 59.

**νόμος, η, ον* (*νομή*), *relating to a pasture; νομίος θεός*, the pastoral deity Pan, h. 18, 5.

Νομίων, τονις, ον, father of Amphimachus in Caria, Il. 2, 571.

νομόνδε, poet. adv. *to pasture*, Il. 18, 575. Od. 9, 438.

νομός, ον (*νιμω*), *a pasture*. a) i.e. the place where cattle feed, *pasture-ground, ἔλης*, a woodland pasture, Od. 10, 159. b) *food, nourishment in the pasture*, h. Merc. 198. c) Metaph. *τινῶν πολὺς νομός ἔνθα καὶ ἔνθα*, on this side and that the pasture of words extends, i.e. the words wander here and there. (Voss, 'wide is the field of the wandering words') Il. 20, 249.

* νόμος, ὁ (νέμω), that which is distributed; hence, *custom, usage, law*, not in the Il. and Od., only νόμοι φόντος, the melodies of song, h. Ap. 20.

νόος, ὁ, contr. νοῦς, only Od. 10, 240, prop. *thought, intelligence*, i. e. the nobler part of the soul, which is wanting in brutes, *sentiment, consciousness*, Il. 11, 813; hence, 1) *understanding, reason, intelligence*, Il. 15, 643; νόος (with intelligence), καὶ βουλῇ, Od. 3, 128; connected with μῆτις, Il. 7, 448; νόω, with discretion, Od. 6, 326. 2) *disposition, cast of mind, mode of thought, heart, soul*, with θυμός, Il. 4, 369. Od. 1, 3. χάρη νόος, Od. 8, 78. ἔχειν νόον, Od. 2, 124. 281; ἔκπεδος, ἀκίνητος, ἀπτητός, ἀεικής. 3) *thought, opinion, view, resolution, νόον νοεῖν*, Il. 9, 104. νόον καταλέγειν, Il. 2, 192. Od. 4, 256. 14, 490.

* νόσος, ḡ, see νοῦσος.

νοστέων (νόστος), fut. νοστήσων, aor. τρόπτησα, 1) to turn back, to return, οἴκαδε, οἴκονδε, ἐξ Τροίης, Il. δόμονδε, Ἰθάκηρδε, εἰς πατρίδα, Od. 2) Generally, to go, to come, Od. 4, 619, (or it must be assumed that Menelaus had been in Sidon twice).

νόστιμος, ον (νόστος), *belonging to the return*; hence, 1) νόστιμον ἥμαρ, the day of return: *the return, the voyage home*, Od. 1, 9. 354, and often. 2) *returning home, that can or will return home*, *Od. 4, 806. 19, 85.

νόστος, ὁ, *a return, a journey home*, Il. 2, 155; both with the gen. of the person who returns, Ὁδυσῆος, Od. 1, 57. 2, 360; and of the place, to which one returns: γαῖης Φαιήκων, to the land of the Phaeaces, Od. 5, 344; also ἐκτὸς τι, Il. 10, 509. 2) Espec. *the return of the heroes from Troy*, Od. 1, 325. 3, 132. The Cyclic poets have treated this subject circumstantially.

νόστη, before a vowel νόστιν, 1) Adv. poet. *separate, far, apart, away, with κτειν, εἴναι, aside, in concealment*, Il. 17, 408; also νόστιν ἀπὸ φλολοβού, Il. 5, 332. 2) As prep. with gen. *far from, away from, comm. spoken of place, ἔταπον*, Il. 1, 349. πολύμοιο, Il. 6, 443. b) *alone, without, aside*, Od. 1, 20. Θεῶν, Il. 12, 466. c) Spoken of the mind: νόστιν Ἀχαιῶν βουλέσειν, who think differently from the Greeks, i. e. otherwise than the Greeks, Il. 2, 347.

νοστρίζομαι, mid. poet. (νόστη), aor. 1 νοστρισμη, ep. σσ, aor. pass. νοστρισθείς, 1) to remove oneself, to separate oneself, prim.

spoken of place: with gen. πατρός, from one's father, Od. 23, 98; absol. aor. pass. Od. 11, 73.

b) With accus. *to leave, to forsake any thing, παιδία, δώμα*, Od. 4, 264. 21, 104. ὄφεα, Od. 19, 339. 2) Metaph. spoken of the mind: *to separate oneself, to turn from any one, from hatred or contempt*, Il. 2, 81. 24, 222. N. B. νοστρισθεῖσα, in the signif. of the aor. mid. with accus. Θεῶν ἀγορήν, h. Cer. 92.

νοτίη, ḡ, poet. (νότιος), subst. prop. *moisture, then rain*, plur. Il. 8, 307. †

νότιος, ḡ, ior (νότος), wet, moist, ὥδρες, Il. 11, 811. ἐν νοτίῳ τίρυγε ὕψωσαν, subaud. νοτίην, they anchored the ship high in the water (not the deep water, but the shore water), Od. 4, 785. 8, 55; see Nitzsch ad Od. 2, 414.

Νότος, ὁ, *the south wind, or more precisely, the south-west wind*, Il. 2, 145. It brings wet weather, Il. 3, 10. 11, 306; and with the zephyr is the most stormy wind, Od. 12, 289.

νοῦσος, ḡ, Ion. for νόσος, h. 15, 15 † *sickness, disease, and gener. evil, wretchedness*, Od. 15, 408.

νύ, νύν, most. ep. enclitic particle (shortened from νῦν), it marks, 1) The progress of the action or discourse, (see νῦν 2.) *now, then, thereupon, often at the same time moderately illative*, Il. 1, 382. Od. 4, 363; rarely ep. in a temporal signif. Il. 10, 105. 2) It has a strengthening force, a) In exhortations, *now, then, δεῦρο νύν*, Il. 23, 485. b) In other clauses: *then, therefore, now*, Il. 10, 165. 17, 469; often with irony, *certainty, οὐ νύ τι, not surely*, Od. 1, 347. c) In interrogations, *now*, Il. 1, 414. 4, 31. Od. 2, 320. 4, 110.

νυκτερίς, ἴδος, ḡ (νύς), *a night-bird, espec. a bat*, *Od. 12, 433. 24, 6.

νύμφα, see νύμφη.

νύμφη, ḡ, vocat. poet. νύμφα, only Il. 3, 130. Od. 4, 743; (perhaps from the obsol. νύβω, nubo, to envelope), *a bride*, (who was conducted to the bridegroom, with the face veiled), Il. 18, 493; generally, a) *a young wife, a married woman*, Il. 3, 130. Od. 4, 743. b) *a virgin, a maiden, of nubile age*, Il. 9, 560.

Νύμφη, ḡ, *a nymph, a female deity of inferior rank*. The nymphs inhabited islands, mountains, forests, fountains, etc. Il. 20, 8. 9. Hom. mentions Νύμφη Νηῆς, a fountain nymph, Il. Νύμφας ὄφεστιάδες, mountain nymphs, Il. 6,

420; ἀγρόμοι, country nymphs, as companions of Diana, Od. 6, 105. They are daughters of Jupiter, Il. 6, 420; springing from fountains, groves, and streams, Od. 10, 350; the handmaids of other goddesses, Od. 6, 105. 10, 348; and were worshipped in sacred groves with sacrifices, Od. 14, 435.

νύμφιος, ὁ (νύμφη), a bridegroom, an affianced husband, (newly married, V.) Il. 23, 223. Od. 7, 65.

νῦν, adv. 1) now, immediately, at once, nunc, prop. spoken of the immediate present, opposed to νότερον, Il. 1, 27. Od. 4, 727. νῦν δέ, Il. 2, 82. καὶ νῦν ἡτοι, and just now, Od. 4, 151. Sometimes like the English now, a) Spoken of the past, Il. 3, 439. Od. 1, 43. b) Of the future, Il. 5, 279. 2) Frequently metaph. for νῦν, now, then, thereupon, espec. with the imperat. Il. 10, 175. 15, 115. cf. νῦν, νύν.

νύν, see νῦ.

νύξ, νυκτός, ἡ, 1) night, both generally, and spoken of individual nights. Homer divides the night into three parts, Il. 10, 253. Od. 12, 312. νυκτός, by night, Od. 13, 278. νύκτα = διὰ νύκτα, through the night, Od. 3, 151. νυκτὶ πελθεσθαι, to obey the night, i.e. to cease, Il. 7, 282. 2) the darkness of night, and generally, darkness, obscurity, Il. 5, 23. 13, 425; espec. a) the night of death, the darkness of death, Il. 5, 659. 13, 580. b) As an image of terror, spoken of Apollo: νυκτὶ τοιάς, Il. 1, 47. ταῦτη νυκτὶ δύοκε, these things he esteemed as the night, Od. 20, 362.

Νύξ, κυρός, ἡ, the goddess of night, Il. 14, 78. 259; accord. to Hes. Th. 123, daughter of Chaos, who with Erebus begat Æther and Day. [In Il. 14, 78, it should be appellat. νύξ, cf. Jahrb. J. und K. p. 275.]

νυός, ἡ, poet. a daughter-in-law, Il. 22, 65. Od. 3, 451. 2) Gener. one related by marriage, a sister-in-law, Il. 3, 49. b. Ven. 136.

*Νύσσα, ἡ (akin to νύσσα), a name given to mountains and cities, whither Bacchus was said to have come, perhaps a mountain in Arabia, ηλοῦ Φοινίκης, h. 26, 8. cf. 25, 5.

Νύσσιος ὄρος, τό, the Nysian mountain, perhaps in Thrace, accord. to V. an Edonian mountain, Il. 6, 133; others suppose it a mountain in Arabia or India.

*Νύσσιον πεδίον, τό (Νύσσα), the Nysian plain, accord. to Creuzer in Asia, h. Cer. 17.

cf. Apd. 3, 4. 3. Voss regards it as the Boeotian village *Nysa*, others still as *Phocis*.

νύσσα, ἡ (νύσσω), 1) a pillar on the race ground, around which the runners were obliged to turn, the *goal*, meta, Il. 23, 332. 339. 2) the point of starting, the *barriers*, Il. 23, 758. Od. 8, 121.

νύσσω, aor. 1 ep. νύξα, 1) to prick, to thrust; absol. with dat. instrum. ἔκρεσιν καὶ ἔγχεσιν, Il. 13, 147; with accus. τινά, to pierce, to wound any one, Il. 5, 46. 12, 395; to pierce, to thrust through, σάκος, Il. 11, 564; τινὰ κατὰ χεῖρα, to wound any one in the hand, Il. 11, 252; also with double accus. Il. 11, 96. 2) Generally, to thrust, ἀγκάντι νύσσειν τινά, to thrust any one with the elbow, Od. 14, 485.

νώ, see νῶ.

νωθής, ἐς, poet. (perhaps from νῆ, ὠθέω), slow, lazy, dull, epith. of the ass, Il. 11, 559.†

νῷῃ, nom. dual, gen. dat. νῷη, accus. νῷαι and νῷ, the last only Il. 5, 219. Od. 15, 475. 16, 306; both of us, we two. (νῷη as nom. or accus. is to be rejected, and νῷῃ to be read for νῷη, Il. 16, 99; accord. to Buttm. Lexil. I. p. 53.)

νωτίσσος, ἡ, or, our two, belonging to us, both, Il. 15, 39. Od. 12, 185.

νωλεμές and νωλεμέως, adv. unceasingly, perpetually, ever; comm. νωλεμές αὐτὶ, alone νωλεμές, Il. 14, 58; in like manner νωλεμέως, Il. and Od. (comm. deriv. from νῆ, and λέπτω.)

νωμάω (poet. lengthened from νίμω), fut. νωμήσω, 1) to divide, to distribute, to apportion, in sacrifices and feasts: τινι, Il. 1, 471. Od. 3, 340. 2) Like νίμω, to put in motion, to move, spoken of the human limbs: γούρατα, πόδας, Il. and Od. b) easy to move, to brandish, to manage, σκῆπτρον, Il. 3, 218. spoken of arms: ἔγχος, βόιν, Il.; τόξον, οἰνία, Od. 12, 218. πόδα νηός, Od. 10, 32. 3) Metaph. spoken of the mind, like versare: νόον ἐνὶ στήθεσι, to revolve a thought in the breast, to consider, to have in mind, Od. 13, 255; again, κίρδεα ἐνὶ φρεσι, Od. 18, 216. 20, 257. ἀμφὶ ἐ νωμήσας, h. Cer. 373. Accord. to the explanation of Herm. *secio in duas partes grano*; cf. Frank ad loc. Ilgen: *hoc animo secum volvete*.

νώνυμος, or, see νώνυμος.

νώνυμος, or (νῆ, ἔνομα), νώνυμος, to form a position, Il. 12, 70. 13, 227; nameless, i. e.

fameless, inglorious, Od. 13, 239. 14, 182; in the Il. only *νόμυμαρος*.

τῶροψ, ονος, ὁ, ἡ, epith. of brass, accord. to the Gramm. *blinding, sparkling, shining*, Il. 2, 578. (Accord. to the Schol. from *νῆ* and *δράω*; accord. to Riemer from *ἀνίρη* and *ώψ*, man-ennobling.)

* *νωτάκιων, ονος, 2 (ἄκμων), having the back defended by a cuirass*, Batr. 296.

νῶτος, ὁ, plur. τὰ νῶτα, 1) the back of

men and brutes; plur. for the sing. *μετὰ νῶτα βάλλειν*, to turn the back, i. e. to fly, Il. 8, 94; *τὰ νῶτα*, the back pieces of animals, which as being best, were placed before the most distinguished guests, Il. 7, 321. Od. 4, 65. 2) Metaph. *any surface, εὐρία νῶτα θαλάσσης*, the wide back of the sea, Il. 2, 159. 8, 511. Od. 3, 142.

νωχελήη, ἡ, ep. (νωχελής), slowness, sluggishness, laziness, Il. 19, 411. †

Ξ.

Ξ, the fourteenth letter of the Greek alphabet, and hence the sign of the fourteenth rhapsody.

ξαίνω (akin to *ξάω, ξέω*), *to scratch*, espec. *to card, εἴρια*, Od. 22, 423. †

ξανθός, ἡ, ὁν, *yellow*, in manifold degrees: *golden, reddish, brown*. a) Spoken of persons: *yellow-haired, fair-haired, blond*, since it refers to the golden-colored, blond hair, often an epith. of Menelaus and other heroes, Il. 10, 240. Others refer it to the brownish complexion, but *ξανθὴ κόμη*, Il. 1, 197. 23, 141, is expressly ascribed to Achilles and to Ulysses, *ξανθαὶ τρίχες*, Od. 13, 399; also Ceres is so denominated, *ξανθὴ Αημήτηη*, (like *flava Dea*, Ovid.) Il. 5, 501. b) Spoken of steeds: *dun, cream-colored or brownish*, Il. 9, 407. 11, 680.

Ξάνθος, ὁ, with changed accent. 1) son of Phœnops, a Trojan, Il. 5, 152. 2) the name of a horse of Achilles, sprung from Zephyr and the harpy Podarge, Il. 16, 149. Juno gave him human language, that he might communicate to Achilles his death, Il. 19, 395. 3) a steed of Hector, Il. 8, 185.

Ξάνθος, ὁ, in geography. 1) a river near Troy, thus called in the language of the gods, amongst men *Ξαμανθός*, q. v. Il. 14, 434. 20, 74. 2) a river in Lycia, which rises in the Taurus, and flows into the Mediterranean sea, now *Esenide*, Il. 2, 877. 5, 479.

ξενήιον, τό (prop. neut. from *ξενίος*), Ion. for *ξενεῖον, a gift of hospitality*, which the host bestowed upon the guest, Il. 10, 269; in full *ξενῆια δῶρα*, Od. 24, 273; and gener.

entertainment, hospitality, Od. 4, 33. 2) In the plur. *gifts of friendship*, which persons connected by the ties of hospitality mutually bestowed upon one another, Il. 6, 218. 11, 20; in derision: *reward*, Od. 22, 290. cf. *ξένιος*.

ξενήιος, ἡ, or, = ξενίος, Od. 24, 273. †

ξενίζω (*ξείρως*), Ion. for *ξενίω*, fut. *ξενίσω*, ep. *σσ*, aor. *ξενίσα*, ep. *σσ*, *to receive a guest, to entertain him, τινά*, Il. 3, 207. Od. 3, 355. 7, 190.

ξενίος, ἡ, ιον, Ion. for ξενίος (ξείρως), (comm. form Od. 14, 158. 389. 15, 514. 546.)

1) *belonging to a guest, or to hospitality, hospitable*; *Ζεὺς ξενίος*, Jupiter, the protector of hospitality, who avenges its rites when violated, Il. 13, 625. Od. 9, 271. *ξενή τράπεζα*, the hospitable table, Od. 17, 155. 2) Plur. *τὰ ξενία*, sc. *δῶρα*, prop. presents for friends connected by the tie of hospitality; espec. *hospitable entertainment with food and drink*, *ξενία παρατεθέναι, to entertain hospitably*, Od. 3, 490; *διδόναι*, Od. 14, 404.

ξενοδόκος, ὁ, Ion. for *ξενοδόκος (δέχομαι)*, *one receiving strangers or guests hospitably, a host*, Il. 3, 354. Od. 8, 210. 543. 15, 55.

ξενός, ἡ, or, Ion. for ξενός, I) strange, foreign, rarely ἀνθρώπος ξενός, Il. 24, 202; *βάτορες*, Od. 14, 102. II) Comm. subst. ὁ

ξενός (ἡ ξενη, h. Cer. 248.) 1) *a stranger, a foreigner*, Il. 4, 377; who as soon as he had eaten with a Greek, could count upon his protection and aid, Od. 6, 208. 8, 546.

2) *Espec. a table-friend*, one who by an alliance of hospitality contracted with another, has mutually with him, laid himself under an obligation of reception and entertainment,

Od. 1, 313. This bond descended by inheritance; hence ξένος πατρέως, a paternal table-friend, a guest by inheritance, Il. 6, 215. Od. 1, 187. The ξένος is both the guest who is entertained, Od. 8, 543, and the host who provides the entertainment, Il. 15, 532. 21, 42; = ξειδόνος.

Ξενοσύνη, Ion. for ξενοσύνη, *hospitality, rite of hospitality*, Od. 21, 35. †

Ξένη, ἡ (ξένος), *hospitality, the rite of hospitality, hospitable reception and entertainment*, * Od. 24, 286. 314.

Ξένιος, ἵη, ιον, for the Ion. ξενίος, q. v.

Ξέρος, ἥ, ὄν, Ion. for ξέρος, *dry*. Ξέρον ἥπελκοιο, the dry ground of the mainland, Od. 5, 402. †

Ξέσσες, ep. for ξέσσε, see ξέω.

Ξεστός, ἥ, ὄν (ξέω), *shaved, smoothed, polished*, spoken of wood, δίφρος, Il. 24, 322; ἵππος, the artificial horse, Od. 4, 272; spoken of stones: ξεστοὶ λίθοι, hewn stones, for trenches before the door, Il. 18, 504. Od. 3, 406; in like manner αἰθοντα (Voss, polished), Il. 6, 243; spoken of horn, Od. 19, 566.

Ξέω, aor. 1 ξέσσα, always ep. ξέσσα, *to shave, to scrape*; espec. to work any thing carefully with fine tools, *to smooth, to polish, to plane*, * Od. 5, 245. 17, 341. 23, 199.

Ξηράνω (ξέρος), aor. pass. ξηράνθην, *to dry up, to make dry*, only ξηράνθην πεδίον, * Il. 21, 345. 348.

Ξίφος, εος, τό (akin to ξέω), *a sword*; it seems to be not materially different from the φάσγανον, q. v.; and is spoken of as large and two-edged, Il. 21, 118. It had a straight blade (ταυτίκης), was carried in a sheath (κούλεόν), hung upon a belt (τελαμών). The handle (κόπη) was often decorated. Ξίφος Θρηίκιον, a Thracian sword; accord. to the Gramm. ad Il. 13, 576, it was large and broad.

* ξονθός, ἥ, ὄν, poet. *yellow, brownish*, h. 33, 3.

* ξύλιος, ἥ, ον, *of wood, wooden*, δόλος, Batt. 116.

Ξύλον, τό (ξέω), *wood which is cut and split; comm. in the plur. wood, fire-wood, sing. Il. 23, 327.*

Ξύλοχος, ἥ (ξέω), *ground covered with*

wood; a wood, a thicket, as a lurking-place of wild animals, Il. 11, 415. Od. 4, 335.

Ξυμβλήμεναι, ξυμβλήτην, ξύμβλητο, ξύμβλητο, see συμβάλλω.

Ξύμπας, ασα, αν, see σύμπας.

Ξύν, ep. and earlier form for σύν, which Homer rarely uses, and then, for the most part, to support the metre. Homer has the following compounds: ξυραγέίω, ξυνόγω, ξυνδέω, ξυνελάνω, ξυνέχω, ξυνιέναι, which are to be found under σύν.

Ξυνέαξε, see συνάγγυμα.

Ξυνεικοσι, ep. for συνεικοσι, Od.

Ξυνέημα, see συνίμημα.

Ξυνεοχμός, δ, see συνεοχμός.

Ξυνέσις, ιος, ἥ, see σύνεσις.

Ξυνήϊος, η, ον, ep. and Ion. for ξυνός, *common, public*. Ξυνήϊα, common property, belonging to the whole army, * Il. 1, 124. 23, 809.

Ξυνίσι, see συνίμημα.

Ξυνίον, ep. for ξυνίσσαν, see συνίμημα.

Ξυνίότος, ξυνίσσαν, see σύνειμημα.

Ξυνός, ἥ, ὄν, Ion. and poet. for κοινός, *common, in common, public*; παῖον, Il. 16, 262. Ξυνός Ἑνάλιος, common is the god of war, i. e. he helps now this, now that party, Il. 18, 309; with gen. γαῖα ξυνὴ πάντων, * Il. 15, 193.

Ξυρόν, τό (ξέω), *a razor*; proverbial: ἐπὶ ξυροῦ ἴσταται ἀκρίς, it stands upon the edge of the razor, i. e. this is the decisive instant, Il. 10, 173. † The metaphor, according to Köppen and Passow, is derived from the idea, that any thing resting upon a razor's edge must instantly incline to one of the two sides.

Ξυροχή, ἥ, see συνοχή.

Ξυστόν, τό (ξέω), prop. a smoothed stake; a spear-shaft, a spear, Il. 4, 269. 11, 260. Ξυστὸν ναύμαχον, the pike used in naval engagements, which accord. to Il. 15, 677, was twenty-two cubits long, and pointed with iron.

Ξέω (akin to ξέω), aor. 1 ξέσσα, *to shave, to rub, to smooth*; διστεδον λιστροῖσιν, to clean the floor with shovels, Od. 22, 456. 2) Gener. *to do fine work*. έανιν ξέσσε ασπίσσε, she had woven the garment delicately with art, Voss, Il. 14, 179. Others: she had smoothed or polished it.

O.

O, the fifteenth letter of the Greek alphabet; and hence the sign of the fifteenth rhapsody.

ó ή, τό, ep. forms are: sing. gen. τοῦ, masc. and neut.; plur. nomin. τοι and ταῖ; gen. fem. ταῶν for τῶν; dat. τοῖσι, ταισι, τησι, and τῆς; ταῖς is not Homeric. (Some ancient Gramm. would write the unaccented cases ó, ἡ, οἱ, αἱ, with the acute; when standing alone, they are used as demonstrative, conf. Thiersch § 284. 16, and Spitzner ad Il. 1, 9, who follows this in his ed. The opposite view is held by Buttm. Gr. Gram. § 75. Anm. 5. p. 305.) It has, like the German article *der, die, das*, in Hom. the signif. both of a demonstrative and of a relative pronoun.

I) ó, ἡ, τό, as a demonstrative pronoun, it points out an object, and indicates it as something known and already spoken of. Osten, however, the demonstrative force is so weakened, that the transition to the Attic article clearly shows itself. 1) The pure demonstrative force is seen espec. a) When the pronoun stands without a substantive, where it is translated by *this, that, or, like αὐτός, by he, she, it*, conf. Il. 1, 9. 12, 29. 43, etc.; again, when it is separated from the substantive by the verb, and, as it were, prepares the way for the following substantive: ἡ δ' ἐσπέρτη Παλλὰς Ἀθήνη, she however followed, Pallas Minerva, Od. 1, 125. cf. Il. 1, 448. 5, 508. Od. 3, 69. b) When it stands as an adjective pronoun, and a relative clause follows it, it is commonly placed after the substantive. οὐδ' — εἴηθετο συνθετῶν τάων, ἃς ἐπέτελλε Διομήδης, he forgot not those commands which Diomedes gave him, Il. 5, 320. Od. 2, 119 seq. c) In connection with μέν, δέ, ó μέν, ó δέ, *this here, that there, the one, the other, this, that, the one thing, the other*, Od. 4, 508; *partly, partly*, Od. 2, 46. So also in the plur. of μέν, of δέ, τὰ μέν, τὰ δέ. If a plur. is distributed into several sing. the former commonly stands in the gen. Il. 18, 595; often, however, in the same case with ó μέν, ó δέ, Il. 5, 27.

Od. 12, 73. Frequently ó δέ is found without a preceding μέν, Il. 22, 157. Frequently also ó μέν stands alone, and a substantive follows, as Il. 23, 4. Od. 1, 115; or another word: τὰ μέν — ἄλλα δέ, Il. 6, 147. 2) The demonstrative force of the pronoun is weaker, when it stands before the substantive, without any subsequent clausae relating to it. Still it even then marks the object as known, and gives it emphatic prominence, cf. Il. 1, 11. 20, 33. 35. The pronoun in this case rarely succeeds the noun, see Od. 21, 41. Often almost like the later article, cf. τὰ Θύραια, Od. 18, 385. 2) It approaches most nearly to the later article, a) When it converts adjectives and adverbs into substantives, ó γεφαίος, Il. 24, 252; τὸ μιλαν δρός, Od. 14, 12; τὸ πάρος, τὸ πόλι. b) When it connects prepositions and adverbs with substantives. ἀντίγεις αἱ περὶ διφόροι, Il. 11, 535. ἀνδρες οἱ τότε, Il. 9, 559. 4) Some cases are used as absolute: a) τό, accus. neut. *therefore, on this account*, Il. 3, 176. 7, 239. b) The dat. τῷ and τῷ, q. v. c) τοῖσι in τοῖσι μετέφη, Il. 1, 58, and the like constructions, Wolf ad Il. 1. c. would explain as neut. plur. *inter hæc*. It is better taken as a plur. masc. (cf. τῆσι, Il. 24, 723), *among them*, and it stands thus even with only two, Od. 7, 27. 13, 374. d) With prepos. ἐκ τοῦ, *from that time, since*, Il. 15, 601.

II) ὅ, ἡ, τό, as a relative pronoun, in all the forms, *who, which, that*. The masc. ó stands Il. 16, 835; and κλῦθι μοι ὁ χθιξός θέος ἦλυθε, hear me god, who camest yesterday, Od. 2, 262.

ὅση, ἥρος, ἡ, poet. (prob. fr. ἕρω), contr. ὅρη, from which dat. ὅρεσσιν, Il. 5, 496; *† a female companion, espec. a wife, a consort*, Il. 9, 327.

ὅσηίω, poet. (ὅρη), literat. imperf. ὅσησκον, contr. for ὅσης, h. Merc. 58; *to have intimate intercourse, espec. to converse intimately, to be familiar, τινι, with any one*, Il. 6, 516; ἀπὸ δρνὸς οἰδ' ἀπὸ πίρης, down from the oak or the rock, i. e. securely and undisturbed to converse familiarly with any

one, a proverbial expression, Il. 22, 127; and gener. *to live*, μετά τινι, h. Merc. 170.

δάριστής, οὐ, ὁ, poet. (δαρίζω), *a companion, an associate, friend*, Od. 19, 179. †

δάριστός, νός, ἡ (δαρίζω), *intimate intercourse, familiar conversation, endearment in the girdle of Venus* (Voss, toying), Il. 14, 216. 2) Gener. *intercourse, society, commerce*. ἡ γὰρ πολέμου δάριστός, this is the *commerce of war* (V. course), Il. 17, 228; προμάχων, * Il. 13, 291.

* δάρης, ὁ, poet. (δαρη), *intimate intercourse, familiar converse*, h. 22, 3; espec. *the converse of love*, h. Ven. 250.

δάρελός, ὁ (βέλος), *a spit, a roasting-spit*, only plur. Il. 1, 465. Od. 3, 462.

δρῆμος, ὁ (ἀργόν), *using violence, always in a bad sense; impious, wicked*, * Il. 5, 403. 23, 418. Batr.

δρῖμοπάτηρ, ḥ, poet. (πατήρ), *the daughter of a mighty or powerful father*, epith. of Minerva, Il. 5, 747. Od. 1, 101.

δρόμος, οὐ, poet. (from βρι, βριθω), 1) *strong, powerful, impetuous*, epith. of Mars, Hector, and Achilles, Il. 2) Spoken of inanimate things: *powerful*, i. e. great, heavy, epith. of the spear, of a stone, Od. 9, 241; of impetuous water, Il. 4, 453.

* δρεμοπάθυμος, οὐ (θυμόν), *stout-hearted, courageous*, epith. of Mars, h. 7, 2.

δύδαστος, η, οὐ, ep. lengthened for δύδος, *the eighth*, Il. 19, 246, and Od.

δύδοος, η, οὐ (οκτώ for δύδοFος), *the eighth*. (Od. 7, 261. 14, 287, it is to be pronounced as a dissyllable, see Thiersch § 149. 3.)

δύδωκοντα, Ion. contr. for δύδοκοντα, indeclin. *eighty*, * Il. 2, 568. 652.

ὅγε, ἥγε, τόγε, the demonstr. pron. ὁ, ἥ, τό, strengthened by the particle γέ, *this here, that there*, and often to be translated by an emphatic, *this or that*. 1) Sometimes it points out the near or remote place of an action, and can be translated only by an adv. κείνος ὅγε, *that one there, he there*, Il. 3, 351. 19, 344. 2) In the epic language it stands often, in case of two consecutive clauses, in the second clause, to bring the subject again to mind, when it is translated by an emphatic, *he, she, it*, Il. 2, 664. Od. 1, 4. As absol. there occur, 1) τόγε, *exactly here*, Il. 6, 435. 2) τόγε, *for that very reason*, Il. 5, 827.

δύχιος, τό (όγχος), *a coffer, a chest, a basket*, for keeping arrows and other iron instruments, Od. 21, 61. †

όγχος, ὁ (akin to ἄγκων), *a curvature, a bending*; hence *a hook*, espec. *the barb of an arrow*, * Il. 4, 151. 214.

όγμος, ὁ (akin to ἄγω), prop. *a line, a row*, espec. 1) *the furrow in ploughing*, Il. 18, 546; or *the swath which a harvester mows*, Il. 11, 68. 18, 552; metaph. πτονες ὄγμος, *rich fields*, h. Cer. 455. 2) *the path (of the heavily bodies)*, h. 32, 11.

'Ογχιστός, ὁ, a town in Boeotia, on the lake Copais, having a grove, sacred to Neptune; now the convent Mazaraki, Il. 2, 506; from this the adv. 'Ογχιστόνδε, to O., h. Merc. 186.

όγγη, ἥ, *a pear-tree*, Od. 11, 589. 2) *the pear itself*, * Od. 7, 120.

όδαῖος, η, οὐ (όδος), *belonging to the way*. τὰ ὁδαῖα, prop. that on account of which a journey is undertaken, accord. to the Schol. *merchandise* (V. *wares*), Od. 8, 163; and *provisions for a journey*, Od. 15, 445, Eustath. Better according to Nietzsche, *the back freight*, or the wares received in exchange for those carried, hence ὁρος ὁδαῶν, *the gain in the back freight*.

όδαξ, adv. (δάκνω, ὁδούς), *biting with the teeth*, λάζεσθαι γάιναι, Il. ; ἀλεῖν οὐδαῖς, Il. 11, 749. ὁδαξ ἐν χειλεσσι φύνει, *to bite oneself in the lips*, Od. 1, 391. 20, 268; see φύε.

όδε, ἥδε, τόδε, demonstr. pron. with the enclitic δί, which strengthens its demonstrative force, in the dat. plur. ep. τοῦδεσσι and τοῦδεσσι, both parts being inflected; *this here, that there, this*. It indicates primar. the nearness of the subject. οὐδὲ ἔφαντος τάδε γέ ἔστιν, Od. 1, 226; but is also often 1) *To be referred to what immediately succeeds*, Il. 1, 41. 504. 2) It also points emphatically to a near or remote place, espec. in connection with personal and other pronouns, and is then translated only by *here, there*. ὁδ' ἤγα, I here, Od. 16, 205. ἥμεῖς οὖδε, Od. 1, 76; δῶρα δ' ἤγαν ὁδε (τίμι) πάντα παρασχεῖν, I am here, to present—to thee, Il. 19, 140. ἀγδρὶ ὅστις ὁδε κρατεῖ, who here governs, Il. 5, 175. ἦην δί μοι ἥδε ἔστηκεν ἐπ' ἄγροῦ, there in the field, Od. 1, 185. Absol. use of single cases: 1) τῷδε, *here, there*, Il. 12, 345. Od. 6, 173. 2) τόδε, accus. *hither*, Il. 14, 298. Od. 1, 409. διῆρε τόδε, Il. 14, 309. δε

therefore, for that reason, Od. 20, 217. 23, 213.

ὁδεύω (όδός), *to go, to journey, ἐπὶ τῆς;* Il. 11, 569. †

'Οδίος, ὁ (Ion. for 'Οδίος = adj. ὁδιος), 1) leader of the Halizones, slain by Agamemnon, Il. 2, 856. [5, 39.] 2) a herald of the Greeks, Il. 9, 170.

ὁδίτης, ον, ὁ (όδός), *a traveller, a wayfaring man*, also with ἄνθρωπος, Il. 16, 263. Od. 13, 123.

ὁδική, ἡ (όδω), Ion. and poet. *odor, fragrance*, Il., also *vapor, stench*, Od. 4, 406.

* ὁδοιπορίη, ἡ, *a journey, a way*, h. Merc. 85.

ὁδοιπόριος, ον (πόρος), *relating to a journey*. τὸ ὁδοιπόριον, *recompence for a journey, passage-money for a voyage*, Od. 15, 506. †

ὁδοιπόρος, ον (πόρος), *travelling; subst. a traveller, a travelling companion*, Il. 24, 375. †

όδός, ἡ, Ion. οὐδός, Od. 17, 196; † *the way*. 1) Spoken of place: *a path, a street, ὁδ. ἵππηλαση*, Il. 7, 340; ὁδ. λαοφόρος, Il. 15, 682. πρὸ ὁδοῦ γενέσθαι, *to go forwards*, Il. 4, 382. 2) Spoken of the act: *progress, travel, journeying*, Il. 9, 626; also by sea, Od. ὁδὸς ἤχενθαι, generally, *to go a journey, accord. to Voss*, Il. 1, 151; (in distinction from ἱψιμάχεσθαι, Bothie: *embassy*.) It is not with the ancients to be explained by λόχος. [Fenton: *to go on an expedition, or to lay an ambush*.]

όδονός, ὁδόντος, ὁ (όδω), *dens, a tooth*; in the boar, *a tusk*, Il. 11, 416. Od. 19, 393; on ἔρκος ὁδόντων, see ἔρκος.

όδύνη, ἡ, *pain, pang*. a) Spoken of the body, always in the plur., Il. 4, 117. 5, 397. 766, and often. b) Spoken of the soul: *grief, sadness*, Od. 2, 79; connected with γύος, Od. 1, 242; sing. only ὁδύνη Ἡρακλῆς, pain about Hercules, Il. 15, 25.

όδυνγκατος, ον, poet. (φύω), *pain-destroying, pain-quitting, soothing, φύγματα*, * Il. 5, 401. 900. 11, 847.

όδνηρομαι, depon. mid. part. aor. ὁδνηράμενος, Il. 24, 48. 1) Intrans. *to lament, to wail aloud, to complain, to grieve*, spoken of men; once of birds, Il. 2, 315: often absol. and a) With gen. τινός, *about any one*, Il. 22, 424. Od. 4, 104; ἀμφὶ τινα, Od. 10, 486. b) With dat. τινι, *for any one*, Od. 4, 740; ἀλλίτοισι,

mutually to complain to each other, Il. 2, 290. 2) Trans. *to bewail, to lament for, to deplore*, with accus. of the person, Il. 24, 740. Od. 1, 243; of the thing: νόστον, Od. 5, 153. 13, 219.

'Οδνοσήιος, ίη, ιον, ep. for 'Οδίσσειος, relating to Ulysses, Od. 18, 353.

'Οδνοσσεῖς, ὁ, ep. 'Οδνοσεῖς, gen. 'Οδνοσηῖς, 'Οδνηῖς, 'Οδνοσίος, and Αἰολ. and ep. 'Οδνοσεῖς, Od. 24, 398; dat. 'Οδνηῖς and 'Οδνοεῖ, accus. 'Οδνοσηῖς, 'Οδνοσέα and 'Οδνηῖς, Od. 19, 136; *Ulysses, Ulizes*, son of Laertes and Ctimene, Od. 16, 117 seq., king of the Cephalenes, i. e. of the islands Ithaca, Same, Zacynthus, and of the neighboring continent, husband of Penelope and father of Telemachus; he received this name from his grandfather Autolychus, because he came angry with many (όδνοσάμενος), Od. 19, 407. In him the poet presents to us a hero, who distinguished himself as much by spirit and bravery as by cunning, prudence and steadfastness. He sailed to Troy with twelve ships, Il. 2, 631; and after the destruction of this city, he made sail first with Menelaus to return to Ithaca, Od. 3, 162. He spent ten years in wanderings, so that he reached home in the twentieth year. His wanderings are described in the Odyssey. After he was landed in Ithaca by the Phœaces, Minerva communicated plans to him, by which he might punish the suitors, Od. 13, 287 seq. He goes clad as a beggar to Eumeus, discovers himself to Telemachus, permits himself to be recognized by Penelope, and in company with his son and the faithful herdsman, slays the suitors. He fights against the parents of the suitors who would revenge the death of their sons, until finally Minerva established peace, Od. 24, 220 seq.

(όδνησσαι), poet. depon. mid. pres. obsoL only in the aor. ὁδνησμην, 3 plur. ὁδνησσει, part. ὁδνησάμενος, perf. ὁδώδησμαι, with pres. signif. Od. 5, 423. 1) *to be angry, to be wroth, to hate, τινί*, Il. 6, 138. Od. 1, 62. 19, 275; ὁδνησάμενος, Od. 19, 407, Passow would take in a pass. signif.: *hated, odious*, but it is act.: *angry, enraged*. 2) With accus. ὁδνησσει τινα, he excited the anger of Jupiter, Ep. 6. 3. cf. Herm.

όδωδα, see ὄδω.

όδώδησμαι, see ὁδησσομαι.

όδασι, see ὄδις.

οζος, ὁ, a knot or joint in a tree, from which a branch springs; generally, 1) a twig, a branch, Il. Od. 2) Metaph. a descendant, a child, offspring, Il. 2, 540. 12, 188.

δέω, perf. δέωθα, only 3 sing. plur. intrans. to smell, to yield an odor, ὁδμή δέωθει, the odor was diffused, from fumigation and from wine, *Od. 5, 60. 9, 210.

όθερ, adv. (ος), whence, from which time, from which place, also relating to a person instead of the relative, Il. 2, 852. Od. 3, 319; also apparently for οπου, from there, where, Il. 2, 857.

όθητι, adv. (poet. for ού), where, in which place, Il. 13, 229; rarely with a gen. οθι αὐλῆς, where in the court, Od. 1, 425; also, there, where, and b) with the termination of a journey, thither, where, Od. 15, 101.

όθομαι, poet. depon. only pres. and imperf. to trouble oneself about any thing, to be anxious about, to shun, to fear, always with neg. absol. and a) with gen. τινός, to trouble oneself about any one, Il. 1, 181. 2) With infin. Il. 15, 166; and with a part. αὐτούς οθετί αλεντα φέων, he shuns not to practise wickedness, *Il. 5, 403. [Prob. only used in the pres., the imperf. use being doubtful, as e. g. Il. 5, 403.]

όθονη, η, fine linen, Od. 7, 107. b) a veil or robe made of it, Il. 3, 141. 18, 595.

όθριξ, ὄθριχος, ὁ, ή, poet. for όμοθριξ (θρίξ), with similar hair, Il. 2, 765. †

Οθρυνοεύς, ησ, ὁ, a Trojan ally from Cabesus, Il. 13, 363 seq.

οι, dat. sing. from οι.

οίσι, adv. sing. οίσος.

οίγνυμ (οίγω), aor. 1. ep. ἀτέα and ἀτά, Il. 24, 457; † part. οίξος, imperf. pass. ἀγνυστο, to open, to unlock, with accus. θύρας, Il. or πύλας, τιν, to any one. Il. 24, 457. οίγνω, to open the wine, Od. 3, 392.

οίδα, οἰσθα, οίδε, perf. I know, see ΕΙΔΩ.

οίδάνω, ep. for οίδανω (οίδος). 1) Act.

to swell, i. e. to cause to swell, with accus. spoken of anger: νοορ, to swell the heart, i. e. to excite, Il. 9, 554. 2) Mid. to swell, οίδάνται χραδη χόλη, *Il. 9, 646.

οίδας, ep. for οίσθα, see ΕΙΔΩ.

οίδειν, Ion. and ep. for οίδάω, imperf. 3 sing. φθει, intrans. to swell, to puff up, χρόα, in body, Od. 5, 455. †

Οιδίπονος, οδος, ep. gen. Οιδιπόδωο, Il. 23,

679; (from οιδτιν and πούς, swollen-foot, because his feet were swollen when he was found, cf. Apd. 3, 5. 7.), son of Laetus and Epicaste, father of Eteocles and Polynices. His father, on account of an oracle, caused him to be exposed at birth; a herdsman of the king of Corinth found him, and brought him to his wife, who brought him up. Warned by the oracle at Delphi not to return to his native land, he proceeded to Thebes, slew unwittingly his father Laetus, solved the riddle of the Sphinx, and married his mother Epicaste. When the secret was discovered, Epicaste hung herself, but Oedipus reigned in Thebes and died there, Od. 11, 270. Accord. to the tragic poets he put out his own eyes, and being expelled from Thebes, fled to Attica. His funeral games are mentioned, Il. 23, 679 seq.; see Επικάστη.

οίδμα, ατος, τό, poet. a swelling, espec. of the sea; a roaring, a breaker, Il. 23, 230; θαλάσσης, h. Cer. 14; spoken of a river, *Il. 21, 234.

οιέτης, ες, poet. (τρος), for ομοέτης, of equal age, βοις, Il. 2, 765. †

οίζυρός, η όγ, poet. (οίζυς), compar. οίζυρότερος, superl. οίζυρετατος, lamentable, miserable, wretched, sad, often an epith. of men, Il. 1, 417. Od., and of inanimate objects: ρυτας, Od. 3, 95. 13, 337. πόλεμος, the miserable war, Il. 3, 112. (On the irreg. compar. and superl. see the Gram.)

οίζυς, ίός, ή, poet. misery, wretchedness, distress, suffering, Il. 6, 285. 14, 480; dat. contr. οίζυι for οίζυ, Od. 7, 270.

οίζυω, poet. (οίζυς), aor. 1 part. οίζυσαν, 1) to lament, to utter lamentations, περὶ τινα, about any one, Il. 3, 408. 2) Trans. to suffer, to endure, ζανα, Il. 14, 89; and absol. to be wretched, Od. 4, 152.

οίζυος, τό, ep. = οίης, a rudder, Od. 9, 483; plur. Il. 19, 43.

οίης, ηκος, ὁ, ep. for οίας (οίω), prop. a handle, espec. of a rudder, the rudder itself; in Hom. however οίης, Il. 24, 269, † rings on the yoke, through which the reins pass to the mouths of the animals.

οίχαδε, adv. (from an old root ΟΙΖ = οίχος), to the house, homewards, home, Il. and Od.

οίχειος, ησ, ὁ, Ion. (οιχια), an inmate of a family, Il. 5, 413; as early as in the Od. servant, slave, 14, 4, 245.

οἰκέω (*oīkōs*), fut. **ἡστα**, aor. 1 pass. 3 plur. **φηγθεῖν**, ep. for **φηγῆθησαν**, 1) Intrans. to dwell, to live, comm. with **ἐν**, Il. 14, 116. Od. 9, 200. 2) Trans. to inhabit, with accus. **ὑπαρχεῖν**, Il. 20, 218; hence pass. a) to be inhabited, **οἰκέσθαι πόλις**, Il. 4, 18. b) to be settled, to keep house, as **οἰκέσθαις τριχά** φηγθεῖν, they dwelt in three divisions, Il. 2, 668.

οἰκίον, **τό** (dimin. only in form from *οīkōs*), a house, an abode, a dwelling, a habitation, always in the plur. comm. spoken of men. b) Spoken of animals: an abode, a nest, of wasps, bees, Il. 12, 168; of the eagle, Il. 12, 221. c) Spoken of the lower world, Il. 20, 64.

'**Οἰκλέης**, **έσος**, ó, poet. '**Οἰκλείης**, Od. 15, 244; accus. '**Οἰκλῆα**, son of Antiphates, father of Amphiaraus, Od. 15, 243. cf. Apd. 2, 6. 4.

οἰκοθεν, adv. (*oīkōs*), from a house, i. e. a) from a dwelling, Il. 11, 632. b) from one's own property, * Il. 7, 364. 391. 23, 558.

οἰκοθή, adv. (*oīkōs*), poet. = **οἶκοι**, in the house, at home, domi, Il. 8, 513. Od. 3, 303.

οἶκοι, adv. (*oīkōs*), to the house, to home, Il. 1, 113. Od. 1, 12, and often.

οἰκόνδε, adv. (*oīkōs*), poet. = **οἶκαδε**, to the house, home. a) to the dwelling, Il. 3, 390. b) to one's country, φρίγειν, Il. 2, 158; ἄγειν, to conduct home, Od. 6, 159.

οἶκος, ó, 1) a house, i. e. an abode, a dwelling of any kind; the lodge of Achilles, Il. 24, 471; the cave of the Cyclope, Od. 9, 478. b) single parts of a house, a chamber, a room, Od. 1, 356. 362; also plur. **οἶκοι**, like **αὐτεῖς**, spoken of a house, Od. 24, 417. 2) house, i. e. household, family, Od. 1, 232. 2, 64. 6, 181. Il. 15, 498.

οἰκτείρω (*oīktōs*), aor. 1 **φηγεῖσθαι**, to bewail, to bemoan, to commiserate, to lament, τινά, Il. 11, 814. πολιών τε κάρη, πολιών τε γένειν, * Il. 24, 516. h. Cer. 137.

οἰκτιστος, **γ**, **οὐ**, see **οἰκτρός**.

οἰκτρός, ó (*oīktōs*), lamentation, complaint, commiseration, πίγη, * Od. 2, 81. 24, 438.

οἰκτρός, ó, ón (*oīktōs*), compar. **οἰκτρότερος**, superl. **οἰκτρότατος**, Od. 11, 421; oftener **οἰκτιστος**, lamentable, deplorable, pitiable, Il. and Od. neut. plur. **οἰκτρα**, as adv. **ἀλοφύρεσθαι**, to wail or complain piteously, Od. 4, 719; also superl. **οἰκτιστα θανεῖν**, Od. 22, 472.

οἰκωφελίη, **ἡ** (*oīkōphilē*), advantage for a house, domestic economy, domestic life, Od. 14, 223. †

'**Οἴλετός**, **ἥσος**, ó, king of Locris, husband of Eriopis, father of the Locrian Ajax, and of Medon, Il. 2, 527. 727. 13, 694. 2) a Trojan charioteer, of Bianor, Il. 11, 93.

'**Οἴλιάδης**, **ον**, ó, son of Oileus = **Ajax**, Il. 12, 365.

οἴλμα, **ατος**, **τό**, poet. (*oīw*), an assault, an attack, Il. 16, 752; spoken of lions, and plur. of the eagle, * Il. 21, 252.

οἴματος, poet. (*oīma*), aor. 1 **οἴμησε**, to assault, to rush upon, spoken of an attack, Il. 22, 308. Od. 24, 538; of the hawk, μετὰ πέλετον, to pounce upon a dove, Il. 22, 140.

οἴμη, **ἡ** = **οἴμος**, poet. prop. **a way**, **a path**, metaph. spoken of the course which a narration takes; hence, a narrative, a song, * Od. 8, 74. 481. 22, 347. [cf. Jahrb. J. und K. p. 275.]

οἴμος, ó, poet. (*oīw* = φέρω), **a way**, **a path**, metaph. a) a strip, **οἴμοι κυάραοι**, strips of steel (upon the shield), Il. 11, 24. † b) the course of a song, an air, a melody, h. Merc. 450.

οἴμωγή, **ἡ** (*oīmōgē*), lamentation, waiting, a cry of distress, as of persons dying, Il. 4, 450. Od. 20, 353.

οἴμωζω (*oīmōzē*), aor. 1 **φημωξα**, part. **οἴμωξα**, prop. to cry, **οἴμοι**, (ah me); hence, to lament, to wail, to howl, often in the part. aor. with **κάππεσεν**, **πεσεν**, Il. 5, 68. Od. 18, 398.

Οἰνείδης, **ον**, ó, son of **Œneus** = **Tydeus**, Il. 5, 813.

Οἰνεύς, **ἥσος**, ó (the vintner, from *oīnos*), son of Portheus, king of Calydon, husband of Althaea, father of Tydeus, Meleager, etc. Il. 14, 117. Bellerophon was his table-friend, Il. 6, 215. He once forgot Diana in an offering of first-fruits; incensed thereat, she sent a wild boar upon him as a punishment, Il. 9, 529 seqq.

οἰνοῦμαι, only mid. (*oīno*), impf. without augm. to procure wine for oneself, to purchase wine, χαλκῷ, for brass, Il. 7, 472; **οἰνος**, to fetch wine, * Il. 8, 506. 546. (The act is not found in Hom.)

οἰνοβαρέω, ep. **οἰνοβαρίων**, to be heavy, or drunken with wine, only part. pres. in the ep. form, * Od. 9, 374. 21, 304.

οἰνοβαρής, ós, poet. (*βάρος*), heavy with

wine, *intoxicated, drunken with wine*, Il. 1, 225. †

Οἰνόμαος, ὁ (*Vindemius*, Herm.), 1) an Αἰτolian, Il. 5, 706. 2) a Trojan, slain by Idomenes, Il. 12, 140.

οἰνόπεδος, *or* (*πίδος*), *having vineyards, producing wine, abounding in wine, ἀλωῆ*, Od. 1, 193. 11, 193; neut. substant. τὸ οἰνόπεδον, *a vineyard, (grape-field, V.)*, Il. 9, 579.

Οἰνοπίδης, *ον*, *ὁ*, *son of Οἰnopion = Helenus*, Il. 5, 707.

οἰνοπληθής, *ἴς*, poet. (*πλήθος*), *full of wine, abounding in wine, Συρῆ*, Od. 15, 406. †

οἰνοτάχω, poet. for *οἰνοτάχω* (*πότης*), *to drink wine*, Il. 20, 84. Od. 6, 309.

οἰνοτάχης, *ἥρος*, *a wine-drinker, a wine-bibber*, Od. 8, 456. †

οἶνος, *ὁ*, *wine*; the Homeric heroes were wont to drink it mingled with water; the red wine seems to have been most common (*μίλας, ἐρυθρός*), Od. 12, 19. [No other wine is mentioned in Hom.] Andromache sprinkled with wine the wheat given as food to the horses, Il. 8, 188; conf. Columella de re Rust. VI. c. 30. Wine was preserved in jars (*ἀμφιφορεῖς, πλέθοι*), Od. 2, 290. 340; or in skin bottles (*άσκοι*), Il. 3, 247.

οἴνοχοιά, poet. *οἴνοχοί* (*οἰνοχόος*), *to pour out wine, only in the pres.*, Il. 2, 127; elliptically, *οἴνοχοει*, sc. ὁ οἰνοχόος, Od. 21, 142.

οἴνοχοέω (*οἰνοχόος*), imperf. *ῳνοχόει* and ep. *ἐῳνοχόει*, Il. 4, 3; aor. 1 infin. *οἴνοχοῖσαι*, *to pour out wine, to be cup-bearer, τινι*, Il. 1, 598. Od. 4, 233; with accus. *νίκταρι*, Il. 4, 3.

οἴνοχόν, *ὁ* (*χώ*), *a wine-pourer, a cup-bearer*, Il. 2, 128. Od. 9, 10.

οἴνωψ, *οπος*, *ὁ*, *ἡ*, poet. (*ψ*), *looking like wine, wine-colored*, i. e. dark-red, black, see *οἴνος*, comm. an epith. of the agitated sea, like *πορφύρης*, the dark, red-black sea, because in a violent agitation of the waves it assumes a dark-red appearance, see *πορφύρη*, Il. 1, 350. 5, 771. 1, 183. b) an epith. of oxen: *dark-red, blackish* (Voss, dark), Il. 13, 703. [According to the preface of Passow Lex. Dec. 1827, the accent should be *οἴνωψ*, although in his text it is paroxytone.]

Οἴνωψ, *οπος*, *ὁ*, *ἡ*, a noble of Ithaca, father of Lenes, Od. 21, 144. [Conf. *οἴνωψ* at the close.]

οἰνώτω (*οίνος*), part. aor. pass. *οἰνωθεὶς*, *to intoxicate with wine, pass. to be intoxicated, drunken*, * Od. 16, 292. 19, 11.

οἰξασα, part. aor. 1 *οἰγνημα*.

οἰο, ep. for *οὐ* (see *ὅς*), *his*.

οἰσθεῖ, adv. poet. (*οἰος*), *from one side, alone*; always *οἰσθεῖ οἰος*, prop. alone from one side, i. e. *entirely alone*, * Il. 7, 39. 226.

οἴομαι, ep. always in the pres. indic. *οἴομαι*, *depon.* (i), more frequently in the 1 sing. *οἴω* and *οἴει*, 3 optat. pres. *οἴοιτο*, Od. 17, 590; imperf. *ῳομην*, aor. 1 *ῳσάμην*, ep. for *ῳστ*, aor. pass. *ῳσθητην* only Od. 4, 453. 16, 475; part. *ῳσθεῖς* only Il. 9, 453; prim. signif. to be of opinion, to believe, to think. a) In reference to the future: to suppose, to conjecture, to expect, and according as it is good or bad, to hope, to fear, to suspect. b) to intend, to purpose, with infin. Il. 13, 263; strengthened by *θυμῷ*, *κατὰ θυμόν* and *θυμὸς οἴεται μοι*, Od. 9, 213. The construction is various: 1) Sometimes absolute, Il. 1, 561; comm. with accus. and infin. according to the sense. a) The pres. with something present, Il. 13, 263. Od. 1, 323; but comm. with future things, Il. 5, 894. 12, 73. Od. 5, 290. b) The aor. with the past: *οὐ οἴω*, I believe that thou hast given the nod, Il. 1, 558. 10, 551. Od. 19, 569. c) Most frequently with infin. fut. In all these cases, the subject of the infin. is often omitted when it may be easily supplied. *οἴσατο θεόν εἰναι*, he believed it was a god, Od. 1, 323. *τρώσεσθαι οἴω*, sc. *αὐτούς*, I think they will be wounded, Il. 12, 66 [cf. Od. 11, 101. 12, 212, and see Nitzsch]. 2) With the simple infin. where the main verb and the infin. have the same subject. [*κιχῆσεσθαι σε οἴω*, I think that I shall overtake thee], Il. 6, 341. Od. 8, 180. 3) Trans. with accus. to be of opinion, to believe, *τι*, Od. 3, 255. 13, 427; *Κῆρας*, to expect the Fates, Il. 13, 283. 4) Often absol. introduced in the first pers. as a parenthesis, *I believe, I suppose*, to intimate a modest doubt. *εν πρώτουσι, οἴω, κείσεται*, he will lie, I suppose, amongst the first, Il. 8, 536. 13, 153. Od. 16, 309. 5) Once impersonal: *οἴεται μοι ἀντα θυμόν*, it seems to me in my mind, Od. 19, 312. (ι is always long, only οἴω is sometimes short, see Spitzn. Pros. § 52. 2. a.)

οἶον, neut. sing. see *οἴος*.

οἰοπόλος, *ον*, poet. (*πίλομαι*), prop. being solitary; *lonely, solitary, spoken of places*, Il. 13, 473. Od. 11, 574.
* *οἰοπόλος*, *ον* (*πίλομαι*), *pasturing sheep*, b. Merc. 314.

οῖος, οῖη, οῖος, poet. 1) *alone, forsaken*; strengthened, *εἰς οῖος*, one alone. *δύ' οῖω*, two alone. *οὐν οῖη*, Il. 3, 143. b) With gen. τῶν οῖος, left by these, Il. 11, 693; or with prep. ἀπό τινος, Il. 9, 438. Od. 21, 364. 2) *single, i. e. excellent, chief*, Il. 24, 499. *οἶος*, adv. *once, accord. to Eustath. for οἶος μὲ, me alone*, Il. 9, 355.

οῖος, οῖη, οῖον (*ὅς, ἥ, ὅν*), *of what quality, what sort of, what a, as, the relat. to the demonstrative τοῖος*. *οῖος ἀρετῆγ*, what a man in bravery, Il. 13, 275. Often it can be translated only by *how*. *οῖος καλός τε μέγας τε*, how beautiful and large, Il. 21, 108. It stands, 1) In independent sentences, to express astonishment at any thing great and extraordinary (good or bad), and espec. in exclamations. *οἶον δὴ τὸν μῦθον ἐπεφράστης ἀγορεῦσαι*, what a word to speak hast thou conceived! (Thiersch Gram. § 317. 5); especially, often in the neut. *οἶον, how*, Il. 5, 601. Od. 1, 32. 2) More frequently in dependent sentences, to indicate the same quality, with reference to a definite object: a) After a preceding *τοῖος*, Il. 18, 105. Od. 1, 371; and without it, Il. 4, 264. 16, 557. 22, 317. b) It often stands in reference to an entire sentence, as if for *ὅτι τοῖος*. *οἵ ἀγορεύεις, οἴα μὲ σφραγας, προ τοις γε μειδίας, fecisti*, Il. 18, 95. Od. 4, 611. *οἶον* (i. e. *ὅτι τοῖον*) *ἔπειτες*, Il. 17, 173. *οῖος ἔκεινον θυμὸς ὑπέρβοιος, οὐκ ἐθέλησι*, etc. so insolent is his spirit, he will not wish, etc. (*quae ejus est atrocitas*), Il. 18, 262. Od. 15, 212. c) In connection with other particles: *οῖος δή*, as indeed. *οἶος περ*, just as. *οῖος τε*, as perchance (*τε* often only augments the connecting force of the relative). 3) *οῖος* with the infin. *to be of the kind, i. e. to be capable, to be able, to be in a condition to*. *οῖος Ὁδοστεις ἔσκεν, ἀφ' ἀπὸ οἴκου ἀμύνα*, Ulysses was able to repel the curse from his house, Od. 2, 59. conf. v. 272; and in like manner *οῖος τε*, Od. 19, 160. 21, 117. 4) The neut. sing. and plur. *οἶον* and *οἶα* as adv. 1) *how*, with adj. Il. 24, 419; with verbs sing. Il. 13, 633. Od. 1, 32. 2) *just as, like as*, in comparisons, Od. 3, 73. 9, 128. 3) *as indeed, because indeed, since indeed*, cf. 2. b, Il. 17, 587. Od. 14, 392. (The first syllable is sometimes used as short, Il. 13, 275. Od. 7, 312.)

οῖος and *οἶος*, see *οἶς*.

οἰχνέω, *ωρος*, *ὁ, ἡ*, poet. (*χιτών*), *sim-*

ply in the tunic (V. lightly clad), Od. 16, 489. †

οῖον (*οῖος*), only aor. pass. ep. *οἰώθη*, *to leave alone*; pass. *to be left alone, to remain alone*, * Il. 6, 1. 11, 401.

οἶη, *ὁ, ἡ*, Ion. for *οῖς*, gen. *οῖος*, *οῖός*, accus. *οῖη*, plur. gen. *οῖῶν*, *οῖων*, dat. *οῖτεσσι*, *οῖεστι*, *οῖσσιν*, accus. *οῖς*; contr. for *οῖας*, *a sheep*; *οἱ οἶς*, the ram, also *οῖς ἄρνην*, Il. 12, 451.

οῖσσατο, ep. see *οῖομαι*.

οἶσε, *οῖστεμεν*, *οῖστεμεναι*, *see φέρω*.

οἶδα, 2 sing. of *οἶδα*, see *ΕΙΔΩ*.

οῖσθεις, see *οῖομαι*.

οῖστενώ, poet. (*οῖστός*), aor. 1 *δῖστενσα*, *to shoot with an arrow*; *τινός*, at any one, Il. 4, 100; often absol. with *βάλλειν*, Il. 4, 196; *τόξῳ*, with the bow, Od. 12, 84.

οῖστός, *ὁ*, ep. for *οῖστος* (*οῖω*), *an arrow*; it consisted of wood or reed; had a metallic point with barbs, Il. 4, 139. conf. 151; sometimes three-pointed, Il. 5, 393. Poisoned arrows are also mentioned, Od. 1, 261.

οἰστρος, *ὁ*, *a gad-fly*, *oestrus*, Od. 22, 300. †

οἰσνύρος, *ἡ, ὦ* (*οἰσνά*), *willow*, made of willow, Od. 5, 256. †

οἶσα, *see φέρω*.

οἶτος, *ὁ*, ep. (*οῖω = φέρω*, as *fors fr. fero*), *lot, destiny, fate*, commonly in a bad signif.: *misfortune, death*, for the most part *κακός οῖος*, Il. 3, 417. 8, 554; without *κακός*, Il. 9, 563. Od. 8, 489.

Οἰνλός, *ἥ*, a town in Laconia, on the coast, now *Vitylo*, Il. 2, 385; *οἱ Οἰντ,* Strab.

Οἰχαλίη, *ἥ*, a town in Thessaly on the Peneus, the residence of Eurytus accord. to Il. 2, 730. 596. cf. *Εἴρυτος*. Accord. to later tradition, Hercules destroyed it, because he refused him his daughter Iole, cf. O. Müller Dorier I. S. 413. 2) a city in Messenia, called at a later day *Carnesion*, to which is also transferred the story of Eurytus. Thus it appears Od. 8, 214, cf. Paus. 4, 2. 1. Strab. understood also this, Il. 2, 596. 3) At a still later day, the story of Eurytus was transferred also to *Œchalia* in Eubœa, from which *Οἰχαλίηθεν*, from *Œch.*, Il. 2, 596; from this the subst. *Οἰχαλιεύς*, *ἴος*, *ὁ*, the *Œchalian*, Il. 2, 596.

οἰχνέω, poet. for *οἰχομαι*, Ion. iterat. impf. *οἰχνεύον*, Il. 5, 790; *to go, to come*, 3 plur. pres. *οἰχνεύσιν*, Od. 3, 322.

οἴχομαι, depon. mid. imperf. ὠχόμην, only pres. and imperf. prop. *to be away*, rarely, *to go away, to depart*, and the latter mostly in the imperf., also simply *to go, to come*. 1) Spoken of animate beings: with prep. ἐς, ἐπί, χατά, μετά, with accus.; chiefly as an euphemism for *to die*. οἴχεται ἐς Ἀΐδαο [sc. δᾶμο], he has departed to Hades, Il. 22, 213. 2) Of inanimate things: of storms and missiles, *to fly, to travel*, Il. 1, 53. 13, 505. Od. 20, 64. 3) Of other things: πῆ σοι μένος οἴχεται, where is thy courage gone, Il. 5, 472. ποῦ τοι ἀπειλᾷ οἴχεται, where are thy threats gone, Il. 13, 220. cf. 24, 201. Often it is connected with a particip., when it can be translated by *away*. οἴχεται φεύγων, he flew away, Od. 8, 356. οἴχεται προφέρουσα, the tempest bore away, Il. 6, 346; ἀνάγων, Il. 13, 627. h. Cer. 74.

οἴω and οἴω, ep. for οἴομαι, q. v.

οἰωνιστής, οὐ, ὁ (οἰωνίζομαι), *a diviner by birds*, one who presages the future by the voice or the flight of birds, *an augur*, Il. 13, 70; as adj. skilled in augury by birds, *Il. 2, 858.

οἰωνοπόλος, οὐ (πολέω), one who concerns himself about the ominous flight of birds; subst. *an augur*, *Il. 1, 69. 6, 76; see οἰωνός.

οἰωνός, ὁ (οῖος), 1) Prop. a bird which flies by itself, espec. *a bird of prey, as an eagle, a vulture, a hawk*, Il. 11, 453. Od. 16, 216. These were sacred birds, whose flight was especially observed, in order to predict the prosperous or disastrous issue of an undertaking. The flight to the right, i. e. to the east, indicated prosperity; to the left, i. e. to the west, on the other hand, adversity, Il. 12, 239. Other circumstances also, as the voice, were ominous, Il. 12, 200; hence 2) Gener. *an omen, an augury*. εἰς οἰωνός ἄριστος, ἀμύνεσθαι, etc., one omen is the best, to fight for the country, Il. 12, 243; see Nitzsch ad Od. 2, 146.

οἰκέω, ep. οἰκεῖο, Il. 5, 255; *to delay, to loiter, to be slow, to hesitate*, with infin. *Il. 20, 155.

οἰκρός, ὁ (from ἔχω), prop. *delay, slowness, dilatoriness*, spoken espec. of bodily exhaustion: *slowness*, Il. 5, 817. οἰκρῷ εἶχων, overcome by slothfulness, *Il. 10, 122.

οἰκριάω, poet. (οἰκρις), prop. *to make sharp, metaph. to irritate; pass. to be irritated or*

made angry, 3 plur. imperf. ep. ὀξριόωστο for ὀξριῶστο, Od. 18, 33. †

οἰκριόεις, εσσα, εν, poet. (οἰκρις = ἔκη), having several points, *pointed, ragged, sharp-pointed*; χειμάδιον, μάρμαρος, Il. 4, 518. 12, 380. Od. 9, 499. (In other places now ὀξριόεις.)

οἰκριόωστο, see ὀξριάω.

οἰκρόεις, εσσα, εν, poet. (for κρύοεις with a prosthetic, from κρύος), *cold, making cold*; metaph. *awful, horrible, dreadful, xíoxos*, Il. 6, 314; (Helen) and πόλεμος, *Il. 9, 64.

οἰκτάκημος, ον (κνήμη), *having eight spokes*, κύκλα, Il. 5, 723. †

***οἰκτάπονς**, ποδος (πούς), *eight-footed*, Batr. 299.

οἰκτώ, indeclin. *eight*, Il. and Od. often.

οἰκτοκαιδέκατος, η, ον, *the eighteenth*, only οἰκτοκαιδεκάτη, sc. ἡμέρη, *Od. 5, 297. 7, 268.

οἰκτιοδάιμων, ονος, ὁ, ή, poet. (δαίμων), *having a happy destiny, happy, fortunate, blessed*, Il. 3, 182.

οἰκτιος, η, ον, poet. (οἰκτος), *happy, fortunate, blessed*, always spoken of external blessings; hence *rich, wealthy, spoken of persons*. δῶρα οἰκτια ποιεῖν, to make happy presents, i. e. to bless with prosperity, Od. 13, 42. Neut. plur. as subst. οἰκτια δοῦναι, to bestow blessings, Od. 8, 413. 7, 148. h. Ap. 466.

οἰκτός, ὁ (akin to οἰφελος), *prosperity, a happy condition, fortune, blessing, spoken chiefly of external blessings*, Il. 16, 596. Od. 14, 206; and gener. *happiness, bliss*, Od. 3, 203. 4, 208.

οἰκέσθαι, see οἰλλυμι.

οἰκέσκε, see οἰλλυμι.

οἰκέθρος, ον (οἰκέθρος), *destructive, bringing destruction, ruinous*. οἰκ. ἡμέρη, the day of destruction, *Il. 19, 294. 499.

οἰκέθρος, ὁ (οἰλλυμι), *destruction, misfortune, ruin, death*; often οἰκέθρον πείρωτα, the bounds of death, or according to Eustath. a periphrasis for τίλειος οἰκέθρος, complete destruction, Il. and Od. οἰκέθρες ψυχῆς, the destruction of life (Voss, the most perilous place), Il. 22, 325. Ινγὸν οἰκέθρον, annexed by way of apposition in the accus.: to sad destruction, Il. 24, 735. Rost Gram. p. 497. D. 4.

οἰκέται, see οἰλλυμι.

οἰκέκω, ep. form of οἰλλυμι from the perf.

ὁλάλεσαι, only pres. and imperf. 1) Act. *to destroy, to kill, to slay*, II. 5, 712. Od. 22, 305. 2) Mid. *to perish, to die*, II. 1, 10, 10, 17. ὁλέσαι, ὁλέσας, see ὄλλυμι.

ὁλέσθαι, see ὄλλυμι.

ὁλέσσαι, ὁλέσσας, ep. for ὁλέσαι, ὁλέσας, see ὄλλυμι.

* ὁλέτειρα, ἡ (ὁλετήρ), *a destroyer*; *μυστί*, a mouse-trap, Batr. 117.

ὁλετήρ, ἥρος, ὁ, poet. (ὄλλυμι), *a destroyer, a murderer*, II. 18, 114. †

ὁλέω, obsoL root of several tenses of ὁλένει.

ὁλιγηπελέω (πείλομαι), *to be weak, to be powerless, feeble*, only part. pres. II. 15, 24. 245. Od. 5, 457.

ὁλιγηπελίη, ἡ, *weakness, feebleness*, Od. 5, 468. †

ὁλιγιστος, η, ον, see ὁλίγος.

ὁλιγοδρασίω (δραίνω, δράω), *to be able to do little, to be weak, feeble*—= ὁλιγηπελέω, only part. pres. * II. 15, 146. 16, 843. 22, 337.

ὁλίγος, η, ον, irreg. superl. ὁλιγιστος, η, ον, 1) *little*, prim. spoken of number, in opposition to πολύς; often of space: χώρος, II. 10, 161; of time: *short*, II. 19, 157. 2) Spoken of size: *small*, II. 2, 529. Od. 9, 515. 10, 94. The neut. sing. ὁλίγον as adv. *little, a little, very little*, II. 5, 800. 11, 391. οὐδ' ὁλίγον, not an instant, Batr. 192; the gen. ὁλίγω, nearly, almost (elsewhere ὁλίγου δεῖν), Od. 14, 37. The superl. II. 19, 223; always *the least*. As a compar. μικρῶν used.

'Ολιζώτ, ἐνως, ἡ (adj. ὅλιζων, *small*), a town in Magnesia (Thessaly), below Meliboea, II. 2, 717.

ὁλεσθάνω, aor. 2 ὄλισθος, ep. for ὄλισθος, *to skip, to slide, to fall*, II. 23, 774. ἐκ δέ οἱ ἦπας ὄλισθετ, the liver fell from him, II. 20, 470.

ὄλλυμι (root ὈΛΩ), fut. ὄλλεων, ep. σσ, aor. ὄλλεσα, ep. ὄλλεσαι and σσ, mid. fut. ὄλλουμαι, infin. ep. ὄλλεσθαι, nor. 2 ὄλόμητη, ep. ὄλόμητη, perf. 2 ὄλωλα, ep. iterative imperf. ὄλλεσθαι from ὄλέω, II. 19, 135. † According to others, aor. 2 act. Buttm. prefers the reading ὄλλεσκεν, see Ausf. Gram. under ὄλλυμι. (The part. aor. 2 mid. ὄλόμενος, ep. ὄντομενος, is used as an adj.) 1) Act. 1) *to destroy, to overthrow, to annihilate, to kill*, with accus. of animate and inanimate objects: *ῆρας, πόλιν*, II. 8, 498; *ὅδημήν*, to dissipate the smell, Od. 4, 446. 2) *to lose, leave*,

II. 2, 115; θυμόρ, ἥτος, μένος, often. II) Mid. *to perish, to die, to be undone*; ἵνο τινι, by any one or thing, Od. 3, 235; with accus. of the manner, κακὸν οἴτον ὄλεσθαι, to die a miserable death, II. 3, 417; or with dat. ὄλεσθαι ἀδεικτῇ, Od. 4, 489. τίν ὄλετο πάσα κατ' ἄκρης Ἰλιος, now was all Ilium utterly ruined, II. 13, 772. 2) *to be lost*. ὄλετο κλίσις, νόστος, νόστιμον ἥμαρ, II. 2, 325. 9, 413. Od. 1, 168. The perf. 2 ὄλωλα, I am lost, ruined, II. 4, 164. Od. 3, 89. 4, 318.

ὄλμος, ὁ (ἴλω, εἴλω), origin. a round stone, a boulder; thus Hesych. II. 11, 147; accord. to others, a mortar (fr. ὄλω). ὄλμον δ' ᾧς (sc. αὐτόν) ἔστενε κυλίνδεσθαι, (be made him (the dead body) roll round like a mortar, Voss); cf. Buttm. Lexil. I. p. 195.

* ὄλοιός, ὡν, ep. for ὄλοάς, *destructive*, h. Ven. 225. †

ὁλολύγη, ἡ (ἀλολύγω), prop. a loud cry, a loud voice of women, chiefly the suppliant cry of women imploring a divinity, II. 6, 301; † also a loud song, a shout of joy, h. Ven. 19.

ὁλολύγω (λιγώ), aor. 1 ὄλολύξα, always without augm. to raise the voice aloud to the gods, prop. used of women at a sacrifice: to supplicate aloud, Od. 3, 450 [rather, the daughters raised a cry, so Jahrb. J. und K., p. 275]. 4, 767. b) Also spoken of a cry of joy: to shout for joy, Od. 22, 408. 411. h. Ap. 118. (Accord. to Eustath. it was a sacred custom to cry ὄλολοι when the victim was slain, in order thereby to supplicate an omen, Hdt. 4, 189.) * Od.

ὄλόμητη, ep. for ὄλόμητη, see ὄλλυμι.

ὄλοστροφος, ep. for ὄλοστρο. ed. Wolf, or ὄλοστρη, ed. Spitzner, II. 13, 137; a rock or round stone, such as, according to Hdt. 8, 52, were rolled upon the enemy. Prob. accord. to Buttm. Lexil. II. p. 234, with App. Etym. M. from ὄλοός and τρέχω, ruin-roller (Voss, a crushing-stone). The other, with the spiritus asper, is derived from ὄλος, whole, a whole round stone. This form is adopted by Spitzner after Cod. Ven., and Herod. 5, 92. 8, 52, sanctions it, cf. Nitzsch ad Od. 1, 52.

ὄλοός, ἡ, ὡν (όλω, ὄλλυμι), compar. ὄλοετρος, ὄλοετατος, ep. form ὄλοιός, οὖλος, *destructive, ruinous, mischievous, cruel*, spoken of persons: Κύρος, Μοίρα. Θεῖος ὄλοετατος, of Apollo, II. 22, 15; of Jupiter, ὄλοετρος, Od. 20, 201. b) Of things: πόλεμος, λύσις, πύρ, II. 3, 133. 9, 305. 13, 629. (Singular is

ἀλούτατος ὁδμή, Od. 4, 422, as fem., and ὁλοῆσιν, with lengthened ο, Il. 1, 342.) ὁλός φρονέων, Il. 16, 701.

'Ολοσσών, ὄνος, ἡ, a town in Perrhaebia (Thessaly), on the Eurotas, later *Elasson*, now *Alassona*, Il. 2, 739.

ἀλούρφεως, ονος, ὁ, ἡ, ep. (ἀλούς, φρέως), *plotting destruction, savage* (V. *destructive, cruel*), epith. of the serpent, the lion, and the boar, Il. 2, 753. 15, 630. 17, 21. b) Spoken of persons: *devising mischief* (*evil-minded, ill-disposed*), epith. of Atlas, Aeetes, Minos, Od. 1, 52. 10, 137. 11, 322. Thus Voss and Nitzsch translate; Wolf and Spitzner on the contrary take it with Eustath. and App. in the Od. for τὰν ὅλων φροντιστικὸς, *all-wise*, see Spitzner on Koppens Ann. ad Il. 15, 630. Passow on the other hand justly remarks, that in the earliest language any one might be denominated *evil-minded*, in so far as by superior power or intelligence he could become dangerous to others. [Cf. Hermann Opusc. VII. p. 250; and Axt. Gymnas. und Realsch. p 42.]

ἀλοφυνδός, ἡ, ὄν, poet. (ἀλοφύρωμαι), *wailing, lamenting, complaining*, ἔπος, Il. 5, 683. Od. 19, 362.

ἀλοφύρωμαι, depon. mid. aor. ep. ὀλοφύρωμην, 1) Intrans. *to complain, to wail, to lament, to be troubled*, often absol. in particip. Il. 5, 871; with infin. πᾶς ὀλοφύρεις ἄλχιμος εἴναι, how lamentest thou to be brave, Od. 22, 232. b) With gen. τυρός, *to complain about any one, to compassionate any one*, Il. 8, 33. 202. 16, 17. 2) Trans. with accus. *to lament, to bewail, to deplore any one*, Il. 8, 245. 17, 648; *to pity any one*, Od. 4, 364. 10, 157; (it is derived from ὀλούς).

ἀλοφώιος, ον, ep. *destructive, mischievous, frightful*, only in the neut. plur. ὀλοφ. δίγρεα, pernicious artifices, Od. 10, 289; and ὀλοφώια without a subst. *artifices*, accord. to the Schol. Od. 4, 410; ὀλοφώια εἰδός, devising pernicious things, Od. 4, 460. 17, 248; (prob. from ὀλούς and ΦΑΙΛ = φαίνω, showing destruction; prob. not from ὀλῶ and φοῖ, man-destroying.)

'Ολυμπιάς, ἀδος, ἡ, pecul. fem. of 'Ολύμπιος, *Olympian*, epith. of the Muses, Il. 2, 491. h. Merc. 450.

'Ολύμπιος, η, ον, *Olympian, dwelling in Olympus*, epith. of the gods, espec. of Jupiter, who is also called 'Ολύμπιος alone, Il. 2,

309. Od. 1, 60. 'Ολύμπια δώματα, the dwellings of the gods in Olympus, Il. 1, 18.

'Ολυμπος, ὁ, poet. and Ion. *Oὐλυμπος*, prop. a lofty mountain on the border of Thessaly and Macedonia, with several snow-capped peaks, now *Elimbo*, cf. Il. 14, 225. Od. 11, 315. Accord. to the popular belief, which the poet followed, Olympus was the abode of the gods, Il. 2, 30. 5, 360. In the Iliad, however, it is expressly distinguished from the broad heavens (οὐρανός), Il. 5, 867. 868. 15, 192. Upon the highest point is the palace of Jupiter, where the gods assemble in council, Il. 1, 498. 8, 3. 44. Od. 1, 27. In the neighborhood, upon the inferior peaks, the other gods have their palaces, Il. 11, 76. 18, 186. Od. 3, 377. The idea of the mountain is often confounded with the heavenly residence of the gods, since its heights lifted themselves into heaven, high above the clouds, cf. Il. 8, 18-26; the description of it, Od. 6, 42-46. Still Olympus as a mountain always remains the residence of the gods; from it the gods descend to earth, and to it they return, Il. 14, 225. Od. 1, 103. 6, 41. Voss supposes without necessity, that the highest point pierces through an opening, into the brazen vault of heaven, cf. Mythol. Br. I p. 170. Völcker Hom. Geogr. p. 4. seq.

ὅληρα, ἡ, only plur. a kind of grain, used as food for horses, and mentioned in connection with barley, * Il. 5, 196. 8, 564; accord. to Schneider, perhaps *triticum monococcum*, Linn., *St. Peter's corn*; or accord. to Sprengel Geschich. Botan. *triticum spelta, spelt*, Od. 4, 41; ζεά is mentioned in its stead.

ὅλωλη, see ὅληνη.

ὅμαδεω, ep. (ὅμαδος), aor. 1 ὅμαδησα, without augm. *to make a noise or tumult, always spoken of the suitors*, * Od. 1, 365. 4, 768. 17, 360.

ὅμαδος, ὁ, poet. (ὅμος), *noise, tumult, disturbance*, spoken of a tumultuous assemblage, Il. 2, 96. 9, 573. 10, 13. Od. 10, 556; (where it is distinguished from δοῦπος), metaph. the *roaring of a tempest*, Il. 13, 797. 2) *a crowd itself, a throng*, Il. 7, 307. 15, 689.

ὅμαλός, ἡ, ὄν (ὅμος), *like, even, smooth*, Od. 9, 327. †

ὅμαρτεω, poet. (ὅμος, ἀρτάω), aor. optat. ὅμαρτησαι, part. aor. ὅμαρτησας, imperf. ὅμαρτητηρ, Ion. for ὅμαρτειτηρ, *to coincide in*

a thing, *to do the same thing*, Il. 12, 400. 13, 584. 2) Espec. *to go together*, Il. 24, 438; in the part. for the adv. ἀμάρτη, *in common, together*, Od. 21, 188; *to be equally swift*, spoken of the hawk, Od. 13, 87. [Accord. to Jahrb. Jahn und K. p. 275, this verb never governs the accus. and the punctuation in Il. 12, 400, in Wolf and Spitzner after ὁμαρτη, is false, and should be a comma.]

ὅμβρος, ὁ, *imber, rain, a shower of rain, espec. a thunder-shower, a tempest of rain*, Il. 5, 91. Od. 4, 566. [2] *snow*, Il. 12, 286.]

ὅμεται, see ὅμνυμι.

ὅμηγερης, ἡς (*ἀγείλω*), *collected, together, united, comm.* ὅμηγερες ἐγένοτο, Il. 1, 57. Od. 8, 24.

ὅμηγνοῦμαι, *depon. mid. (όμήγνυμι)*, aor. infin. ὅμηγνούσσασθαι, *to collect, τινὰ εἰς ἄγορά*, Od. 16, 376. †

ὅμηγνομις, ιος, ἡ (*ἄγνωμι*), *poet. assembly*, Il. 20, 142. † h. Ap. 187.

ὅμηλικη, ἡ (*ὅμηλις*), *equal age, the same age*, Il. 20, 465; in Hom. for the most part the abstract for the concrete as collect, [cf. the English, *acquaintance*,] *men of equal age: espec. youthful friends, companions in years*, Il. 3, 175. 13, 431. 485. Od. 3, 364; also spoken of an individual: *an equal in age*, Od. 3, 49. 22, 290; and gener. *contemporaries*, Od. 2, 158.

ὅμηλης, ικος, ὁ, ἡ (*ἥλις*), *of equal age, of the same age, often subst. πάντες ὅμηλικες, all companions in age*, Il. 9, 54. Od. 15, 197. 16, 419.

ὅμηρέω (*ὅμηρος*), aor. ὅμηρησα, *to meet, to go together, τινὶ, with any one*, Od. 16, 468.

ὅμηλαδόν, adv. *poet. (ὅμιλος), by troops, in crowds, μάχεσθαι*, *Il. 12, 3, 17, 730.

ὅμηλεω, (*ὅμηλος*), aor. 1 ὥμηλησα, 1) *to be together or in company, to have intercourse, to have commerce with any one, τινὶ*, Il. 1, 261; in a good and bad signif. especially amongst a multitude: *μετά, ἐν, παρά*, with dat. Il. 5, 86. 834. 18, 194. Od. 18, 383; *περὶ τινα, to collect about any one*, Il. 16, 641. 2) Espec. in a hostile signif. *to meet in conflict, to come to close fight, to fight, τινὶ*, Il. 11, 523. Od. 1, 265; *absol. Il. 19, 158.*

ὅμηλος, ὁ (*ὅμου—ῆλη*), prop. *a dense troop, an assembly, a multitude, collected for feasting or for sport*, Od. 1, 225. 18, 603. 23, 651. 2) Espec. in the Il. *a warlike troop*; then

the press, the tumult of battle, often with gen. ἀνδρῶν, *Τρώων* and *ἵππων*, Il. 10, 338. 433. 499.

ὅμηλη, ἡ, Ion. for ὁμήλη, *a cloud, a mist, thick air*, Il. 1, 359; also ὁμήλην κοριτσίσταναι, *to raise a cloud of dust*, *Il. 13, 336.

ὅμμα, αὐτος, τό ("ΟΠΤΩ"), *the eye, always in the plur. the countenance*, Il. 8, 349; sing. ἔκδικον ὅμμα, Batr. 97.

ὅμηνμι, fut. ὁμοῖμαι, εῖ, εἶται, infin. ὁμεῖσθαι, aor. 1 ὁμοσα, ep. ὁμοσα and σσ, imperat. pres. ὁμηνθ, Il. 23, 585; † from the form ὁμηνώ, imperf. ὁμηνε, Il. 14, 278. 1) *to swear, comm. ὄφκον, also ἐπλοφκον*, Il. 3, 279. 2) Absol. *to swear to one, to promise on oath, comm. τινι, also πρός τινα*, Od. 14, 331. 19, 288; it is followed by ἢ μέν, with infin. fut. (that one will do something), Il. 1, 76. 10, 322; and often in a negative oath; μή with infin. fut. Od. 5, 178; with aor. Od. 2, 373. 4, 254; with any thing past, infin. perf. Od. 14, 331; also μή with subj. Od. 12, 300. 18, 56; and once μή with fut. indic. Il. 10, 329. 3) With accus. *to call any one by an oath to witness, to swear, Στυγίς υδωρ, by the water of the Styx*, Il. 14, 271; h. Merc. 274.

ὅμνων, see ὅμνυμι.

ὅμογάστριος, ον (*γαστίρ*), *from the same womb; κατίγνητος, an uterine brother*, *Il. 24, 47, 21, 95.

ὅμόθεν, adv. *from the same place. θάμνοι εἰς ὁμόθεν πεφυάτες, branches sprung from the same trunk*, Od. 5, 477; † metaph. *of the same descent*, h. Ven. 135.

ὅμοῖος, ὁμοῖον, ep. for ὁμοῖος, ον (ι is prop. short, when however the last syllable is long, it is used as long; [gen. ὁμοῖον, —, Il. 9, 440]).

ὅμοιος, η, ον, Hom. and Ion. for ὁμοιος, ep. form ὁμοῖος, ιον (*ὅμος*), 1) *like, similar, with art. ὁ ὁμοῖος, one similar*, Od. 17, 218. Il. 16, 53. a) Also = ὁ αὐτός, *the same*, Il. 18, 329. b) Like in strength, *equal*, Il. 23, 632. The object with which any thing is compared is in the dat., Il. 9, 305–306; but the thing in which the similarity consists stands: a) In the accus. *πελειάσιν ἵθμαθ'* ὁμοῖατ, *similar in movement to doves*, Il. 5, 778. Od. 6, 16. β) With prep. *ἐν πολέμῳ*, Il. 12, 270. γ) With infin. *ἵπποι θέτεις ἀνέμουσαν* ὁμοῖοι, *equal to the winds in running*, Il. 10, 437. cf. Il. 2, 553. δ) With οἰος following, h. Ven. 180. A peculiar abbrev. of expression

is found in κόμαι Χαρίτεσσιν ὁμοῖαι, hair similar to the Graces, i. e. to the hair of the Graces, Il. 17, 51. cf. Od. 2, 121; the thing or person standing for the real object of comparison, see Thiersch § 281. 10. 2) common, general, appertaining to all, spoken of a thing whose power is experienced by all; in this signif. always the ep. form in the masc. and neut. νεῖκος ὁμοῖος, the common contest, in which both parties take equal share, Il. 4, 444; πόλεμος, Il. 9, 440. 13, 358. Od. 18, 264; Θάνατος, Od. 3, 336; γῆρας, Il. 4, 315; but ὁμοῖη μοῖρα, Il. 18, 120. (The ancient critics, without reason, explain the ep. form *pernicious*.)

ὁμοιός (ὅμοιος), only aor. pass. infin. ὁμοιωθήμεναι, 1) Act. to make equal or similar. 2) Pass. to place oneself as equal, to compare, absol. Il. 1, 187; μῆτις, in craft, Od. 3, 120.

ὁμοκλάω, see ὁμοκλάω.

ὁμοκλάω and ὁμοκλέω, poet. (ὅμοκλή), 3 sing. imperf. ὁμόκλᾶ, Il. 18, 156; aor. 1 ὁμόκλησα, and iterat. ὁμοκλήσασκον, (from ὁμοκλέω, 3 plur. imperf. ὁμόκλεος, Il. 15, 658. Od. 21, 360.), to call to, to cry to, τινι, in order to encourage, to threaten or to rebuke him; hence, to encourage, to urge on, to threaten, to reprimand; often absol. in part. aor. and with μύθῳ, ἐπίεσσιν, Il. 2, 199. 23, 363; and with infin. to exhort to do any thing, Il. 16, 714.

ὁμοκλή, ἡ, poet. (χαλία), prop. the act of calling together several persons, the threatening call of enemies, (V. a call of derision,) Il. 16, 147. 2) Comm. calling to, encouraging, threatening, (a threatening cry, V.) Il. 6, 137. 12, 413. Od. 17, 189.

ὁμοκλητήρ, ἡρος, ὁ, poet. (ὅμοκλάω), one who calls to, encourages or threatens, * Il. 12, 273. 23, 452.

* ὁμοργάζω, a form of ὁμόργυνμι, h. Merc. 361.

ὁμόργυνμι, poet. aor. mid. ὁμορξάμην, to wipe off, to dry up, only mid. to wipe away, in reference to the subject, to dry up, δάκρυα, Od. 8, 88; δάκρυα πτησίαν, the tears from the cheeks, Il. 18, 124. Od. 11, 530.

ὁμός, ἡ, ὁ, poet. (akin to ἄμα), prop. 1) equal, similar, the same, γένος, often. 2) common, in common, spoken of space, νεῖκος, Il. 13, 233; λίχος, Il. 8, 291; δίζην, Od. 17, 563.

ὁμόται, see ὁμνυμι.

ὁμότε, adv. (ὁμός), to one and the same place, * Il. 12, 24. 13, 337.

ὁμόσσαι, ep. see ὁμνυμι.

ὁμοστιχάω (στιχάω), to go with, to go together, with dat. βίοσσιν, to walk among the cattle, Il. 15, 635. †

ὁμότιμος, ον (τιμη), equally honored, equal in worth, Il. 15, 186. †

* ὁμότροφος, ον (τρέψω), brought up together, educated or grown up together, h. Ap. 199.

ὁμοῦ, adv. (όμος), 1) together, in the same place, (ἄμα, relating to time,) ἔχειν, Il. 11, 127; always spoken of space, so also Il. 1, 61, where it seems to stand for ἄμα. 2) together with, along with, with dat. Od. 4, 723. 15, 364; and ὁμοῦ νεφέσσιν, with the clouds, Il. 5, 867.

ὁμοφροτέω (όμόφρων), to be like-minded, to have similar thoughts, to be harmonious, Od. 9, 456; also νομίασιν, * Od. 8, 183.

ὁμοφροσύνη, ἡ (όμόφρων), similarity in disposition, harmony, Od. 6, 181; plur. * Od. 15, 198.

ὁμόφρων, ονος, ὁ, ἡ (φρήν), like-minded, harmonious, united, θυμός, Il. 22, 263. †

ὁμών, poet. (όμος), aor. pass. infin. ὁμοθῆναι, to unite; pass. to be united, to unite, φιλότητι, Il. 14, 209. †

ὁμφαλόεις, εσσα, εν, poet. (όμφαλός), having a navel, having a boss like a navel in the middle: ἀσπὶς ὁμφαλόεσσα, Il. 4, 448. Od. 19, 32, and often; ζυγόν, Il. 24, 269.

ὁμφαλός, ὁ (akin to ἄμβων), 1) a navel, Il. 4, 525. 2) any navel-shaped elevation in the middle of a surface: a) the boss of a shield, Il. 11, 34. cf. ἀσπὶς. b) a knob on the yoke for fastening the reins, Il. 24, 273. c) Generally, the centre, the middle, θαλάσσης, as the island of Calypso, Od. 1, 50.

ὅμφαξ, ακος, ἡ, an unripe wine-grape, Od. 7, 125. †

ὅμφη, ἡ, poet. (ῆπω, with epenthetic μ), a voice, in Hom. always the voice of the gods, the voice of destiny, which was thought to be recognized in dreams, in the flight of birds, and in other omens, Il. 2, 41. 20, 129; θεοῦ, Od. 3, 215.

ὅμωνυμος, ον (όνόμα), having the same name, Il. 17, 720. †

ὅμῶς, adv. (ὁμός), 1) together, at once, equally, in like manner, frequently between two substantives, which are already connected by τις καὶ, Il. 8, 214. 24, 73. 2) alike, in the same way, Il. 1, 196. Od. 11, 565; with

dat. ὅμοις Πριάμοιο τέκεσσιν, like the sons of Priam, Il. 5, 535. Od. 13, 405. [Conf. Jahrb. J. und K., p. 276.]

ὅμως, conj. (όμός), however, still, notwithstanding, Il. 12, 393. †

ὄναρ, τό, only nom. and accus. sing. a dream, a dreaming vision, in the nom. Il. 1, 63. 10, 496; in opposition to ὑπνός, Od. 19, 547. 2) = ὄνειρα, in h. Cer. 269; accord. to a conjecture of Herm. (From ὄναρ are formed ὄνειρατα, ὄνειρος, see the latter.)

ὄνειρος, ατος, τό, poet. (ὄνινημι), 1) Prop. every thing profitable, help, aid, profit, advantage, Il. 22, 433. 486; refreshment, Od. 4, 444. 15, 78. 2) In the plur. pleasing things; hence, valuables, Il. 24, 367; [elsewhere always] food, a refreshing repast, Il. 9, 91. Od. 1, 149. (In h. Cer. 270, εἰ in ὄνειρος is shortened.)

* ὄνειδείη, η, poet. for ὄνειδος, Ep. 4, 12.

ὄνειδεος, ον (ὄνειδος), insulting, blaming, chiding, reproaching, often with ἔπεια, also μῆθος, * Il. 21, 393.

* ὄνειδείων, poet. for ὄνειδίζω, Fr. I. 18, ed. Wolf.

ὄνειδίζω (ὄνειδος), aor. 1 ὄνειδίσα, part. ὄνειδίσας, 1) Absol. to vituperate, to insult, to reproach, ἔπεια, Il. 1, 211. 2) to cast reproach, τινί, Il. 2, 255; τινὶ τι, to allege any thing as a reproach to any one, Od. 18, 380. Il. 9, 34.

ὄνειδος, εος, τό, insult, abuse. a) Espec. in words: reproach, blame, vituperation, often in the plur. ὄνειδεια μυθεῖσθαι, λέγειν, Il. 1, 291. Od. 22, 463. b) that which brings reproach to others: σὸι κατηφείη καὶ ὄνειδος ἐστομα, I shall be to thee a reproach and shame, Il. 16, 498. 17, 556. Od. 6, 285.

ὄνειρατα, τά, see ὄνειρον.

ὄνειρειος, η, ον (ὄνειρος), of a dream, belonging to a dream. ἐν ὄνειρειός πύλησι, in the gates of dreams, Od. 4, 809. †

ὄνειρον, τό, see ὄνειρος.

ὄνειροπόλος, ον (πολέων), conversant with dreams, i. e. expounding dreams, γέρον, Il. 5, 149. Subst. an expounder of dreams, * Il. 1, 63.

ὄνειρος, ὁ (from ὄναρ), a rare form is ὄνειρος, Od. 4, 841; [irreg.] nom. plur. ὄνειρατα [cf. ὄναρ], Od. 20, 87. † 1) a dream, a vision, comm. sent by Jupiter. Accord. to Od. 19, 562 seq., dreams come from the lower world, cf. Od. 24, 12; δῆμος Ὄνειρων, through two

gates: the true come through a gate of horn, and the false through one of ivory; a pun with ἔλεφατον and υφαίνειν, q. v. 2) As a prop. name: the god of dreams, Il. 2, 6. 16, 22. Od. 24, 12.

* ΟΝΕΩ, theme of ὄνινημι.

ὄνιμενος, see ὄνινημι.

ὄνησα, ep. for ἀνησα, see ὄνινημι.

* ὄνήσιμος, η, ον, poet. (ὄνησις), profitable, advantageous, h. Merc. 30.

ὄνησις, ιος, ή, poet. (ὄνινημι), profit, help; and generally, happiness, welfare, Od. 21, 402. †

* Ονητοριδης, ον, ὁ, son of Onetor, Od. 3, 282.

* Ονήτωρ, ορος, ὁ (= ὄνησιμος), a priest of Jupiter on Ida near Troy, Il. 16, 604. 605.

ὄνθος, ὁ, poet. dung, manure, * Il. 23, 775. 777. 781.

ὄνινημι, Il. 24, 45; infin. ὄνινάναι, fut. ὄνισαι, aor. ἀνησα, ep. ὄνησα, fut. mid. ὄνισαμαι, aor. 2 ὄνιμην, imperat. ὄνησα, part. ὄνιμενος, to profit, to help, to rejoice, to promote, abeo. Il. 8, 36; with accus. of person, Il. 1, 503. 5, 205. 24, 45; apparently with double accus. οὐ δὲ τοῦτο γε γῆρας ὄνησι, in this will age profit thee, Od. 23, 24; to rejoice, to gladden, κραδίην τινός, Il. 1, 395. Mid. to have advantage or profit from any thing, to enjoy any thing, with gen. δαιτός, Od. 19, 68; τινός, to have advantage from any one, Il. 16, 31. b) Often absol. to be well, to enjoy oneself, Il. 6, 260. ἵσθλός μοι δοκεῖ εἶναι, ὄνιμενος, good he seems to me to be, the happy man, (V. the blessed!), Od. 2, 33. The part. stands as adj.; incorrectly the ancients supply εἴη, so that it is ὄνατο ταύτης, let him have the profit of it, see Nitzsch ad loc.

ὄνομα, τό, Ion. for ονύμα, only three times, Il. 3, 235. 17, 260. Od. 6, 194. 1) a name, the appellation of a person, Od. 19, 180. 409. 2) a name, fame, reputation, Od. 13, 248. 24, 93. (For τούνομα, Il. 3, 235, Herm. ad Vig. p. 708, reads καὶ τὸ ονύμα.)

ὄνομάζω (ὄνομα), aor. ὄνομασσα, to name, to call by name, τινά, Il. and Od. 2) to mention, to enumerate, to recount, δάρα, Il. 9, 515.

ὄνομαι, ep. and Ion. depon. 2 sing. ὄνοσαι, 3 plur. ὄνονται, imperat. ὄνοσο, fut. ὄνοσομαι, ep. σα, aor. ὄνοσαμην, optat. ὄνοσαμην, also the ep. form from the theme 'ON, prea. οὐ-νευθε (Il. 24, 241.) for ὄνειρα, (for which Buttm. § 114, prefers ονυοεῖς,) and aor. 1

mid. ἀντετο, Il. 17, 25. 1) to insult, to rebuke, to reproach, to blame. a) Absol. Od. 17, 378. η σύνεσθε, οἴτι, blame you it, or are you still dissatisfied, that, Il. 24, 241. b) With μῆνθος, Il. 9, 55; φάλαγγας, Il. 13, 127. c) With gen. of the thing: κακότητος, to chide the misery, i. e. to esteem it too little, Od. 5, 379. 3) to despise, to reject, with accus. ἐργον, Il. 4, 539; also φρένας, Il. 14, 95.

ὄνομαίνω, poet. form of ὄνομάζω (ὄνομα), pres. h. Ven. 291, in Il. and Od. only aor. 1 ἀνόμηνα, subj. ὄνομήνω, 1) to name, to call by name, τινά. 2) to recount, to relate, τι τινα, Il. 9, 121; with accus. and infin. Od. 24, 341. b) to nominate, to appoint, τινὰ θεράποντα, Il. 23, 90.

ὄνομακλήδην, adv. (καλώ), mentioning by name, namely, Od. 4, 278. †

ὄνομακλητός, ὁν (κλητός), having an illustrious name, famous, Il. 22, 51. † Heyne: ὄνομα κλητός.

ὄνομαστός, ή, ὁ (ὄνομάζω), named, to be named. οὐνόνομαστός, not to be named, nefandus, Κακοῖλος, * Od. 19, 260. 597. 23, 19. h. Ven. 255.

ὄνος, ὁ, an ass, Il. 11, 558. †

ὄνοσσάμενος, ὄνοσσεσθαι, see ὄνομαι.

ὄνοστός, ή, ὁ, poet. (ὄνομαι), reviled, abused, to be reviled, blameworthy, despicable. δῶρα οὐκέτι ὄνοστά, Il. 9, 164. †

ὄνοτάζω, poet. form of ὄνομαι, to revile, h. Merc. 30.

'ONOΩ, an assumed theme, from which are derived the tenses of ὄνομαι.

ὄνυξ, υχος, ὁ, dat. plur. ὄνυχεσσι, prop. a nail, a talon, a claw, spoken only of the eagle, Il. 8, 248. Od. 2, 153. [Βέλος, however, never means 'point', but always 'missile.' Hence ὄστρος ὁξυβαλής = ὄστρος ὁξὺ βέλος ὡν, cf. Jahrb. Jahn und K., p. 276.]

ὁξυβαλής, ἵς, poet. (βέλος), gen. ἴος, having a sharp weapon, sharp-pointed, epith. of the arrow, Il. 4, 126. †

ὁξύοις, εσσα, ετ, poet. for ὁξύς, sharp, pointed, often epith. of ἔγχος and δόρυ, Il. 14, 443. Thus Voss after Apion. (According to other Gramm. [incorrectly] for ὁξύως, beechen, from ὁξύα.)

ὁξύς, εία, ύ, superl. ὁξύτατος, pointed, sharp, μόχλος, Od. 9, 382; hence 1) pointed, cutting, spoken of weapons and other things, σκύλοπες, λαος. 2) Metaph. spoken of the senses: sharp, cutting, piercing. εύγη

'Πιλοιο ὁξεῖα, the burning beam, Il. 17, 372; ὁδύναι, ἄχος, Il. 16, 518; ἀντί, a piercing cry, Il. 15, 313. b) Of the mind: hot, violent, raging, Αρης, Il. 2, 440. The neut. sing. and plur. ὁξύ and ὁξεῖα stand often as adv. 1) Spoken of sight: ὁξὺ τοεῖν, to observe closely. ὁξεῖα δίφεσθαι, h. 18, 14. 2) Of the voice and the hearing: ὁξεῖα κεκληγάς, Il 2, 222; ἀκούειν, Il. 17, 256. (On the elision of αι in ὁξεῖ' ὁδύναι, see Buitm. Gr. Gram. § 30. p. 126, who would read ὁξεῖαι.)

* ὁξύσχοιρος, ὁ, a kind of rush, schœnus mucronatus, Batr. 169.

ὄν, ep. for οὐ, see ὅς, η, ὁ.

ὅπαζω, poet. (ὅπασω), fut. ὅπασω, ep. στ, aor. 1 ὅπασσα, ep. ὅπασσα, imperat. ὅπασσος, mid. fut. ὅπασσομαι, ep. σσ, aor. ὅπασάμητρ, 1) to give as a companion, to cause to follow, to associate, τινά τινι, spoken of persons: πομπόν, γηγεμόνα τινι, Il. 13, 416. Od. 15, 310; τινά πομπόν τινι, to associate any one with another as a companion, Il. 24, 153; λαὸν τινι, Il. 9, 483. b) Spoken of things: to add, to give, to bestow, κῦδος τινι, Il. 8, 141; in like manner ἀοιδήρ, κτήματα, with pleon. infin. Il. 23, 151. 2) = διόκο, to follow, to pursue, to press, τινά, Il. 8, 341; metaph. spoken of age, Il. 8, 103; and absol. to press on, Il. 5, 334. Pass. χυμάρροντος ὅπαζόμενος Διὸς ὁμβρᾶ, a torrent pressed with the rain of Jupiter, swollen, Il. 11, 493. Mid. to cause to follow oneself, to associate to oneself, to take any one as a companion, τινά, Il. 10, 238. 19, 238. Od. 10, 59.

ὅπαιος, αίη, αῖος (ὅπη), see ἀποπαιᾶ.

ὅπατρος, ὁ, poet. for ὅμόπατρος, from the same father. καστηρητος καὶ ὅπατρος, a brother and sprung from the same father, * Il. 11, 257. 12, 371.

ὅπάσω, ὄνος, ὁ (ὅπαζω), a companion, a comrade, an associate in war, espec. an armor-bearer, Il. 7, 165; also fem. a female companion, h. Cer. 440.

ὅπερ, ep. for ὅπερ.

ὅπη, ep. ὅπηρ, adv. (πῆ), 1) Spoken of place: where, in which place, prop. dat. local. Il. 22, 321. Od. 1, 347; for the most part with reference to direction, whither, Il. 12, 48. Od. 3, 106. 2) Spoken of manner, etc.: how, in what way, Il. 20, 25. Od. 1, 347. 8, 45.

ὅπηδέω, poet. (ὅπηδος), Ion. for ὅπαδει, only pres. and imperf. ὅπηδει and ὅπηδει, to follow, to accompany, to go with, τινι, spoken

of persons, also ὅμα τινὶ, Od. 7, 181; to help, h. Ap. 530. b) Spoken of things, Il. 5, 216. ἐν δίος τιμὴ ὀπηδεῖ, honor and fame come from Jupiter, Il. 17, 251.

* ὀπηδός, ὁ, ἡ, *following, accompanying,* τινὶ, h. Merc. 450.

ὅπιζομαι, depon. poet. (ὅπις), only pres. and imperf. *to dread, to fear, to regard*, always from fear of guilt and punishment, with accus. μητρὸς ἔφετμήν, Il. 18, 216; also τινά, to dread any one, Il. 22, 332; in the Od. only in reference to the gods: Διὸς μῆτριν, θυμόν, Il. 14, 283. 13, 148.

ὅπιθε and ὄπιθεν, poet. for ὄπισθεν.

ὅπιπτεύω (ὅπιω), fut. σω, aor. ὄπιπτεύας, *to look about oneself at any thing, to observe with curiosity, to explore, with accus. πόλεμοιο γεφύρας*, Il. 4, 371; γυναικας, to gaze at the women, Od. 19, 67; absol. λάθρην, to watch for secretly, Il. 7, 243.

ὅπις, ιδος, ἡ, poet. (ἐπιν), accus. ὅπιδα, accord. to Apoll. prop. the consequence of human actions, in Hom. for the most part, of bad actions: θεῶν, punishment, vengeance of the gods, Il. 16, 388. Od. 20, 215; without θεῶν, Od. 14, 82. 88. (According to others, from ὕψη, the monitory inspection of the gods; thus Nitzsch ad Od. 5, 146, and Köppen, contrary to the Gramm., cf. Spitzner ad Il. 16, 388.)

ὅπισθε, before a vowel ὄπισθεν, adv. ep. also ὄπιθε, Il. 18, 791; ὄπιθεν. 1) Spoken of place: *behind, from behind, backwards.* ὄπισθε μένειν, to remain behind, Il. 9, 332. οἱ ὄπισθε, those behind, Od. 11, 68. τὰ ὄπισθε, the hinder part, the back, Il. 11, 613. b) As prep. with gen. *behind.* ὄπ. μάχην, Il. 13, 538. 2) Spoken of time: *hereafter, henceforth, in future,* Il. 9, 519. Od. 2, 270. h. Merc. 78.

ὅπισσων, ep. for ὄπισσων, q. v.

ὅπιστατος, η, ον, superl. from ὄπισθε, *the hindmost, the last,* * Il. 8, 342. 11, 178.

ὅπισσων, ep. ὄπισσων, adv. (ὅπις), 1) Spoken of place: *backwards, back;* also strengthened, πάλιν ὄπισσων, Od. 11, 149. ὄπισσων χάζεται, Il. 5, 443; νεκρών, Il. 13, 193. 2) Spoken of time: *henceforth, hereafter, in future,* prop. that which is yet behind, which cannot be seen, Il. 3, 411. Od. 1, 222. ἄμα χρόσσων καὶ ὄπισσων νοῦν, λένσσεν δόξαν, to see that which lies before and the following, i. e. the present and the future, Il. 1, 343. 3,

109. Od. 24, 452 (according to Heyne, Voss, and Nägelsbach, 'forwards and backwards,' i. e. into the future and the past, contrary to the *usus loquendi*).

* Ὀπίτης, ον, ὁ, a Greek, slain by Hector, Il. 11, 301.

ὅπλεω, poet. for ὄπλιζω, only imperf. ὄπλεον, *to harness, to prepare, ἀμαξαν*, Od. 6, 73. †

ὅπλή, ἡ (akin to ὄπλον), *a hoof, of a horse,* * Il. 11, 536. 20, 501; spoken of bovine cattle, h. Merc. 77.

ὅπλιζω (ὄπλον), aor. 1 ὄπλισα, ep. στο, aor. pass. ὄπλισθην, without augm. ὄπλισμεσθα

and ὄπλισθεν for ὄπλισθησαν, *to put right, to fit out,* hence 1) *to prepare, with accus. of food:* κυκεῶ, Il. 11, 641; γῆ, Od. 2, 289.

2) *to harness, spoken of a chariot,* Il. 24, 190.

3) *Of ships: to fit out,* Od. 17, 288. Mid.

1) *to equip oneself, to adapt oneself to an employment, with infin.* Il. 7, 417. ὄπλισθε γυναικες, the women prepared or adorned themselves (for the dance), Od. 23, 143; espec. *to arm oneself,* Il. 8, 55; ἐπὶ πόλεμον, Batr. 140. 2) *to prepare for oneself (sibi), with accus. δεῖπνον, δόρπον; ἵππους, to harness one's horses,* Il. 23, 301.

ὅπλομαι, poet. for ὄπλιζομαι, mid. *to prepare for oneself,* δεῖπνον, * Il. 19, 172. 23, 159.

ὅπλον, τό, mostly in the plur. sing. only Od. Batr. *equipment, instruments, furniture* in general and in particular. 1) *the tools of a forge,* Il. 18, 409. Od. 3, 433. 2) *a ship's gear, tackle, every thing belonging to the equipment of a ship, a cable, a sail,* in the last signif. twice in the sing. Od. 14, 346. 21, 390. 3) *implements of war, espec. arms, equipment,* * Il. Sing. spoken of the lightning of Jupiter, Batr. 282.

ὅπλότερος, η, ον and ὄπλότατος, η, ον, poet. compar. and superl. without positive, *younger, later, the youngest, the latest; γενεῖ,* younger in birth, Il. 2, 707. Od. 19, 184. ὄπλότατος, γενεῖφιν, Il. 9, 58. ὄπλοτάτη, Od. 3, 465. (Originally from ὄπλον, capable of bearing arms, cf. Il. 3, 108. Ep. 4, 5.)

* Οπόεις, εργος, ὁ, ep. for 'Οποῖς, the chief city of the Locrians, not far from the sea, founded by Opus, son of Locrus, and the native city of Patroclus, Il. 2, 531. 18, 326.

ὅπόθεν, ep. ὄπιπόθεν, adv. (πόθεν), *whence, from whence, in a dependent question,* * Od. 1, 406. 3, 80. 14, 47.

ὅποθη, ep. ὄπιποθη, adv. poet. for ὅπον,

where, in which place, Il. 9, 577; and ὅπποθε² ὅλωτεν, Od. 3, 89.

ὅποιος, η, ον, ep. ὅπποῖος, of what kind, what sort of, qualis, prop. in the dependent question: ὅπποι¹ ἀσσα for τινά, Od. 19, 218; and in the direct question, Od. 1, 171. 2) Also for οἷος in reference to τοῖος: ὅποιος καὶ εἴησθα ἔπος, τοῖος καὶ ἐπακούσαις, such a word as thou shalt have spoken thou mayest hear again, Il. 20, 250. Od. 17, 421.

ὅπος, ὁ, prop. sap, the juice of plants; espec. the sap of the wild fig-tree, which was used for coagulating milk, Il. 5, 902. † conf. Columell. de re Rust. VII. 8.

ὅπος, see ὅψ.

ὅποσε, ep. ὅππόσε, adv. (πόσε), poet. for ὅποι, whither, Od. 14, 139. † h. Ap. 209.

ὅποσος, η, ον, ep. ὅππόσος and ὅπόσσος; (πόσος), how great, how many, spoken of space and number, Il. 23, 238. Od. 14, 47.

ὅποσσος, ep. for ὅποσος.

ὅποτ' αὐτ., see ὅπότε.

ὅπότε, ep. ὅππότε, conj. (ποτέ), I) To indicate simultaneoueness: when, as. 1) With indicat. when the declaration is represented as something real, comm. with things past, Il. 1, 399. Od. 4, 731. In Il. 8, 229, ὅποτ' ἡν Αἴγαρος, supply ἡμερ. b) In comparisons, chiefly ὡς ὅπότε, as when, Il. 11, 492; however also with subjunct. 2) With subjunct.

a) Spoken of possible actions, present or future, in reference to a primary tense. The subjunct. aor. indicates a conceived action completed in the future, if, in case, as soon as (fut. exact.), Il. 13, 271. Od. 1, 77. By an annexed ἄν, κέ: ὅποτ' ἄν, ὅπότε κέν, the designation of time is indicated as a condition, Il. 4, 40. Od. 8, 444; φθέγξομαι, ep. for φθίξομαι, Il. 21, 340; in like manner Od. 1, 41. b) To mark an indefinite repetition: as often as, Il. 1, 163; with ἄν, Il. 4, 229. 9, 702. c) In comparisons, ὡς ὅπότε, only ep. Il. 11, 305. Od. 4, 335. 17, 126. 3) With optat. a) In reference to a historical tense of the main clause, Il. 7, 415. 19, 317. b) To mark an indefinite repetition, Il. 3, 233. 4, 344. 13, 711. Also with ἄν or κέ annexed, Il. 7, 415. II) In assigning a reason: as, since, whereas (quando); according to Thiersch § 323, 8, here belongs Od. 20, 196; cf. Kühner § 675 seq. Rost § 121.

ὅπτερος, η, ον, ep. ὅππότερος (πότερος), which of the two, uter, Il. 3, 71. Od. 18, 46;

spoken of single persons; in the plur. of two parties, Il. 3, 299; only in the ep. form.

ὅποτέρωθεν, ep. ὅπποτέρωθεν, adv. (ὅπότερος), from which of two sides, from which of the two parts, Il. 14, 59. †

ὅπου, adv. (ποῦ), where, wherever, * Od. 3, 16. 16, 306.

ὅππόθεν, ὅππόθι, ὅπποῖς, ὅππόσε, ὅπόσσος, ὅππότε, ep. for ὅπόθεν, ὅπόθι, ὅποις, etc.

ὅπιας, ep. for ὅπις.

ὅπιάλεος, η, ον (ὅπιάω), roasted, κρέα, Il. 4, 345. Od. 12, 396.

ὅπιάω, aor. 1 ὥπιησα, to roast, spoken of flesh (never, to boil), κρέα, Il. 1, 466. Od. 3, 33.

ὅπιήρ, ἦρος, ὁ ('ΟΠΤΩ), a spy, a scout, * Od. 14, 261. 17, 430.

ὅπιός, ή, ἵρ (ὅπιάω), roasted, * Od. 4, 66. 16, 443.

'ΟΠΤΩ, an obsol. root, which furnishes some tenses to ὅράω.

ὅπιώ, infin. pres. ὅπιειμιν and ὅπιειμεναι for ὅπιειν, only pres. and imperf. to marry, to take as a wife, spoken of the man, Il. 13, 379. Od. 2, 336; absol. ὅπιορτες, those married, in opposition to ἡγέροις, Od. 6, 63. Pass. and mid. to marry, to be married, spoken of the woman, Il. 8, 304.

ὅπωπα, see ὅράω.

ὅπωπή, ή (ὅπωπα), poet. 1) the act of seeing, a look, Od. 3, 97. 4, 327. 2) the sight, the visual power, * Od. 9, 512.

* ὅπωπητήρ, ἦρος = ὅπτιρ, poet. h. Merc. 15. .

ὅπωρη, ή, the season of the year from the rising of Sirius to the rising of Arcturus, i. e. from July to the middle of September, consequently prop. the warmest time of the year, dog-days, or perhaps late summer or early autumn (Homer recognizes four seasons: ξαφ, θέρος, ὅπωρη, κειμόν), Il. 22, 27; in connection with θέρος, Od. 12, 76. In this time there occurred not only great heat and drought, Il. 21, 346. Od. 5, 328; but also rain prevailed, Il. 16, 395; and because in it the fruits come to maturity, hence τεθαλυΐα ὅπωρη (the fruit-ripening season, Voss), Od. 11, 192. .

ὅπωρεινός, ή, ον (ὅπωρη), in or of the time of dog-days, autumnal; ἀστρίη, the autumnal star, i. e. the dog-star, see κίον, Il. 5, 5; Βορέης, the autumnal Boreas, which brought

heat and drought, Od. 5, 328. (*i* in Homer long; in itself, however, short.)

ὅπως, ep. ὅππως (*πώς*), 1) Adverb. 1) Spoken of the way and manner: *how, in what way, as.* a) With indicat. when the declaration is indicated as a real determination, Il. 4, 37. 10, 545. The fut. frequently after verbs of considering, Il. 1, 136. 4, 14. 17, 144. b) With subjunct. without *ἄν* or *καί*, when the declaration is intended to be represented as an ideal or possible determination, Od. 1, 349; *καί* is annexed when the sentence is at the same time to be taken as conditional, Il. 9, 681. Od. 1, 295. c) With optat. after a historical tense, Il. 18, 473. Od. 9, 554. 2) Spoken of time: *as soon as, as, like us*, with indicat. Il. 12, 208. Od. 3, 373. In Od. 4, 109, it is almost equivalent to *ἔτει*, since. II) Conjunct. *that, in order that*, in sentences indicating design or purpose. 1) With subjunct. without *ἄν* after a primary tense, Il. 3, 110. Od. 1, 77. If *ἄν* or *καί* is annexed, the expressed or implied condition is alluded to, Od. 4, 545. 2) With optat. after a historical tense, Il. 1, 344. Od. 3, 129. 3) With indicat. fut. to indicate a certain expectation of the result, only Od. 1, 57; conf. Kühner § 690. Thiersch § 341. 7. § 342. Rost § 122.

***ὅραμα, αὐτός, τό** (*ὅράω*), *a thing seen, a sight*, Batr. 83.

ὅράω, ep. **ὅρόω**, imperf. without augment. **ὅρω**, fut. **ὅρομαι**, aor. **εἶδον**, perf. ep. **ὅπωπα**. Hom. uses partly the contr. forms, as **ὅρᾶ**, **ὅρῆς**, etc.; partly the ep. expanded, as **ὅράω**, **ὅράτε**, **ὅράτω**, **ὅρώστη**, 2 plur. optat. **ὅρώστη** for **ὅράτη**, etc. The mid. is depon.; rare forms are 2 sing. pres. **ὅρηται** for **ὅρᾶ**, and 3 sing. imperf. **ὅρητο**, for which others write **ὅρηται**, **ὅρητο**, as if from **ὅρημα**. Also the aor. **εἰδόμην**, infin. **ἰδέσθαι**, *to gaze, to look.* a) Absol. with the prep. *εἰς τί* or *τινά*, at any thing or any one, Il. 10, 238. Od. 5, 439; again, *ἐπὶ πόντον*, Il. 1, 350; *κατά τινα*, Il. 16, 646. b) Trans. with accus. *to see, to behold, to observe, to perceive*, Il. 23, 323; with the adjunct *ὅρθαλμοῖσι*, Od. 3, 94. **ὅρᾶν φάος Ήλίοιο**, to behold the light of the sun, for to live, Il. 5, 120; with *ὅτι*, Il. 7, 448; with part. Il. 9, 359. 2) Mid. as depon. *to see, to behold, τινά*, Il. 1, 56. Od. 4, 226.

***ὅργή**, *ἡ* (*ἘΡΓΩ*), prop. *impulse, emotion, passion = θυμός*, h. Cer. 205. †

***ὅργια, τά**, *secret religious usages, mysti-*

ties, orgies, spoken of the secret worship of Ceres, h. Cer. 274. 476; (from **ὅργαν**, **ὅργή**, because these usages were solemnized with enthusiastic movements;) the sing. does not occur.

***ὅργίων**, *τόρος, ὁ, one initiated, a priest*, h. Ap. 389.

ὅργια, ἡ (*ὅρέιω*), in Hom. *ἄ* (in the later language **ὅργιά** with *ἄ*), *a fathom, the space between the hands when the arms are extended*, Il. 23, 327. Od. 9, 325.

ὅρέγγυμι, poet. form of **ὅρίγω**, from which part. **ὅρεγγύς**, * Il. 1, 351. 22, 37.

ὅρέγω, fut. **ὅρεῖω**, aor. **ὅρεῖα**, mid. aor. 1 **ὤρεξαμην**, ep. **ὤρεξαμην**, perf. mid. **ὤρεψεγματε**, 3 plur. **ὤρεψεχαται**, pluperf. 3 sing. **ὤρεψεχατο**, 1) *to stretch, to reach, to extend, with accus. χεῖρα εἰς οὐρανόν* (spoken of supplicants), Il. 15, 371. cf. 1, 351; **χεῖρας τινα**, to stretch out the hands towards any one, Od. 12, 257. 2) *to reach, to present, to give, often κῦνός or εὐχός τινα, κοτύλην καὶ πίγρον*, Od. 15, 312. Mid. 1) *to stretch oneself, to extend oneself*; with dat. **χερσὶ**, with the hands, i. e. to reach to any thing, Il. 23, 99. **ἴπτος ποσσὶ ὤρεψεχαται**, the steeds stretched themselves with their feet, i. e. they took long strides, Il. 16, 834. **τρις ὥρεῖατ' ἵων**, thrice he strode forth (spoken of Neptune), Il. 13, 20; **ἔγχει δορὶ**, to stretch oneself with the spear, i. e. to thrust with the spear, Il. 4, 307. 13, 190. 2) With gen. to stretch oneself towards any thing, *to reach after, παιδός*, Il. 6, 466. 3) With accus. trans. *to reach any thing, to attain*, Od. 11, 392; *to hit, σκέλος*, Il. 16, 314. 322. 4) = act. **ὤρδρος ποτὶ στόμα χειρὶ ὥρεγεσθαι**, i. e. (according to the Schol. Vict.), **χειρὶ ἀνδρὸς ποτὶ στόμα**, to press the hands of the man (viz. of Achilles) to the mouth. This explanation is followed by Voss. It is confirmed also by v. 478, where Priam kisses Achilles' hand, Il. 24, 506.

***ὅρειχαλκός, ὁ** (*ὅρος, χαλκός*), *orichal-* *cum, mountain brass, a metal of uncertain* *composition*; accord. to Beckmann, *copper-* *brass*, h. 5, 9.

ὅρεχτός, ἡ, ὄν (*ὅρέγω*), *stretched out, ex-* *tended, μελλεῖ*, Il. 2, 543. †

ὅρέματι = **ὅρνματι**, only 3 plur. imperf. **ὅρσοτο**, they hastened, * Il. 2, 398. 20, 140. 23, 212.

Ὀρέσθιος, ὁ (*living on mountains*), a rich Boeotian of Hyle, Il. 5, 707.

ορεσίτροφος, ον, poet. (*τρίψω*), *raised or nourished upon the mountains*, epith. of the lion, Il. 12, 299. Od. 6, 130.

ορεσκός, ον, poet. (*χίω*), lying in the mountains, *dwelling in the mountains, wild*, Il. 1, 268. Od. 9, 155.

ορέστερος, η, ον, poet. (*օρος*), for ορειος, *lying upon mountains, in mountains*, epith. of the serpent, of wolves, Il. 22, 93. Od. 19, 212.

'Ορέστης, αο, ὁ (mountaineer, Herm. Ex-citus), son of Agamemnon and Clytemnestra, Il. 9, 142; he was brought by his sister to his uncle Strophius in Phocis, where he entered into the well-known bond of friendship with his son Pylades. Homer does not mention this, unless Od. 11, 458-462, refers to it. Accord. to Od. 3, 305, he returned in the eighth year of the reign of Aegisthus to Mycenæ, slew him and his mother Clytemnestra, in order to avenge the death of his father, and then reigned in Mycenæ, Od. 11, 457 seq. Because all the traditions point to Phocia, Zenodot wrote, Od. 3, 307: ἀπὸ Φωκῶν for ἀπὸ Ἀθηνῶν. 2) A Greek, [slain by Hector], Il. 5, 705. 3) [A Trojan, Il. 12, 139. 193.]

ορεστιάς, ἀδος, ἡ (*օρος*), *inhabiting mountains, Nymphae*, the mountain nymphs, Il. 6, 420.

ορεσφι, see ορος.

ορεγθέω, poet. strengthened form of ορέγειν, intrans. only βόεις ορεγθεοις ἀμφὶ σιθηρῷ στραζόμενοι, Il. 23, 30; the oxen stretched themselves about the iron, accord. to the Schol. ἀπετίνοντο ἀναιρούμενοι, Il. 28, 30. † Others: palpitated, struggled, thus Suid. κανεῖν and Bothe. Others, with Hesych.: bel-lowed, ἐμνάντο, ἐργόχθουν. Thus Voss, cf. Spitzner Excurs. XXXIV. [According to others it is akin to οργή, οργίων, and means intumescere, see Jahrb J. und K. p. 276.]

ορθαι, see οργιμι.

'Ορθαιος, ὁ, a Phrygian of Ascania, Il. 13, 791.

'Ορθή, ἡ, a town in Thessaly (Perrhebia), in the neighborhood of Phalanna, Il. 2, 739.

ορθιος, η, ον (*ὁρθός*), *upright, straight*. 2) Metaph. spoken of the voice: *high, loud*. The neut. plur. as adv. ορθια ἥστε, Il. 11, 11. † οβόντα ορθια φωνῇ, h. Cer. 432.

ορθόκραιρος, η, ον (*κραίρα*), *having straight horns, high-horned*, epith. of cattle,

Il. 8, 231. Od. 12, 348. b) Spoken of ships: *high-beaked*; these amongst the ancients were so curved at both ends, as nearly to resemble the moon in the last quarter, Il. 18, 3, 19, 344.

ορθός, ἡ, ον (*ὅρνυμι*), *upright, straight, erect*, with στῆναι, Il. 18, 246. 24, 359; with ἀνατίξαι, Od. 21, 119. Batr.

ορθόω (*ὁρθός*), aor. ὠρθωσαι, aor. 1 pass. ορθωθεις, to erect, to set up, to lift up (one fallen, τινά, Il. 7, 272; often ορθωθεις ἐπ' ὄγκων, supported upon the elbow, *Il. 2, 42.

* ορθρος, η, ον (*ὅρνυος*), *early, in the morning*, h. Merc. 143.

* ορθρος, ὁ (*ὅρνυμι*), *the early dawn, the morning*, h. Merc. 98. ἵπ' ορθρου, at day-break, Batr. 103.

* 'Οριγανίων, ὁ, the *Origanon-eater*, prop. patronym. from τὸ οριγανόν, a plant of a sharp, bitter taste, of which there are mentioned espec. two kinds: *Origanum onites* and *Orig. heracleoticum* (winter marjoram or wild mint), Batr. 259.

ορίνω (poet. form of 'ΟΡΩ, *ὅρνυμι*), aor. ὠρίνα, ep. ορίνα, aor. pass. ὠρίνθη, ep. ορίνθη. 1) to excite, to move, with accus. πόντον, Il. 9, 4; θύλασσαν, Od. 7, 273; and pass. Il. 2, 294; metaph. often θυμόν τινι, to move or excite any one's mind, by pity, fear, anger, etc., Il. 2, 142. 4, 208. Od. 4, 366; and passive: ορίνθη πᾶσιν θυμός, Il. 5, 29; in like manner, κῆρ and ἡτορ, Od. 17, 47; γύορ, Il. 24, 760. 2) In pass. also spoken of suppliants: to be driven away, Il. 9, 243. 14, 14.

ορκιον, τό (*ὅρκος*), *the pledge or token of an oath, an oath, a covenant*, Il. 4, 158. 2) Comm. plur. τὰ ορκια subaud. ορκία, the victims which were sacrificed in solemn covenants, Il. 3, 245. 269. b) And generally, the victims and religious rites which were sacrificed and performed at the solemn conclusion of treaties; a covenant-sacrifice, hence, a covenant by oath, the covenant or treaty itself. ορκια πιστὰ ταρεῖν, to conclude a faithful treaty, like *fædus ferire*, since victims were slaughtered on such occasions, Il. 2, 124; ορκια μετ' ἀμφοτέροισιν τιθέναι, to make a covenant between both parties, Od. 24, 546. ορκια φυλάσσειν, τέλειν, to keep, to fulfill a covenant, Il. 3, 280. 7, 69. The opposite is δηλήσσασθαι, καταπατεῖν, συγχεῖν. (*ὅρκιον* is not, as Buttm. would consider it, Lexil. II.

p. 58, a deriv. diminutive, but prob. a neut. of adj. ὁρκος, belonging to an oath.)

ὁρκος, ὁ (from εἰργει, originally of like signif. with ἔρχος), prop. the check, which retains that which any one promised; therefore: *the object by which any one swears, the witness of an oath*, thus spoken of the Styx, by which the gods swore, Il. 2, 755. 15, 38; men swore by Jupiter, the earth and the Furies, Il. 3, 276 seq. 19, 258 seq. Od. 14, 394; Achilles by his sceptre, Il. 1, 234. 2) *an oath*, Il. 1, 239. 23, 42; cf. Buttm. Lexil. II. p. 52.

ὅρμαθός, ὁ (ὅρμος), *a series or string of things hanging together*, a flock of bats, Od. 24, 8. †

ὅρμαιω (poet. form of ὅρμάω), aor. ὥρμηται, prop. to move here and there; in Hom. only metaph. *to move any thing here and there in mind*, animo volvere, to ponder, to consider, to weigh, often with the adjuncts κατὰ φρένα καὶ κατὰ θυμόν, Il. 1, 193; κατὰ φρένα, alone, Il. 10, 507; ἀνὰ θυμόν, Il. 21, 137. Od. 2, 156; ἐν φρεσι, Od. 4, 843; and φρεσι, Il. 10, 4; without these adjuncts, Il. 10, 28. Od. 3, 169. Constr. a) With accus. *to consider any thing, to purpose, to meditate, πόλεμον*, Il. 10, 28; ὁδόν, Od. 4, 732; χαλεπὰ ἀλλήλους, to devise evil against another, Od. 3, 151. b) Often absol. with ὥτος, Il. 21, 137; εἰ, η, whether, Od. 4, 789; with η—η, whether—or whether, Il. 14, 20. 16, 455; and with infin. Epig. 4, 16.

ὅρμάω (ὅρμή), aor. ὥρμησαι, aor. mid. ὥρμησαμαι, aor. pass. ὥρμηθην, 1) Trans. *to put in motion, to urge on, to excite, to stimulate*, spoken of persons and things, with accus. τινὰ ἐς πόλεμον, Il. 6, 338; πόλεμον, Od. 18, 376. Pass. ὁ δ' ὥρμηθείς θεοῦ ἤρχετο, moved by a god, he began, Od. 8, 499. 2) Intrans. *to put oneself in motion, to raise oneself, to begin, to address oneself to*. a) With infin. spoken of Achilles, Il. 21, 265; of the hawk: ὅρμῃ διώκειν ὥργειον, he rose to pursue a bird, Il. 13, 64. b) *to rush upon, to attack, τινός, any one*, Il. 4, 335. Mid. with aor. mid. and pass. like act. 2. 1) *to put oneself in motion, to begin*, Od. 13, 82; with infin. Il. 8, 511. 10, 539; metaph. ἡτοφ ὥρματο πολεμίειν, the heart desired to fight, Il. 21, 572. 2) *to rush upon, to attack, to assault, to press, with gen. τινός*, Il. 14, 488; μετάτηται, Il. 17, 605; ἐπὶ τινε, Od. 10, 214; also

ἥρματ' ἐκ Θαλάμοο, she hastened from her bed chamber, Il. 3, 142. 9, 178; often absol. *to rush upon, to press*, Il. 13, 559. 16, 402; ἕγκει, ἔγρεσσι, σὺν τείχεσι, Il.

Ὀρμενίδης, ον, ὁ, son of Ormenus = Amyntor, Il. 9, 443.

Ὀρμενίον, τό, a town in Magnesia (Thessaly), in the time of Strabo, a village which was attached to the town Demetrias, Il. 2, 734.

Ὀρμητος, ὁ, 1) son of Cercaphus, grandson of Aeolus, father of Amyntor, [according to later mythology] founder of Ormenion, Il. 9, 448. 2) a Trojan, Il. 8, 274. 3) a Trojan, Il. 12, 187. 4) father of Ctesius, Od. 15, 414. ὥρμητος, see ὥρμηται.

ὅρμη, η (ὑργημ), *a vehement assault, an attack, fury*, spoken of a warrior, Il. 9, 355; of a beast, Il. 11, 119. h. Cer. 382; often spoken of inanimate things: of the waves Od. 5, 320; of fire, Il. 11, 157. ἐξ ὥρμης ἕγκει, to come within the cast of the spear, Il. 5, 118. 2) *the beginning of an undertaking*, Il. 4, 466; the commencement of a journey, Od. 2, 403. 3) Generally, *impulse, inclination, effort*, Od. 5, 416; ψυχῆς, b. 7, 13.

ὅρμηται, ατος, τό (ὅρμάω), of uncertain signif. occurring only twice, in the plur. * Il. 2, 356. 590; in the verse: τισανται Ἐλένης ὥρμηται τε στοναχάς τε, Eustath. explains: ὥρμηται (τις ξέρεις ἐκονστατελευτις), therefore: 'the undertaking of Helen and her groans,' i. e. her repentance; so also Bothe: *Helenae ausa et gemitus*. Most ancient critics take ὥρμηται for troubles, cares, hence Voss translates: 'before he has avenged the troubles and groans of Helen,' and Buttm. follows him, Lexil. II. p. 4. More probable, accord. to Rost in Damms Lex. is the first signif. *the undertaking*, and the gen. is explained as gen. object: 'anxieties and groans on Helen's account.'

ὅρμητω (ὅρμος), prop. to bring into port; then, *to anchor, νῆσται*, Od. 3, 11. 12, 317; and generally, *to make fast, to render secure, ἵψι ἐπ' εὐράων* or *ὑποῦ νῆσται ἐν ρότιῳ*, a ship upon the sea, Il. 14, 77. Od. 8, 55; by means of a large stone, see εὐρῆ. Cf. Nitzsch ad Od. II. p. 118; [who thinks the ship was drawn partly up upon the moist, overflowed sand of the shore,] see ρότιος.

ὅρμης, ὁ (εἴρω), 1) *a string, a chain, especially, a necklace, a neck-chain, as an orna-*

ment of women, Il. 18, 401. Od. 15, 460. 2) *an anchorage, a harbor, a road, a haven*, Il. 1, 435. Od. 13, 101. Batr. 67. (For the second signif. ὅρνυμι is taken as the theme.)

'Ορειαι, αἱ, ep. for 'Ορεια, a city in Argolis, with a temple of Priapus, Il. 2, 571.

ὅρεος, τό, poet. for ὄρνις, a bird, Il. 13, 64. † ὄρνις, ιθος, ὁ and η, plur. ὄρνηθες, dat. ὄρνηθεσ (ὅρνυμι), 1) a bird, both wild and tame. 2) a bird from whose flight and voice omens were taken; hence generally, *omens*, Il. 24, 219. (in the dissyllabic cases is double-timed, Il. 9, 323. 12, 218; in the tri-syllabic always long.)

ὅρνυμι, poet. ep. form ὄρνιώ (from this imperf. ὄρνυν), imperat. ὄρνυθι, infin. ep. ὄρνυμεν, fut. ὄρσω, aor. 1 ὄρσω, iterat. form ὄρασκε, ep. aor. 2 ὄρσοεν, comm. trans. = ὄρσω, only for perf. intrans. Il. 13, 78. Od. 8, 539. Mid. ὄρνυμα, imperf. ὄρνύμην, fut. ὄρνυματι, 3 sing. ὄρεται, aor. ὄρδουμην, ep. 3 sing. ὄρτο, 3 plur. ὄροντο, Od. 3, 471; subj. ὄργται, imperat. ὄρσω and ὄρσω, [contr. ὄρσεν, Il. 4, 264.] infin. ep. ὄρθαι, Il. 8, 474; part. ὄρμενος, η, or, perf. act. intrans. only sing. ὄρωρε, subj. ὄρωρη, plurperf. ὄρωρει and ὄρωρει, Il. 18, 498 (to be distinguished from aor. 2 ὄρωρε). Of like signif. is the perf. mid. ὄρωρται, subj. ὄρωργται, Il. 13, 271; ep. ὄρέστοτο, see ὄρέομαι. 1) Trans. in the act. *to excite, to move, to arouse*, with accus. 1) Spoken of persons, and generally of animate beings: a) to put in motion bodily, *to urge on, to make to go, τινὰ κατὰ μίσον*, Il. 5, 8; espec. in a hostile signif. *τινὰ ἐπὶ τινι*, Il. 5, 629; ἀρτία τινός, Il. 20, 79. b) *to cause to rise, to make to lift oneself*, *Ὕριγένειαν ἀπ' Ὀκεανοῦ*, Od. 23, 348; *to awaken*, Il. 10, 518; spoken of beasts: *to drive up, to rouse, αἴγας*, Od. 9, 154. b) Frequently in reference to the mind: *to excite, to impel, to encourage, to inflame, τινὰ*, spoken espec. of excitement by the gods, Il. 5, 105. Od. 4, 712; with infin. following, Il. 12, 142. 13, 794. 2) Spoken of things: *to excite, to move, to cause, πόλεμον, μάχην, τοῦντον*, spoken of states of mind: *ἵμερον, γύον, φόβον*; of natural objects: *ἄνεμον, θύελλαν, κύματα*. II) Intrans. in the mid. together with perf. 2 ὄρωρα, *to rouse oneself, to move oneself, to stir*. 1) Spoken of persons in reference to the body: *to move, to hasten*, Il. 4, 421; with infin. Od. 2, 397; espec. *to raise oneself, to arise*, *ἴς εἰνῆρφιν*, Od. 2, 2; *ἐν*

λιχῖσιν, Il. 11, 2; *ἀπ' Ὀκεανοῦ φοάων*, Il. 19, 2; *ἀπὸ θρόνου*, Il. 11, 645; absol. espec. in imperat. pres. and aor. ὄρσω and ὄρσεο, *stand up! rouse up!* hence in a hostile signif. *to leap upon, to rush upon, to run upon, χαλκῷ, with the spear*, Il. 3, 349. 5, 17; *ἐπὶ τινα*, Il. 5, 590; also with infin. *to raise oneself, to begin to do any thing*: *νιφέμεν, ἴμεν*, Il. 12, 279; and with part. ὄρσο κέων, up, to go to sleep, Od. 7, 342. 2) Spoken of things: *to rise, to be excited, to begin, to arise*, espec. in perf. 2, *I have arisen*, spoken of bodily and mental states: *εἰσόκε μοι φίλα γοίνατ' ὄράην*, as long as my limbs move, (prop. have raised themselves), Il. 9, 610. 10, 90; spoken of events in life: *πόλεμος, μάχη, γείκος*; of states of nature: *ὕψη, φλόξ, ἄνεμος. πῦρ ὄρμενος*, the fire which has arisen, Il. 17, 738. *δοῦρα ὄρμενα πρόστων*, spears flying forwards, Il. 11, 572; and with infin. *πῦρ ὄρτο καλεμεν ὕλην*, Il. 14, 397. *ὄρτο—οἴρος ἀγέμεναι*, the wind rose to blow, Od. 3, 176.

ὅρνώ, poet. form of ὄρνυμι, q. v.

ὅροθένω, poet. lengthened form of ὄρνυμι, only act. *to excite, to arouse, to put in motion, to stimulate, to encourage*, comm. spoken of persons, τινά. b) Of things: *ἐταίλονται, to raise the mountain streams*, Il. 21, 312; *ἀέλλας*, Od. 5, 292.

ὅρομαι (skin to οὐρός, ὄράω), *to watch, ὄρονται*, Od. 14, 104. †

ὅρος, εος, τό, Ion. ὄρος, dat. ὄρεσι, ὄρεστι, ep. gen. and dat. ὄρεστιν, Il. 4, 452. 11, 474; *a mountain, an elevation, a height*, with gen. Κυλλίγης, Τηρελής, Il. 2, 603. 829 (prop. that which is raised, from ὄρνυμι).

ὅρός, ὁ, *whey*, the watery part of coagulated milk, * Od. 9, 222. 17, 225. (Prob. from φέω, thin, fluid milk.)

ὅρονώ, poet. (ὄρνυμι), fut. ὄροισθαι, h. Ap. 417; aor. ὄρουσα, *to rise quickly or impetuously, to rush*, spoken of animate and inanimate objects, *ἐπὶ τινι*, upon any one, Il. 14, 401. 15, 625; *ἴς διφόρος, to leap upon the chariot*, Il. 11, 359; of serpents: *πρὸς πλατάνιστον*, * Il. 2, 310.

ὅροφή, ἡ (ἔριφω), *an arch, a roof*, Od. 22, 298. †

ὅροφος, ὁ (ἔριφω), *a reed, for thatching houses*, Il. 24, 451. †

ὅρνω, ep. for ὄρδω, see ὄράω.

ὅρηξ, γηκός, ὁ, Att. *a sprout, a branch, a twig*, Il. 21, 38. †

ὅρσας, see ὅρνυμι.

ὅρσασκε, see ὅρνυμι.

ὅρσος, contr. ὅρσεν and ὅρσο, see ὅρνυμι.

Ὀρσιλόχης, ὁ, 1) son of Alpheus, father of Diocles, sovereign of Pherte in Messenia, Il. 5, 546. Od. 3, 488. [21, 16.] 2) son of Diocles, brother of Crethon, Il. 5, 542. 549. 3) a fabulous son of Idomeneus, Od. 13, 260. [4) a Trojan, Il. 8, 274.]

ὅρσοθύρη, ἡ (ὅρνυμι, θύρη), prob. a door to which there was an ascent by steps, a stair-door, Voss, * Od. 22, 126. 233.

* ὥρσολοπενώ, poet. to provoke, to attack, to assail, τινά. h. Merc. 308.

Ὀρτυγίη, ἡ, prop. Quailland. 1) According to the ancient critics, an old name of the island *Delos*; for here Diana slew Orion, Od. 5, 123. 15, 403. conf. Apd. 1, 43; or an island near Delos, *Rhenia*, h. Ap. 16. According to some modern critics, the little island *Ortygia*, off Syracuse, is to be understood by it, cf. Völcker Hom. Geogr. § 17.

ὅρνυτός, ἡ, ὄν (ὅρνυσσω), dug, excavated, τάφρος, * Il. 8, 179. 15, 344.

ὅρνυμαγδός, ὁ, poet. (ὅρνυμός), tumult, noise of many men, voices, Od. 1, 133; the uproar, the tumult of those in haste, Il. 2, 810; of hunters and dogs, Il. 10, 185; of wood-cutters, Il. 16, 633; spoken of the roaring of a stream, Il. 21, 256; spoken of the crash of a fragment of rock, Il. 21, 313; of a falling tree, Od. 9, 235.

ὅρνυσσω, aor. ὥρνξα, to dig, to excavate, τάφρος, ep. always without augm. (ὅρνξομεν, aor. subj.) Il. 7, 341; to dig up, μᾶλν, Od. 10, 305.

ὅρφανικός, ἡ, ὄν, poet. for ὥρφανός, orphan, parentless, fatherless, παις, Il. 6, 432. ὥρφη ἡμαρ, the day of orphanage, i. e. the fate of an orphan, * Il. 22, 490.

ὅρφανός, ἡ, ὄν, destitute, orphan, Od. 20, 68. †

ὅρφραῖος, ἡ, ὄν, poet. (ὅρφρη), dark, gloomy, epith. of night, Il. 10, 83. 386. Od. 9, 143. h. Merc. 97.

ὅρχαμος, ὁ (akin to ὥρχομαι), the leader of a row, and gener. a leader, a commander, a sovereign, always with ἀνθρῶπος and λαόν, Il. 2, 837. Od. 4, 316.

ὅρχαρος, ὁ, poet. (from ὥρχος), the whole of a planting arranged in rows, a garden; φυτῶν, a vegetable-garden, a fruit-garden, Il. 14, 123. Od. 7, 112. 24, 222.

ὅρχέομαι, depon. mid. imperf. ὥρχεῖντο, aor. ὥρχηστην, to spring, to leap, espec. to dance, Il. 18, 594. Od. 8, 371. 14, 465.

ὅρχηθμός, ὁ (ὅρχέομαι), Ion. the act of dancing, a dance, a choral dance, Il. 13, 637. Od. 8, 263.

ὅρχηστήρ, ἥρος, ὁ (ὅρχέομαι), a dancer, Il. 18, 494. †

ὅρχηστής, οῦς, ἡ, Ion. for ὥρχησις, the act of dancing, a dance, Il. 13, 731; dat. contr. ὥρχηστν, Od. 8, 253. 17, 605.

Ὀρχομενός, ὁ, 1) ὁ Μινυῆς, a very ancient town in Boeotia, at the mouth of the Cephissus, on the lake Copais, chief city of the kingdom of the Minyæ, espec. remarkable for the treasury of Minyas; the ruins are near the village Skripou, Il. 2, 541. Od. 11, 284. 2) a town in Arcadia, Il. 2, 605. [Passow makes both these towns fem. Thucyd. however, I. 113, makes the former fem., and V. 61, the latter masc.]

ὅργος, ὁ (prob. from ἔργω), a row of trees or vines, or a single trellis of espalier-plants, Od. 7, 127. 24, 341. cf. Nitzsch ad Od. 7, 127.

ὅρωρε, see ὅρνυμι.

ὅρωρέται, see ὅρνυμι.

ὅρωρέχαται and ὥρωρέχατο, see ὥρέγω.

ὅς, ἡ, ὁ, a relative pronoun, rarely demonstrative, ep. forms: sing. gen. rarely ὅν, Il. 2, 325; ἦς for ἡς, Il. 16, 208. † Plur. dat. ἤς, ἤτοι:

1) a relative pronoun, who, which, that, frequently in Homer in connection with ὁ, ἡ, τό. 1) Often the demonstrative, which should properly precede the relative, is omitted, and that not only in like, but also in unlike cases, Od. 11, 434. 2) Frequently the relative pronoun does not agree with the preceding substantive a) In gender: οἰος τέκος, ἡτε, Il. 10, 278. b) In number: κῆτος, ἄ (such as)—βόσκει, Od. 12, 97. τοὺς ἄλλους, ὄν τοις κιχείω, Il. 11, 367. 3) The relative clause is placed before the demonstrative (inversion), Il. 9, 131. 17, 640. 4) Often the relative suffers attraction, Il. 5, 265. 23, 649. 5) When two or more sentences connected by καὶ, τέ, δέ, succeed each other, which require different cases of the relative, Homer either entirely omits the relative in the second sentence, or there stands in its place a demonstrative or personal pronoun, Il. 1, 78.

3, 235. Od. 1, 161. 6) Construc. in relative sentences, 1) With indicat. without ἄν, where any thing is indicated with certainty, ep. also with indicat. fut. and ξέ, Il. 9, 155. b) With indicat. of the historical tenses and ἄν or ξέ, Od. 5, 39. 14, 62; cf. ἄν. 2) With subjunct. with ἄν, ξέ, and ep. also without ἄν, after a primary tense, when the declaration is given as supposed or possible, or can be resolved by ἄν or τίς, Od. 1, 352. Il. 2, 231; hence also a) To indicate an often-recurring case, Il. 2, 391. b) In comparisons, Il. 13, 63. 17, 110. 3) With optat. without ἄν after a historical tense, Il. 10, 20. 489; as with subjunct. again: b) As part of a wish, Il. 14, 107. Also ἄν or ξέ is added, Il. 15, 738. 7) Absol. use of single cases, a) Gen. sing. οὖ, always ξέ οὖ, since. b) Dat. sing. γῇ, q. v. c) Accus. neut. ὅ very common for ὅτε, that, Il. 1, 120; for δι' ὅ, thereof, that, Od. 1, 382; because, Il. 9, 493. 17, 207.

II) As a demonstrative pronoun, for οὗτος, this, and he, she, it, espec. with οὐδέ, μηδέ, γάρ, καὶ, Il. 6, 59. 21, 198. Od. 1, 286. οἵ—οῖ, these—those, Il. 21, 353. 354.

ὅς, γή, ὅτε, a possessive pronoun of the third person for ἔός, έή, ήτος, his, her, its; it has in the gen. sing. οἴο, Il. 20, 235; without subst. ὅτε, Il. 15, 112. 2) Ep. it stands instead of the pronoun of the second and third person, Od. 1, 402. 13, 320. Doubtful is Od. 9, 28. Other places have been altered by Aristarch., Il. 19, 174. cf. Buttm. Lexil. 1. p. 90.

ὅσάκι and ὁσάκις, ep. ὁσσάκι, how many times, how often, as often as, always in the ep. form, Il. 21, 265. Od. 11, 585.

ὅσάτιος, γή, οὐ, ep. ὁσσάτιος, poet. for ὁσος, λαός, Il. 5, 587. †

ὅσιη, γή (prop. fem. of ὁσιος, holy), 1) divine or natural right, and every thing which in accordance with it is consecrated or permitted; hence οὐχ ὁσιη, with infin. it is not right, permitted, Od. 16, 423. 22, 412. 2) a sacred service, a holy usage, in sacrifices and the worship of the gods, h. Ap. 237. ὁσιη χρεάν, the sacred use of the sacrificial flesh, h. Merc. 130. ὁσιης ἐπιβῆναι, to go to a sacred service, h. Cer. 211. Merc. 173.

*ὅσιος, γή, οὐ, prop. consecrated by divine laws; spoken of persons: pious, devout, Ep. 6, 6.

ὅσος, ὁση, ὁσον, ep. ὁσσος, 1) how great, how wide, how long, how much, how many,

spoken of space, time, number, and degree; if the correlative demonstrative τόσος precedes, ὁσος is translated as [cf. Il. 3, 12, 6, 450]; with the gen. it stands periphrastically: ὁσον πάνθος for ὁσον πάνθος, Il. 11, 658. conf. Il. 5, 267. c) In the plur. all who, as many as, with preceding τοσοίδε, Il. 14, 94. οἵτις—δύοσσεται ὁσσοι Ἀχαιοι for οἵτις Ἀχαιῶν, Il. 9, 55. ὁσσαι νίκτες καὶ νύμφαι ἐκ Διός εἰσι, all the days and nights, which come from Jupiter, Od. 14, 93. 2) Frequently the neut. plur. and sing. as adv. as greatly, as much, as far, so greatly, so much, so far, with τόσον, Il. 5, 786. Od. 4, 356; and without τόσον: ὁσσον, as far as, Il. 5, 860; abso. ἀλλ' ὁσσον ἐξ Σκαιᾶς πτήλαις ἤκανε, he came only, Il. 9, 354. b) When with ὁσον τε the limitation of space stands in the accus. it signifies about. ὁσον τε ὁργυαν, Od. 9, 322. 325. 10, 167; prop. an attraction, cf. Kühner § 656, and Od. 10, 113. c) ὁσσον ἔηι and ὁσσον τε ἔηι for ἐφ' ὁσον, as far as, Il. 2, 616. 3, 12. d) With compar. and superl. by how much, how much. ὁσσον ἔγω—ἀτιμοτάτη είμι, how much I am the most dishonored, Il. 1, 516. On ὁσος τε and ὁσος περ, see τε and περ.

ὅσπερ, ep. also ὅπερ, γῆπερ, ὅπερ; the strengthening περ indicates, a) That the relative clause has equal compass with the main clause: entirely, the very same, the very —who. θεός ὅσπερ ἔφηνε, the very god, who, Il. 2, 318. cf. 4, 524. b) Or that the clauses oppose each other. ὑπόσχεσις, γῆπερ ὑπέσταται, i. e. ὑποστάντες περ, which they nevertheless promised, although having promised, Il. 2, 286. 6, 100. Od. 20, 46. Frequently, however, it can be translated only by the simple relative who, which, cf. πέρ.

ὅσσα, γή (akin to ὕψη, ἔπος), 1) Gener. a voice, sound, a tone, as of the cithara, h. Merc. 443. 2) fame, report, rumor, espec. that of which the author is not known; it is therefore, as every thing for which a reason cannot be given, derived from the deity, Od. 1, 282.

*ὅσσα, γή, as pr. n. Ossa, a messenger of Jupiter, Il. 2, 93. Od. 24, 413.

*ὅσσα, γή, a mountain in Thessaly, famed as the abode of the centaurs, now Kissavos, Od. 11, 315.

ὅσσα, ep. for ὁσσα.

ὅσσάκι, ep. for ὁσσάκι.

ὅσσατιος; η, ον, ep. for ὅσσατιος.

ὅσσες, τω, only nom. and accus. dual neut. in Il. and Od.; later also plur. ὕσσοις, h. 31, 9; *the two eyes* [in two passages], with adj. neut. plur. φρενά, αίματοντα, Il. 13, 435. 617.

ὅσσομαι (from ὕσσε), depon. mid. only pres. and imperf. 1) Prop. to look with the eyes, to see, cf. Od. 7, 31; espec. 2) to see with the mind, to foresee, to surmise, to think upon any thing, κακά ου κακόν, Od. 10, 374. 18, 154; ἄλγεα θυμῷ, Il. 18, 224; πατέρα ἐν φρενί, Od. 1, 115; and without θυμῷ, φρενί, Od. 20, 81. 3) to indicate any thing by the countenance or aspect, to foretoken, to look, κακά (Voss, 'with threatening look'), Il. 1, 105; ὀλεθρον, to threaten destruction, Od. 2, 152; spoken of the sea, Il. 14, 17; and gener. τινι τι, to predict any thing to any one, Il. 24, 172.

ὅσσος, η, ον, ep. for ὕσσος.

ὅτε, ἥτε, ὅ, τε, he who, she who, that which; τε indicates the mutual internal relation of the main and adjunct clauses, Il. 2, 365. Od. 3, 73. Plur. ἄτε after a sing. like these which [qualia], Od. 5, 438; hence also such as.

ὅστεόν, τό, ep. gen. plur. ὕστεόφιν, Od. 12, 45; a bone, spoken of the living, Il. 12, 185. Plur. ὕστεά, the bones of the dead, Il. 7, 334.

ὅτις, ἥτις, ὅ, τι, gen. nomin. ὕτις, ὅ, ττι, gen. ὕτιν, ὕττεο, ὕττεν, dat. ὕτεῳ, accus. ὕτινα, ὅ, ττι, plur. nomin. neut. ὕτινα, Il. 22, 450; gen. ὕτεων, dat. ὕτεοι, accus. ὕτινας, neut. ἕττα, whoever, whatever; this pronoun expresses the idea of indefiniteness or universality; hence frequently to be translated each who, any one, Il. 2, 188. 19, 260. On the construct. with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the idea of indefiniteness lies at the bottom: such as, which, Od. 2, 124. 3) In the indirect question: who, what, Il. 3, 167. Od. 1, 401.

*ὅστοφυής, ἔις (φυή), of a bony nature, bony, Batr. 298.

*ὅστραχοδέρμος, ον (δέρμα), having a testaceous covering, having a hard skin, Batr. 297.

*ὅστραχον, τό, the hard shell of the tortoise, h. Merc. 33.

ὅταν, in Hom. ζε̄ ἄν, see ὅτε.

ὅτε, conj. of time: 1) To mark a point of time: as, when, after, mostly spoken of the past, more rarely of the present and future.

1) With indic. when the declaration respects a fact; also in comparisons, Il. 3, 33. 4, 275. In the fut. the ep. ξι is sometimes added, Il. 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἄν or ξι, ὅτι ἄν, ὅτε κε, whereby the designation of time also appears as conditional: when, in case, as soon as, Il. 1, 519. 4, 53; without ἄν and ξι, Il. 2, 395. 782. b) To mark a frequently returning case: as often as, with ἄν, Il. 2, 397. Od. 9, 6. c) Espec. frequently in comparisons with ἄν, Il. 2, 147. 3) With optat.

a) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Il. 1, 610. 10, 11. 14. Od. 8, 70. b) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Il. 18, 465. II) Spoken of a reason: as, since, quando, rarely, Il. 1, 244. Od. 5, 357. III) ὅτε μή for εἰ μή, except when, always with optat. Il. 13, 319. 14, 248. IV) ὅτε for ὅτι, that, after οἴδα, μέμνημαι, ἀκούειν, etc. Il. 14, 71. 15, 18. V) In connection with other particles: ὅτε δή, ὅτε τε, ὅτε περ, πρὶν γ' ὅτε, before when; εἰς ὅτε κε, for the time when, Od. 2, 99; conf. Kühner § 688 seq. Thiersch § 322. Rost § 121.

ὅτε, adv. (orig. = ὅτε), sometimes, now and then, oftentimes, Il. 17, 178; commonly in double sentences: ὅτι μέν—ἄλλοτε δέ, or ἄλλοτε μέν—ὅτε δέ, now—now, Il. 18, 599. 11, 566. [See Jahrb. J. und Klotz, p. 277.]

ὅτεσσιν, ep. for ὕστεσσιν.

ὅτεν, ep. for ὕστενος, Od.

ὅτερον, ep. for φτερον.

ὅτι, ep. ὕττι, conj. that, because. 1) In introducing explanatory clauses after verbs of thinking and declaring: that, always with indicat. in Hom. Il. 4, 32. 6, 126; also ὅτι φά, ὅτι δή. 2) In assigning a reason: since, because, always with indic. Il. 1, 56. 16, 35. 3) With a superl. adj. to indicate the highest degree: ὅτι τάχιστα, as quick as possible [quam ciliissime], Il. 4, 193. Od. 5, 112. [Jahrb. J. und Klotz, p. 277.]

ὅτινα, ὕτινας, see ὕστις.

ὅτις, ep. for ὕστις.

ὅτραλέως, adv. (ὅτρύνω), quickly, hurriedly, fleetly, with despatch, Il. 19, 317. Od. 19, 100.

Ὀρφεύς, ήσ, ὁ, son of Dymas, brother of Mygdon, sovereign of Phrygia, Il. 3, 186. h. Ven. 111.

ὅρφορός, ἡ, ὁν (ὅτρινω), *busy, quick, fleet, hasty*, epith. of θεραποντες and of ταμίη, Il. 6, 381. Od. 1, 109.

ὅρφορώς, *busily, quickly*, Od. 4, 735. † ὅρφηξ, see ὅθρεξ.

Ὀρφυττείδης, ον, ὁ, son of Otryntes = Iphition, Il. 20, 383.

Ὀρφύττεύς, ησ, ὁ, king of Hyde on the Tmolus, father of Iphition, Il. 20, 384.

ὅρφυττής, ίνος, ἡ (ὅτρινω), poet. for ὅτρυντις, *encouragement, instigation, command*, V. * Il. 19, 234. 235.

ὅτρινω, fut. ὅτρυνειν, ep. for ὅτρυναι, aor. ὅτριναι, *to urge on, to excite, to encourage, rouse*. 1) Comm. spoken of persons: to awaken from sleep, Il. 10, 158; εἰς τι, *to drive or send any one to any place*, Il. 15, 59. Od. 1, 85; πέλνειν, Od. 15, 306; πόλεμόνειν, *to drive to the war*, Il. 2, 589. 17, 383. b) For the most part with infin. *to arouse, to animate, to stimulate*, πολεμίζειν, μάχεσθαι, ιέναι, Il. 4, 294. 414. 2, 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κίνας, Il. 16, 167. 18, 584. c) Spoken of things: *to urge on, to accelerate, to further, πομπήν*, Od. 8, 30; τινὶ ὕδορ, Od. 2, 253; μάχην, Il. 12, 277. II) Mid. *to urge oneself, to move oneself, to make haste*, Il. 14, 369; πόλινδι ιέναι, Od. 17, 183; and thus once the act ὅτρυνον, Il. 7, 420; where Aristarchus however read: ὅτρινον τάκης ἀγίευν.

ὅττι, ep. for ὅτι.

ὅ, ττι, ep. for ὁ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the ep. forms οὐκί and οὐχί, q. v. This particle denies independently and directly, not merely the idea, (cf. μή,) but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the idea contained in them: οὐ φῆμι, i. e. I deny, I refuse, Il. 7, 393; οὐκέ τάω, Il. 5, 256; sometimes in whole sentences. 1) In main clauses, οὐ stands, 1) When any thing is denied positively, whether it is expressed as something certain by the indicat. or as something possible by the optat. In Hom. οὐ also stands in connection with the subjunc. when it has the signif. of the future, Il. 1, 262. Od.

6, 201. 2) In interrogative sentences, as *non, nomne*, when the speaker expects an affirmative answer, Il. 10, 165. 3) In sentences which express a command, by the optat. with ἄν, with and without a question: οὐνάντος ἄνθρακα μάχης ἔρνσαιο, wouldst thou not —draw? Il. 5, 456. Od. 7, 22. II) In subordinate clauses: 1) In such as are introduced by ὅτι, ὃς, *that*; because they have the character of independent main clauses. 2) In subordinate clauses showing the time and reason, commencing with ἐπειδή, ἐπειδό, ὅτι, etc. Il. 21, 95. 3) In relative clauses, when the thought contained in them is positively denied. III) The negation is repeated: 1) For emphasis' sake, Od. 3, 27; thus also οὐ—οὐδέ, Il. 17, 641. Od. 8, 280. 2) When a whole which is denied is distributed into parts: οὐ—οὐτε—οὐτε, Il. 6, 450. 3) General limiting words in a negative sentence, as any one, any where, etc. are negatively expressed, Il. 1, 86. 88.

οὐ, gen. sing. of the defect. pronoun of the third pers. masc. and fem. ep. οὗ, οὐ, οὐδε, dat. οἴτι, accus. οἱ (οἱ and οὐδε are enclitics), prop. reflexive: *of himself, of herself, of itself*; but often a personal pron. *his, her, to him, to her, she, it*; the accus. οἱ as neut. Il. 1, 236; and for the plur. h. Ven. 268.

οὐας, αρος, τό, ep. and poet. for οὐς.

οὐδας, τό (akin to οὐδές), poet. gen. οὐδαος, dat. οὐδεῖαι and οὐδει, 1) *the floor or pavement in chambers or houses*, Od. 23, 46. Il. 5, 734. 2) *the ground, the earth*, Od. 9, 135. 13, 395. οὐδας ὄδας ἔκειν, *to seize the earth with the teeth*, i. e. to fall, Il. 11, 749. ὑπτιος οὐδεις ἔρσεθη, *he sank backwards to the earth*, Il. 7, 145; οὐδάςδε, *to the ground*, Il. 17, 457.

οὐδέ, conjunc. (δί), *but not, and not*; οὐδε unites 1) Entire sentences, and expresses prop. an antithesis: *not however, but not*, Il. 24, 25. Od. 3, 143. Often οὐδε stands, when the same idea is expressed first affirmatively and then negatively: *μηδομας οὐδὲ λάθωμας*, h. Apoll. 1. Od. 9, 408. 2) Commonly it serves to annex a new sentence: *and not, also not*, Il. 9, 372; often οὐ, οὐδε. 3) οὐδε—οὐδέ, when occurring in one sentence it is a strengthened οὐδέ: *not at all, certainly not*, Il. 5, 22. Od. 8, 32. οὐδε—οὐδέ at the beginning of two clauses signifies: *both not—and not, (never: neither—nor)* Il. 9, 372.

Sometimes we have also οἰδέ—οἶτε, h. Cer. 22. 4) οὐδέ in the middle of a sentence also stands in an adverbial signif. and means: also not, not even (*nequidem*); often οὐδὲ τραύματος, οὐδὲ τυπθόν.

οὐδείς, οὐδεμία, οὐδέτε, gen. οὐδενός, etc. (οὐδέ, εἰς), also not one, i. e. no one, nothing. The neut. οὐδέτε often stands as an adv. not at all, not in the least, Il. 1, 412. Od. 4, 195. [A still stronger form of speech is οὐχ εἰς, found only once, h. Merc. 284.]

οὐδενόσωρος, οὐ, ὁ (οὐδεῖς, ὥρα), not to be esteemed, contemptible, worthless, τείχεα, Il. 8, 178. †

οὐδέτηρ οὐδέ πῃ, adv. in no wise, i. e. not at all; in Hom. separated, Od. 12, 433; οὐδέ πῃ ἔστιν, with infin., it is by no means possible, h. 6, 58.

οὐδέποτε or οὐδέ ποτε, adv., also not ever, i. e. never, spoken of the past and future. Wolf writes at one time οὐδέποτε, Il. 5, 789; at another divided, οὐδέ ποτε, Od. 2, 203.

οὐδέπω or οὐδέ πω, adv. not yet, comm. not at all, in no wise, in Hom. comm. separated by a word or more, Il. 1, 108.

οὐδετέρωσε, adv. (οὐδέτερος), on neither side, in neither direction, Il. 14, 18. †

οὐδός, ὁ, Ion. and ep. for οὖδος, a threshold of a house; then also used of any other entrance, Il. 6, 375. Od. 1, 104; of the lower world, Il. 8, 15. b) Metaph. γήραος οὐδός, the threshold of old age, i. e. its commencement. Thus Voss and Heyne; accord. to the ancient Gramm. = ἔξοδος γήραος, extreme old age, Il. 22, 60, 24, 487. Od. 15, 246.

οὐδός, ἡ, Ion. for οὖδος, a way, Od. 17, 196. †

οὐθαρ, ατος, τό, the udder, the breast, prop. of animals, Od. 9, 440. b) Metaph. οὐθαρ ἀρούρης, the fruitfulness of the land, i. e. the blessed land, the land where milk and honey flow, Il. 9, 141. 283.

οὐκ, before a vowel for οὐ.

Οὐκαλέγων, ουτος, ὁ (οὐκ, ἀλίγω), a Trojan counsellor, Il. 3, 148.

οὐκέτι, adv. (ἕτε), no more, no longer, not again, strengthened by οὐδέ, Il. 12, 73. οὐκέτι πάγκυ, no more at all, Il. 19, 343.

οὐκί, adv. ep. and Ion. for οὐκ, not, comm. at the close of a sentence, Il. 15, 137. Od. 11, 493.

οὐλαί, αι [accord. to Eustath. ad Il. 1, 449; and Et. Mag. οἱ], Att. ὄλαι, coarsely ground barley-corn, (Voss: 'sacred barley,')

which was strown between the horns of the victim before the sacrifice, Od. 3, 441. † The Gramm. derive οὐλή from ὅλος, whole, and supply κρέθαι, whole barley-corns; more prob. accord. to Buttm. Lexil. I. p. 191, ὄλη comes from ΕΛΩ, ὄλεω, as τόμη from τέμω, and signifies prop. that which is ground; then plur. οὐλαὶ, bruised barley-corns, peeled barley, the simplest treatment of grain. This was retained in sacred rites as a memorial of the earliest kind of food. Perhaps it was first roasted and mixed with salt, (*mola salsa*, amongst the Romans.) [Conf. Jahrb. J. und Klotz, p. 277.]

οὐλαμός, ὁ (εἴλω), a press, a tumult, a crowd, ἀνδρῶν, * Il. 4, 251. 20, 113.

οὐλε, see οὐλα.

οὐλή, ἡ (οὐλω), a cicatrized wound, a scar, * Od. 19, 391. 393. 464.

οὐλος, η, ον (= οὐλος), ep. for οὐλος, destructive, pernicious, epith. of the dog-star, Il. 11, 62. †

οὐλοκάρηγος, ον (κάρηγον), having curled hair, Od. 19, 246. † 2) οὐλοκάρηγα for ὄλα κάρηγα, whole heads, h. Merc. 137.

οὐλόμενος, η, ον, prop. poet. for ὄλόμενος, part. aor. 2 mid. from οὐλύψι; as adj. always in act. signif. destructive, mischievous, deadly, pernicious, spoken both of persons and of things, Il. 1, 2, 14, 84. Od. 10, 304. (The pass. signif. perditus, ruined, wretched, as Od. 4, 92. 11, 410, have been explained, Heyne prefers ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

* οἰλόπονυς, ποδος (πούς), from this οἰλόποδ' for ὄλους πόδας, whole feet, h. Merc. 137.

οὐλος, η, ον, 1) Ep. and Ion. for οὖλος, whole, unconsumed, entire; ἄρτος, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) healthy, sound; and gener. powerful, vigorous, sound, stout. a) Spoken of the voice: οὐλον κεκληγότες, stoutly, loudly crying, Il. 17, 756. 759. b) Spoken of material substances: thick, firm, woolly, (V. 'curled,') epith. of woollen stuffs, Il. 16, 224. Od. 19, 225. 4, 50. οὐλη λάχρη, thick wool, Il. 10, 134. οὐλαι κόμαι, thick hair, Od. 6, 231. 3) Ep. adj. from οὐλεν for οὖλος, destructive, (V. 'noisy, raging,') epith. of Mars and Achilles, Il. 5, 461. 21, 336; θνεφος, the pernicious dream, Il. 2, 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. ~ (Passow

would explain it as a 'corporeal god of dreams,' accord. to 1. b.) Buttm. Lex. I. p. 183, arranges the signification of οὐλός in the following branches : 1) For ὅλος, *whole*. 2) ep. for ὅλος from ὀλεῖν, *destructive, evil, dreadful*; to this add : οὐλον κεκληρόντες, to cry dreadfully. 3) From εἰλεῖν, οὐλαμός, *rough, woolly, bushy, curled*, spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χίω) = οὐλατ, *the bruised barley-corns*, which before the sacrifice were strewn upon the victim : 'sacred barley,' V., Il. 1, 449. Od. 3, 447. 2) *the strewing of the sacred barley*, Od. 3, 445.

Οὐλυμπός, ὁ, ep. for "Οἰκυπός.

οὐλός (οὐλός), *to be healthy, well*, only imperat. οὐλέ, as a greeting: *be well. οὐλέ τοι καὶ χαῖρε*, 'health and joy be with thee,' V., Od. 24, 402. †

οὐμός, contr. for ὁ ἐμός, Il. 8, 360.

οὖτ, adv. *now, therefore*, is connected in Hom. with other particles, and points back to something preceding, ἔτει οὖτ, *since now*, Il. 1, 57. Od. 16, 453; ὡς οὖτ, Il. 8, 251; γιγη οὖτ, Od. 2, 123; and οὐτ' οὖτ, μήτ' οὖτ.

οὖτεκα, By crasis for οὐ ἔτεκα, *wherefore, on which account*, Od. 3, 61. 2) Comm. *therefore because, because*, Il. 1, 11. Od. 4, 569; also with preceding, τοῦδ' ἔτεκα, Il. 1, 111; or a following τοῦτεκα, Il. 3, 403. 3) In the Od. after some verbs: *therefore that, in as far, that*, like ὅτι, Od. 5, 216. 7, 300. 15, 42. h. Ap. 376. [4) In a single passage demonstrative = τοῦτεκα, Il. 9, 505.]

οὖτεσθε, ep. for οὔτεσθε, see οὔτοι.

οὔτοια, Ion. and ep. for οὔτοια, q. v.

οὐπερ and οὐ περ, adv. *by no means, not at all*, Il. 14, 416.

οὐπῇ, adv. (πή), *no where, in no place. 2) in no way, in no manner*, Il. 13, 191. Od. 5, 140.

[οὐ ποθι (οὐ ποθι), *nowhere*, Il. 13, 309. 23, 463; οὐδὲ ποθι, *also not in any way, in no way*, Od.]

οὐποτε, adv. (ποτε), *never, often separated by several words*, Il. 1, 163. 4, 48.

οὐπώ, (πώ), *not yet, often separated by a word*, Il. 1, 224; espec. οὐ γάρ πω, Od. 1, 196. 216.

οὐπώς, adv. (πώς), *not how, i. e. in no wise, not at all, often οὐπώς ἔτιτιν, with infin. it is impossible*, Il. 12, 65. Od. 2, 130; so also οὐπώς ἔτι εἰχεν, he was no longer able, Il.

7, 354; also *separated, οὐ γάρ πως*, Il. 14, 63; οὐ μίν πως, Il. 2, 203.

οὐρά, ἡ, see οὐρῆ.

οὐρά, τά, see οὐρῶν.

οὐραῖος, η, or (οὐρά), *belonging to the tail. τρίχες οὐρᾶς, the hairs of the tail*, Il. 23, 520.

* Οὐρανή, ἡ, name of a nymph, prop. *the heavenly* [*Urania*], h. Cer. 423.

* οὐραῖος, η, or (οὐρά), *heavenly, or in heaven*, h. Cer. 55. οὐρανία πετενά, Batr. 26.

[οὐραῖος, without a capital, defended by Freytag and Lange, see Οὐρανῶν.]

Οὐρανίων, οὐρος, ὁ (οὐρανός), 1) *heavenly, dwelling in heaven*, epith. of the gods, Il. 1, 570; as subst. of Οὐρανίων, the celestials, Il. 5, 373. 2) *Patronym. the sons of Uranus = the Titans*, Il. 5, 898.

* οὐρανόδεικτος, ορ (δείκνυμι), *showing itself in heaven, αἴλη*, h. 32, 3.

οὐρανόθεν, adv. (οὐρανός), *from heaven, down from heaven, ἐξ οὐρανού*, Il. 8, 19; and ἀπ' οὐρανού, Il. 8, 365. Od. 11, 18.

οὐρανόθι, adv. (οὐρανός), *in heaven, οὐρανόθι πρό*, i. e. πρὸ οὐρανοῦ, *in the lower air*, Il. 3, 3. †

οὐρανομήκης, ες (μήκος), *heaven-high, extending into heaven, ἐλάτη*, Od. 5, 239. †

οὐρανός, ὁ, *heaven, i. e. 1) the vault of heaven, which rests upon the tops of the highest mountains, hence : οὐρανός, a limit, from ὁρεῖν, ὁρλέειν. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it*, Il. 8, 16. The arch is called *brazen or iron*, Il. 17, 425. 5, 504. Od. 15, 329. In this vault the sun, moon and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 18, 485 seq. The clouds cover the heavens, and hide from the inhabitants of the earth the view of it, of the ether and the constellations, Od. 5, 293. Il. 8, 555; hence 2) *the atmospheric space above the earth, which was distinguished from the αἰθίρ, Il. 2, 458. 8, 558. 15, 192. Since Olympus extends into the upper air, οὐρανός is called, 3) the abode of the gods*, Il. 6, 108. Od. 1, 67. (We nowhere, however, find in the poems of Hom. the observation of Voss confirmed, that the arch of heaven has an opening directly over Olympus.) 4) *Metaph. heaven, to denote the highest*,

region: οὐρανὸς ἵκανειν, to reach, to pierce to heaven, Il. 2, 153. Od. 12, 73, and often; cf. Völckers Hom. Geog. p. 5–14.

Οἰρανός, ὁ, prop. name, son of Erebus and of Tellus, husband of Tellus, by whom he begat the Titans and Titanides, the Cyclopes, the Hecatoncheires, Hes. Th. 125. Il. 15, 36. Od. 5, 184.

οὐρα, τά, Ion. for ὄφεια, see ὄφος.

* οὐρειος, η, ον, Ion. and ep. for ὄφειος (ὄφος), mountainous, h. Merc. 244.

οὐρεύς, ἡσ, ὁ, Ion. for ὄφευς (probably from ὄφος), a mule, Il. 1, 50. 24, 716; see ἡμίονος.

οὐρέυς, ἡσ, ὁ, Ion. for οὐρός, a watch, a guard, Il. 10, 84; † in the gen. οὐρήν. This verse was rejected by the ancients because οὐρέυς should here signify a watch. Voss translates it mule, which is possible, cf. Rost ad Damm.

οὐρή, ḥ, Ion. for οὐρά, the tail, Il. 20, 170. Od. 17, 302.

οὐρίαχος, ὁ (οὐρά), the extreme end; always with ἔγχος, * Il. 13, 443. 16, 612.

οὐρός, τό, ep. for ὄφος. a boundary, extent, space, plur. οὐρα. ὅσσον τί ἐν νεῶι οὐρόν πέλει ἡμιόνου, as far in the fallow field as is the limit to the mules, i. e. as much as is required of a span of mules in the same time in which Clytoneus ran, as oxen accomplish less, Od. 8, 124. ἀτε δῆ φ' ἀπέτηρ ὅσσον τί ἐπὶ οὐρα, (thus Spitzner after the Schol. instead of the common ἐπιλουρα,) πέλονται ἡμιόνων, when he was so far removed as the space of mules extends, Il. 10, 350. The sense is: Dolon ran so far forward as a span of mules could plough, viz. in the time that Ulysses and Diomedes remain standing. The words αἴ γάρ τι βοῶν προφερόστερα εἰσιν are added by Hom. to show that the distance between Dolon and the two heroes was considerable. Thus Heyne and Spitzner Excurs. XX, correctly explain the passage. Less natural seems the explanation of Aristarchus followed by Voss. Aristarchus namely supposes two teams, and found the point of comparison in the space by which a span of mules in ploughing outstrips a yoke of oxen. ('When he was as far removed as a span gains at the end of a field,' Voss); ὅσα δίσκον οἱρα πιλονται, as far as are the limits of the discus, i. e. as far as it flies, Il. 23, 431.

οὐρός, ὁ, poet. a favourable wind, often ιὔμενος οὐρός, (secundus ventus,) Il. 7, 5. Od. 2, 420; plur. Od. 4, 360. (From ὄφρυς, or prob. akin to αἴρω.)

οὐρός, ὁ, Ion. for ὄφος, ep. also οὐρός, τό, a boundary, a limit, dat. plur. Il. 12, 421; accus. sing. * Il. 21, 405.

οὐρός, εος, τό, Ion. for ὄφος, q. v. a mountain.

οὐρός, ὁ, poet. (from ὄφάω), a watcher, a guard, Od. 15, 89. Thus espec. Nestor, οὐρός ἀχαιῶν, a guard, a protector of the Greeks, Il. 8, 80. Od. 3, 411. [Cf. Jahrb. J. und K. p. 277–278.]

οὐρός, ὁ (ὈΡΛ, moveo), the trench or canal (ὄφρυμα), by which the ships were drawn into the sea. These canals must have been easily choked up, since they were cleaned out when the ships were to be run into the sea, Il. 2, 153. †

οὐς, τό, gen. οὐρός, dat. plur. οὐσίν, ep. and Ion. οὐνας, ατος [dat. plur. οὐνασις, Il. 12, 442]. (Of the comm. form only accus. sing. and dat. plur. Il. 11, 109. 20, 473. Od. 12, 200.)

1) the ear. ἀπ' οὐτας, far from the ear, Il. 22, 454. 2) an ear, i. e. a handle, Il. 11, 633. 18, 375.

οὐτάζω, fut. άσω; and οὐτάω, fut. ήσω. Of the first form Hom. has pres. and imperf. aor. οὐτασσα, perf. pass. οὐτασμαι, Il. 11, 661; and from οὐτάω only aor. 1 οὐτησα, aor. pass. οὐτηθεις. Besides the ep. iterat. imperf. οὐτασκε and the aor. 1 οὐτησασκε, we find the ep. aor. 2 οὐτα, infin. οὐταμεν and οὐταμεναι, and part. aor. 2 mid. οὐταμενος, to wound, to hit, to strike, with any kind of weapon, χαλκῷ, ἔγχει, δονῃ, ξίφει: but spoken espec. of weapons used with the hand, Il. 11, 661. Od. 11, 536; with accus. of the pers. or the part wounded, and with double accus. τινι πλευρᾳ, Il. 4, 469. 13, 438; also τινα κατὰ λαπάզην, κατ' ασπίδα, Il. 6, 64. 11, 434; and spoken of things: οὐτάζειν σάκος, to injure the shield, Il. 7, 258; also ξίφος, to strike a wound, Il. 5, 361; hence οὐταμένη οὐταζή, Il. 14, 518.

οὐτασκε, see οὐτάω.

οὐτάω, see οὐτάζω.

οὔτε, adv. and not, comm. doubled: οὔτε, οὔτε, neither, nor, to connect negative members of a sentence. We also find the following constructions: οὐ—οὔτε, Il. 6, 450. 22, 265; οὐδεί—οὔτε, h. Cer. 22. A negative

sentence is connected with a positive by οὐτε—*ti*, *not—and*, Il. 24, 185.

οὐτήσασκε, see οὐτάσθε.

οὐτε, neut. of οὐτις, q. v.

οὐτιδανός, ἡ, ὁν (οὐτις), *profuseless, worthless, good for nothing*, Il. 1, 231. Od. 9, 460.

οὐτις, neut. οὐτι (*τις*), *no one, no man*. The neut. οὐτι, stands after adv. *not at all, by no means*, Od. 4, 199; often separate, Od. 1, 202.

Οὐτις, ὁ, accus. Οὐτιν, a feigned name of Ulysses, which he assumed to Polyphemus, in order to deceive him by the *double entendre*, Od. 9, 369.

οὐτοί, adv. (*τοι*), *certainly not, verily not, assuredly not*, Il. 6, 335. Od. 1, 203.

οὐτος, αὐτη, τούτο (*ὁ, τος*), demonstrat. pron. *this, that*. Hom. rarely connects οὐτος by the article with the substant. τούτον τὸν ἄνακτον, Od. 18, 114. 1) Comm. it refers to the nearest preceding object, not unfrequently however also to something following, as Il. 13, 377. Od. 2, 306. 2) Frequently it is used to point out the near or remote place of an action and can be translated only by an adverb: οὐτός τοι,—ἔρχεται ἀνήρ, there comes a man, Il. 10, 341. τις δ' οὐτος—ἔρχεται; Il. 10, 82. 3) Before a relative sentence with ὃς it signifies: *he, the one*, Od. 2, 40. 6, 201. It is frequently however omitted before ὃς, Il. 10, 306. Od. 11, 433 seq.; also in exclamations, ἀλγετον, Od. 4, 292. 4) The neut. τούτα often signifies, *in this, therefore*, Od. 2, 180. Il. 3, 399.

οὐτω, and before a vowel οὐτως, adv. (*οὐτος*), *of this kind, in this way, i. e. thus, so, under these circumstances, in this condition*. a) Comm. there correlates to the οὐτως a εἰς, so—as, Il. 4, 178. b) Emphatically with the fut. and imper.: οὐτως ἔσται, so shall it be, Od. 11, 348; κεῖται οὐτω, lie there thus, Il. 21, 184. c) Like αὐτος: thus idly, μάζα οὐτω, Il. 2, 120. d) In wishes and asseverations, also after εἰ and αἴθε with ὡς following: εἰ γὰρ ἔγων οὐτω γε Αἴος παῖς εἴηται, if I were indeed thus certainly (i. e. as truly as I wish it), the son of Jupiter, Il. 13, 825. e) It also stands connected: οὐτω δῆ, thus then; οὐτω ποι, thus indeed; οὐτω πη, thus perchance [Il. 24, 373]. [f) So=tam, Il. 13, 309; cf. Il. δεινω.]

οὐχ, before an aspirate or a spiritus asper for οὐτω.

οὐχί, a strengthened form of οὐχ, *not, no*, * Il. 15, 716. 16, 762.

ὅφελω, ep. also ὅφελλω, Od. 8, 332. 462. 3, 367; aor. 2 ὅφελον, ep. ὅφελον, ὅφελιον and ὕφελον, 1) *to be indebted, to have to pay, to owe, χρεῖος τινι*, a debt to any one, Il. 11, 688; and pass. χρεῖος ὅφελεται μοι, a debt is owed to me, Il. 11, 688. Od. 3, 367. 2) Gener. *to be under obligation, duty or necessity, as expressed by ought, should, must*, in Hom. only aor. 2 ὅφελον comm. with infin. Il. 1, 353. 10, 117. 23, 546. Od. 4, 97. b) Espec. this aor. with and without αἴθα, αἴθα, ἀς, expressed a wish which cannot be fulfilled; the infin. pres. follows when the wish refers to the present; the infin. aor. when it refers to the past; (cf. Rost's Gram. p. 577.) αἴθ' ὅφελες παρὰ τηνοὺν ἀδάνητος ησθα, O that thou mightest sit tearless at the ships, Il. 1, 415. ἀς ὅφελες αὐτόθ' ὅλοσθα, would that thou hadst perished there, Il. 3, 428. cf. 1, 173. 6, 346. Od. 1, 217; also with negat. μή, ὅφελες, would thou hadst not —, Il. 9, 698. Od. 8, 312.

Ὀφελέστης, ον, ὁ, 1) a Trojan, Il. 8, 274.

2) a Paeonian, Il. 21, 210.

ὅφελλω, ep. for ὅφελω, q. v.

ὅφελλω, besides pres. and imperf. only optat. aor. ὅφελλων, Od. 2, 334; *to augment, to increase, to enlarge, to strengthen, to bless, πόνον, στόνον, μένος, ἀρετήν*; spoken of the wind: κύματα, to increase the waves, Il. 15, 383; οἶκος, to enrich the house, Od. 15, 21; pass. Od. 14, 233; μῦθον, to amplify discourse, i. e. to make many words, Il. 16, 631; ὅφελλων τινὰ τιμῆ, to increase any one in honor, i. e. show him greater honor, Il. 1, 510.

ὅφελος, εος, τό (ὅφελλω), *profit, advantage, furtherance*. αἴ τις ὅφελος τι γενομέθα, if perchance we may be of some use, Il. 13, 236. ὃς τοι πόλι ὅφελος γένετο, who was of great use to thee, * Il. 17, 152. h. Merc. 34.

Ὀφέλτιος, a Trojan, Il. 6, 20. 2) a Greek, Il. 11, 302.

ὅφθαλμός, ὁ (ὅφθαλμον), 1) *the eye, ὅφθαλμον βολαί*, the looks of the eyes, Od. 4, 150. 2) Gener. *the sight, the countenance*, Il. 24, 204.

ὅφις, ιος, ὁ, *a serpent*, Il. 12, 208. † (ο is long through the arsis.)

ὅφρα, conjunc. ep. and Ion. 1) Conj. of time. — 1) To indicate simultaneouess: *whilst, as long as*. a) With indicat. when

the declaration respects something real, Il. 2, 769. 5, 788; in the apodosis comm. τόφρα, Il. 4, 220. 18, 257. b) With subj. when the declaration is represented as something ideal or possible, Il. 4, 346. 5, 524; also οὐ, καὶ are annexed, Il. 11, 187; (ὅφρα καὶ κεῖται, Il. 24, 554; where Spitzner correctly reads κηται.) 2) To indicate something following: *until, till, up to.* a) With indicat. mostly preterite, Il. 5, 557. 10, 488; fut. Il. 8, 110. 16, 243. b) With subjunc. when an expected or designed end is expressed, mostly in the aor. Il. 1, 82. 6, 113. 17, 186; also ἦν and καὶ are annexed, Il. 6, 258. Od. 4, 588. c) With optat. Il. 10, 571; and with ἦν, Od. 17, 298. 3) Absol. as an adv. *for a time, a while, in the mean time,* Il. 15, 547. II) Conjunc. of purpose: in sentences indicating design, *that.* a) With subj. after a primary tense: also with ἦν, καὶ, Il. 2, 440. Od. 12, 52; and after an aorist with pres. signif. Od. 1, 311. Often with a short mood-vowel, Od. 3, 419. Il. 1, 147. b) With optat. after an historical tense, or in dependent discourse, Il. 4, 300. 5, 690. Od. 1, 261; ὅφρα μή, that not, Kühner § 668 seq. 644 seq. Thiersch § 316. 338. 341. Rost § 121. 122.

ὅφρωνόεις, εσσα, εν (ὅφρις), *having eminences, situated on lofty ground,* epith. of Troy, Il. 22, 411. †

ὅφρντς, νός, ἡ, accus. plur. ὅφρντς, contr. for ὅφρνάς, Il. 16, 740. 1) *the eye-brows, mostly plur., Il. 13, 88. Od. 4, 153.* 2) *an elevation, an eminence, the brow of a hill, Il. 20, 151.*

*ὅχα, adv. ep. (ἕχω, ὅχος), prop. *prominent-ly; then, by far, always in connection with the superl.* ὥχ' ἀφικτος, Il. 1, 69. Od. 3, 129.*

ὅχεσφι, poet. dat. see ὅχος.

*ὅχετηγός, ὄν, poet. (ἄγω), *drawing a trench or canal, or conducting through a trench, (V. watering,) ἀνήρ, Il. 21, 257.* †*

*ὅχεύς, ἥνος, ὁ, poet. (ὤξιν), *a holder, an instrument for carrying or fastening; hence, 1) the strap or thong with which the helmet was bound under the chin, Il. 3, 372; the clasps of the girdle, Il. 4, 132. 2) Frequently the bolts or bars which fastened the gate, Il. 12, 121. 291. Od. 21, 47.**

ὅχέω (ὅχος), iterative imperf. ὅχίσθον, fut. mid. ὅχησομαι, Il. 24, 731; aor. ὅχησάμην. 1) *to carry, to convey, to conduct, hence metaph. γητίας, to practise puerilities, Od. 1,*

297. 2) *to endure, to bear, διένυ, μόροι, Od. 7, 211. 11, 619.* Mid. *to be borne, to suffer oneself to be borne, κύμασιν, Od. 5, 54; chiefly by ships, chariots, and beasts; to travel, to ride, νηντός, Il. 24, 731; ἵπποισιν, h. Ven. 218; ἵπποι ἀλεγεινοὶ ὀχέσθαι, horses difficult to manage, Il. 10, 403. 17, 77.*

'Οχήσιος, ὁ, an Aetolian, Il. 5, 843.

ὅχθών, ep. (akin to ὅχθεσθαι), to be heavy at heart, from pain, anger, despondency; hence to be displeased, sad, dispirited, troubled; often μεγ' ὅχθησας ἵρη or σίτε, Il. 4, 30. Od. 4, 332.

ὅχθη, ἡ (ἕχω), prop. prominence; an elevation of earth, a wall of earth; espec. a shore, a coast, Il. 4, 475. Od. 6, 97; spoken of a trench, Il. 15, 356.

**ὅχθος, ὁ = ὅχθη, a mound of earth, a hill, h. Ap. 17.*

ὅχλέω, Ion. for ὅχλείν (ὅχλείς), prop. to move forward with a lever, to roll on, only pass. ἵπτο ψηφίδες ἀπασαὶ ὅχλεύνται, Il. 21, 261.

ὅχλίζω (ὅχλείς), = ὅχλέω, only optat. aor. 1 ὅχλάσσειν, prop. to remove with a lever, to convey away, to roll away, τι ἀπ' οἴδεος ἐπ' ἀμαξαν, something from the ground to the carriage, Il. 12, 448. Od. 9, 242.

ὅχος, σος, τό (ἕχω), always in the plur. τὰ ὅχεα, ep. dat. ὅχεσσιν and ὅχεσφι, a chariot, often παρ' ἵπποισι καὶ ὅχεσφι, Il. 5, 794. 12, 114; also ἵπτο ὅχεσφι τιτύσκεσθαι, Il. 13, 23.

ὅχος, ὁ (ἕχω), a holder, a bearer; μῆτρας ὕχοι, a holder or protector of ships, spoken of a port, Od. 5, 404. † 2) a carriage, a chariot = τὸ ὅχος, h. Cer. 19.

ὅψ, ὅπος, ἡ (ἕπος), accus. ὅπα, the voice of men and of animals, Il. 2, 182; spoken of the shriek of Cassandra, Od. 11, 421; of the weeping of Penelope, Od. 20, 92; of the voice of the cicada, Il. 3, 152; of the bleating of lambs, Il. 4, 435. 2) utterance, discourse, Il. 7, 53; ὅπ' for ὅψ, h. 27, 18.

ὅψε, adv. (akin to ὅψις), late, long after, espec. late in the day, at evening, Il. 21, 232. Od. 5, 272.

ὅψείω (ὅψομαι), desiderat. to wish to see, with gen. ἀντῆς καὶ πολέμου, Il. 14, 37. †

ὅψιγορος, ον (γύνος), late-born, born after, h. Cer. 141; ἀνθρώποι, posterity, Il. 3, 353. Od. 1, 302.

ὅψιμος, ον, poet. (ὅψε), late, late-fulfilled, τέρας, Il. 2, 325. †

ὅψις, ἰος, ἡ (ὅψομαι), dat. ὅψει, *the right*, i. e. *the aspect*, *the appearance*, *the countenance*, Il. 6, 468. Od. 23, 94. h. 18, 29.

ὅψιτέλεστος, ον (τελίω), *late-filled*, or *to be fulfilled*, τίρας, Il. 2, 325. † [Like ὅψημος, Passow. The emphasis lies not merely in the synonym, but also in the asyndeton; see Nagelsbach ad Il. 1, 99.]

ὅψομαι, fut. of ὅψάω.

ὅψον, τό (fr. ἔψω, prop. any thing cooked), espec. any thing eaten with bread, particularly *meat*, Od. 3, 480; gener. *viands*, Il. 11, 630; the onion is called ὅψον ποτᾶ, a luncheon with drink. Later, fish were so called, but these in the Homeric age were eaten only in case of necessity.

II.

Π, the sixteenth letter of the Greek alphabet; hence in Hom. the sign of the sixteenth rhapsody.

πάγει, ep. for ἐπάγησαν, see πήγνυμι.

παγη, ep. for ἐπάγη, see πήγνυμι.

*παγίς, ἴδος, ἡ (πήγνυμι), *a trap, a snare*, Batr. 50.

*παγκράτιον, τό (κρατίω), *a kind of combat including at once wrestling and boxing*, prop. the *all-combat*, Batr. 95.

πάγος, ὁ (πήγνυμι), *a point of rock, a cliff of rock, a rocky summit*, *Od. 5, 405. 411.

παγγάλκεος, ον (χαλκός), *all of brass, entirely brazen*, Il. 20, 102; ἄος, Od. 8, 403; φόπαλον, Od. 11, 545.

πάγγαλκος, ον = παγγάλκεος, *Od. 18, 378. 22, 102.

παγγάλκεος, ον (χρυσός), *all of gold, entirely golden*, Il. 2, 448. † h. 8, 4.

πάγχν, adv. (πᾶς), poet. for πάνυ, *altogether, entirely*, with augment. μάλα πάγχν, Il. 14, 143. Od. 17, 217; once πάγχν λίην, Od. 4, 825.

πάθε, ep. for ἐπάθε, see πάσχω.

παθεῖν, ep. for παθεῖν, see πάσχω.

παιδρός, ἡ, ὥν (shortened from παιδινός), *childish, childlike*, in Hom. as subst. for παῖς, a boy, *Od. 21, 21. 24, 338.

παιδοφόνος, ον (φοεύω), *slaying children or boys*, Il. 24, 506. †

παιζω (παῖς), fut. σω, comm. in pres. and imperf., imperat. aor. only Od. 8, 251, παλσατε, prop. to conduct like a child, hence 1) *to play, to trifle, to sport, to amuse oneself*, Od. 6. 106. 7, 291. h. Cer. 5, 425. 2) Espec. to *dance*, Od. 8, 251. 23, 147. b) *to play, σφαιρῃ*, with a ball, *Od. 6. 100. c) Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιάν, Ρεόν, prop. *the healer, the deliverer*, from πάνω = παίνω, accord. to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Pluto and Mars, Il. 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, Il. 5, 445. Eustath. ad Od. 4, 232; later an appellation of Apollo and ἈEsculapius, as even h. in Ap. 272.

παιήων, ονος, ὁ, as appell. the *pæan*, a solemn hymn to Apollo for deliverance from pestilence, Il. 1, 473; and gener. *a hymn of praise, a song of rejoicing*, *Il. 22, 391.

Παιονες, οι, sing. Παιων, the *Pæones*, inhabitants of Pæonia, who were famed as archers, Il. 2, 848. 10, 428.

Παιονίδης, ον, ὁ, son of Pæon = *Agastrophus*, Il. 11, 339.

Παιονίη, ἡ (Παιων), a region in the north of Thrace, on the Orbelus, between the Axios and Strymon, Il. 17, 350.

παιπαλόεις, εσσα, εσ, a word of uncertain signif., prop. according to Herm. ad h. Ap. 39, from πάλλειν with the reduplication παί, much twisted or wound, hence *rough, rocky, jagged*, epith. of mountains, Il. 13, 17. Od. 10, 97; spoken of steep (V. rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. Il. 13, 33. [Cf. Jahrb. J. und Klotz, p. 278.]

παῖς, παιδός, ὁ and ἡ, often in the ep. language, nom. παῖς, voc. πᾶί. Buttm. and Herm. ad Orph. Præf. p. 15, would place the diaresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost p. 381; *a child. a) In respect to age: a boy, a girl, a lad, a virgin; as adj. παιᾶς συροφθός, a young swine-*

herd, Il. 21, 282. 2) In respect to descent: *a son, a daughter*, Il. 1, 20. Od. 4, 263. *παῖς παιδός*, a child's child, a grandchild, Od. 19, 404; plur. Il. 20, 308.

Παισός, ἡ = *Απαισός*, q. v.

παιφάσσω (φάω), poet. *to look around wildly, restlessly, only part.* *παιφάσσουσα* (V. far-shining), Il. 2, 450. †. (Wolf in den Comment. z. Il. explains it, with the Schol. and Eustath. *to rush wildly on.*)

Παιών, οὐος, ὁ, see *Παιόνες*.

πάλαι, adv. *anciently, from ancient times, formerly*, in opposition to *νέος*, Il. 9, 527. 2) *long ago, even earlier*, Il. 23, 871. Opposed to *νῦν*, Il. 9, 105. Od. 17, 366.

παλαιγενής, ἐς (γέρος), *born long since, old, aged*, epith. of *γεραιός*, *ἀνθρακός*, Il. 3, 386. Od. 22, 395. h. Cer. 113.

παλαιός, ἡ, ὁ (πάλαι), compar. *παλαιτέρος*, η, or, 1) *old, from former times, ἄλος, ξείνος*; spoken of things: *ολύς*, neut. plur. *παλαιά*, Od. 2, 188. 2) *old, aged, full of years, in opos. to νέος*, Il. 14, 108. 136; *γέρων*, Od. 13, 432.

παλαιμοσύνη, ἡ, poet. (*παλαιῶ*), *wrestling, the art of wrestling*, Il. 23, 701. Od. 8, 103.

παλαιστής, οῦ, ὁ (*παλαιῶ*), *a wrestler*, Od. 8, 246. †

παλαιφάτος, οὐ (φῆμι), *spoken a long time since, very old, θέσφατα*, Od. 9, 507. 13, 172. b) of which there is an old fable, *fabulous*. *οὐ γάρ ἀπὸ δρυός ἐστι παλαιφάτον*, not from the oak in the fable art thou sprung, V., Od. 19, 163. cf. δρῦς.

παλαιώ (*πάλη*), *ἐπάλαισα, to wrestle, to engage in a wrestling-match*, Il. 23, 621; *τινι, with any one*, *Od. 4, 343. 17, 134.

παλάμη, ἡ (*πάλλω*), ep. gen. and dat. *παλάμηρι*, 1) *the palm of the hand, gener. the hand itself*. 2) As a symbol of strength: *the hand or fist*, Il. 3, 128. 5, 558.

παλάσσω (*πάλλω*), fut. *παλάξω*, perf. pass. *πεπάλαγμαι*, 1) *to sprinkle, to stain, to defile*; *τι τινι, any thing with any thing, αἴματα, τὸ έγκεφάλῳ οὖδας*, Od. 13, 395; often pass. Il. 5, 100; *λύθρῳ πεπλαγμένος*, Il. 6, 288. *έγκεφαλος πεπάλακτο*, the brain was defiled (viz. with blood) (V., mingled with blood), Il. 11, 98, 12, 186. b) Mid. *to sprinkle oneself; χύνεις λύθρῳ, to defile one's hands with blood*, Il. 11, 169. conf. h. Merc. 554. 2) Like *πάλλω* only in the perf. pass.

πλήρω πεπαλάχθαι, to be taken by lot, to decide by lot, to cast lots, Il. 7, 171. Od. 9, 331. (According to Eustath. *παλάσσω* signifies not merely to sprinkle, but also to strike gener., conf. βάλλειν.)

πάλη, ἡ (*πάλλω*), *wrestling, a combat of wrestling* (*lucta*), Il. 23, 635. Od. 8, 206.

παλιλλογος, οὐ (λέγω), *collected again. παλιλλογα ἐπαγείρειν, to bring together things again collected*, Il. 1, 126. †

παλιμπετής, ἐς (πίττω), prop. falling back, only the neut. *παλιμπετές* as adv. *back; ἔργειν, to drive backwards*, Il. 16, 395. *ἀπονέεινθαι*, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. *παλιμπετέδες*, see Buttm. Lexil. I. p. 42.

παλιμπλάζομαι (*πλάζομαι*), only part. aor. pass. *παλιμπλαγχθεὶς*, poet. *to wander back, to wander round again. παλιμπλαγχθέντες* (Bothe: *iterum erroribus acti*), Il. 1, 59. Od. 13, 5. [Cf. Jahrb. Jahn und K., p. 257, where the above definition is denied, and that of Eustath. adopted: *ἀπὶ τὸν ὅπλον μάτην* (Schol. *ἀπράτανος, infecta τε*), *ἀπονοστήσαντας*.]

πάλιν, adv. 1) *back, backwards, always spoken of place in Hom. πάλιν δοῦναι, αἰχεσθαι, τρέπειν, to give, go, turn back*, Il. 1, 116, 380. 13, 2; sometimes with gen. *πάλιν τρέπειν ἔγχος τινός, to turn back the spear from any one*, Il. 20, 439. *πάλιν κιθ θυγατέρος*, Il. 21, 504; sometimes strengthened. *πάλιν πάντις, back again*, Il. 5, 257. *ἄφ πάλιν and πάλιν ὄπιστω*, Il. 18, 280. Od. 11, 149. 2) *back, with the idea of opposition: πάλιν ἔρειν, to contradict*, Il. 9, 56. *πάλιν λάζεσθαι μῆθος, to take back the word, i. e. to speak otherwise than before*, Il. 4, 357. Od. 13, 254. 3) Later: *again, anew*, Batr. 115.

παλινάγρετος, οὐ, poet. (*ἀργέω*), prop. taken back; then to be taken back, to be recalled. *τίκμωρ οὐ παλινάγρετος*, an irrevocable pledge, Il. 1, 526. †

παλινόρμενος, οὐ, poet. (*ὅρνυμι*), *turning back, hastening back*, Il. 11, 326. †

παλινοργος, οὐ, poet. (*ὅρνυμι*), *turning back, hastening back*, Il. 3, 33. †

παλίντιος, οὐ, poet. (*τίνω*), *paid back, requited, hence punished avenged. παλίντια ἔργα γιγνονται, the deeds were avenged*, *Od. 1, 379. 2, 144.

παλίντορος, οὐ (*τίνω*), *stretched back, epith. of the bow, which can be drawn back*,

hence a gener. epith. in reference to its elasticity; *flexible, elastic*, Il. 8, 266. Od. 21, 11. Thus Koppen and Spitzner ad Il. 15, 443. Some critics take it in a double sense: a) *stretched back*, spoken of the bow, whose string is drawn back when it is to be shot, Il. 8, 266. 15, 443. b) *loosed, unbent*, spoken of the bow in a state of rest, Il. 10, 459. Others, with Eustath. ad Il. 8, 266, understand by παλίντονος τόξον, a bow which has a repeated curvature, as the Scythian bow, or which at both ends was bent upwards.

παλιρρόθιος, ον (φόθος), *rushing back, flowing back, xύμα*, * Od. 5, 430. 9, 485.

* παλίσκιος, ον, poet. (σκιά), *deeply-shaded, dark, ὄγρον*, h. 17, 6.

παλιώξις, ιος, ἡ, poet. (ἰωκή), *the act of pursuing back, dealing back*, when the flying party turns and repels the pursuer, and in turn becomes the pursuer, * Il. 12, 71. 15, 69.

παλλακής, ἴδος, ἡ, *a concubine*, Il. 9, 449. 452. Od. 14, 203.

Πάλλας, ἀδός, ἡ, epith. of Minerva, from πάλλο, as brandishing the spear, or on account of the expertness of her hands in certain arts, comm. Παλλὰς Ἀθήνη or Ἀθηναῖη, Il.

Πάλλας, αὐτος, ὁ, father of Selene, h. Merc. 100.

πάλλω, aor. 1 ἐπῆλα, ep. sync. aor. masc. 3 sing. πάλιο, Il. 15, 645. 1) *to brandish, to hurl, to cast*; with accus. τινὰ χερσίν, to toss any one in the hands, Il. 6, 474. Espec. a) Spoken of weapons: δοῦλο, ἔγχος, λίθον. b) Spoken of lots: κλήρους, to shake the lots, viz. in the helmet till one should fly out whose owner was destined, Il. 3, 316; and without κλήρους: *to cast lots*, Il. 3, 324. 7, 181. Mid. to leap, to spring. ἐν ασπίδος ὑπετυγκάπτο, he sprang upon the rim of the shield, Il. 15, 645 (cf. Spitzner Exc. XVI.); metaph. to tremble, to palpitate, with fear or joy. πάλλεται ἡτορ ἀνά στόμα, my heart leaps up to my mouth, Il. 22, 451; δείματι, h. Cer. 294. 2) *to cast lots*, μετά τιος, with any one, Il. 24, 400. παλλομένων, subaud. ἥμῶν, Il. 15, 191; spoken of those casting lots, not pass. as explained by Heyne, κληρῶν being understood.

Πάλμυς, νος, ὁ (the brandisher), an ally of the Trojans from Ascania, Il. 13, 792.

πάλτον, ep. for πάλιτο, see πάλλω.

παλίνω (akin to πάλλω), *to strew, to strew upon, ἀλπίτα*, Il. 18, 560. Od. 14, 77. b) to

bestrew, *to cover*; with accus. τὶ ἀλφίτου ἀντῆ, any thing with barley flour, Od. 14, 429; spoken of snow: ἀφούρας, Il. 10, 7.

* παμβάτωρ, ορος, ὁ (βάτωρ), *all-nourishing*, Fr. 25.

παμμέλας, αινα, αν (μέλας), *entirely black, ταύφοι*, * Od. 3, 6. 10, 525.

* παμμίτειρα, ἡ (μήτηρ), *mother of all, all-mother*, epith. of the earth, h. 30, 1.

Πάμιμων, ονος, ὁ (the wealthy, fr. πάμα), son of Priam and Hecube, Il. 24, 250.

πάμπτας, adv. (πᾶς), *entirely, altogether*, Il. 12, 406. Od. 2, 49.

παρποίκιλος, ον (ποικίλος), *exceedingly variegated, beautifully wrought, πέπλοι*, Il. 6, 289. Od. 15, 105.

πάρπλωτος, ον (πρώτος), *the very first*, Il. 7, 324. The neut. sing. and plur. as adv. *first of all*, Il. and Od.

παρφαίνω, poet. (from φαίνω, formed by reduplic.), only pres. and imperf., whence παρφαίνηστ, 3 sing. pres. indic. as if fr. παρφαίνημι (where, however, with Spitzner, the subj. παρφαίνηστ should stand), Il. 5, 6; *to shine brightly, to beam, to gleam brightly*, spoken of stars, Il. l. c. 11, 63; and of brass, with pres. part.; sometimes with dat. χαλκῷ, Il. 14, 11. στήθεστι παρφαίνοντας, v. 100; ep. παρφαίνων.

παρφανών, gen. αντος, sem. παρφανόνσα, ep. part. from παρφαίνω, as if from παρφανάω, resolved from παρφανών, always as adj. *brightly shining, gleaming, beaming, flashing*, epith. of arms and of brass; ἐνώπια, beaming walls, because they were on the sunny side, Il. 8, 435. Od. 4, 42.

Πάν, gen. Πάνος, ὁ, Pan, son of Mercury and the daughter of Dryops, accord. to h. 18, 28; or son of Jupiter and Thymbris, Apd.; a field, forest, and pastoral divinity of the Greeks, espec. of the Arcadians. Particularly sacred to him was the mountain Lycaon, in Arcadia. He was represented as having a rough, hairy form, goat's ears, short goat's horns, and goat's feet. He commonly bears a pipe, cf. h. Pan. 2 seq. According to h. 18, 47, his name is derived from πᾶς, ὅτι φρίνα πάσιν ἔτερψεν.

πάναγρος, ον (ἄγρα), *all catching, all embracing, λίνον*, Il. 5, 487. †

πάναιθος, η, ον, poet. (αἴθω), *all burning, all radiant, χόρις*, Il. 14, 372. †

παναίολος, ον, poet. (αἰόλος), *very easily*

moved, or very bright, exceedingly variegated; epith. of the girdle, shield and cuirass, (Voss, ‘easily turned,’ of the shield; elsewhere *splendid*,) * Il. 4, 186. 13, 552; [conf. αἰόλος].

πανάπαλος, οὐ, poet. (ἀπαλός), very tender, very young, Od. 13, 223; † (here the first *a* is long).

πανάποτμος, οὐ, poet. (ἄποτμος), very unfortunate, * Il. 24, 493. 255.

πανάργυρος, οὐ (ἄργυρος), all of silver, very silvery, * Od. 9, 203. 24, 275.

παναργῆλξ, Gen. ἵκος, ὁ, ἡ (ἀργῆλξ), without youthful companions. πᾶνδα παναργήλικα τιθίναι, to rob the child of all playmates, Il. 22, 490. †

* *πανάργυλλος, οὐ (φύλλον), all-leafless,* h. Cer. 452.

Παναχαιοί, οἱ, the collective Achaeans, by which name in Hom. the wide-spread tribe of the Achaeans was designated, Il. 2, 404. Od. 1, 239. 14, 369. cf. Αχαιοί.

πανασώριος, οὐ, poet. (ἀσώριος), very untimely; παῖς, a child dying prematurely, Il. 24, 540. †

πανδαμάτωρ, ορος, ὁ, poet. (δαμάω), that subdues all, all-conquering, (V. ‘all-powerful’), epith. of sleep, Il. 24, 5. Od. 9, 373.

Πανδάρεος, ὁ, son of Merope from Milesus in Crete, and friend of Tantalus; his eldest daughter Ζέδων, accord. to the Ionic tradition, was the wife of King Zethus in Thebes, Od. 19, 518 seq. Other daughters of Pandareus are mentioned, Od. 20, 66, whom later writers called Merope and Cleothera, Paus. 10, 30. 1.

Πανδάρος, ὁ, son of Lycaon, leader of the Lycians and an excellent archer, who by wounding Menelaus prevented the conclusion of peace, Il. 2, 827. 4, 93. He was slain by Diomedes, Il. 5, 290.

πανδίμιος, οὐ, poet. (δῆμος), amongst or of the whole people; πτωχός, a common beggar, who begs of all, Od. 18, 1. †

* *Πανδῆη, ἡ, daughter of Jupiter and Selene,* h. 32, 15.

Πανδίων, ορος, ὁ, a Greek, a companion of Teucer, Il. 12, 372.

Πάνδοκος, ὁ, a Trojan slain by Ajax, Il. 11, 490.

* *πάνδωρος, οὐ (δῶρον), giving every thing, all-yielding,* epith. of the earth, Ep. h. 7.

Πανελλήνες, οἱ, the collective Greeks, a

comprehensive name of the Grecian tribes in connection with Ἀχαιοί, Il. 2, 530; see Ἐλλῆνες. [The Greeks in the time of Hom. had no common name, and the poet employs the two names above to embrace the whole nation, see Mitford I. p. 192.]

πανήμαρ, adv. (ἡμαρ), the whole day long, Od. 13, 31. †

πανημέρος, η, οὐ (ἡμέρα), lasting or doing something the whole day, adj. for adv. Il. 1, 572. Od. 3, 486. 4, 356. The neut. as adv. Il. 11, 279.

Πανθοίδης, οὐ, ὁ, son of Panthous = Polydamas, Euphorbus, Il. 13, 756. 16, 808.

Πάνθοος, ὁ, contr. gen. Πάνθον, Il. 17, 9; Πάνθη, v. 40; son of Othryades, father of Euphorbus and Polydamas, a priest of Apollo at Delphi, whence Antenor took him on account of his beauty. Priam made him priest of Apollo in Troy. He is mentioned amongst the old men of the council, Il. 3, 146.

πανθυμαδόν, adv. (θυμός), in high anger, in vehement wrath, Od. 18, 33. †

παντύχιος, η, οὐ (νῦξ), lasting the whole night, or doing any thing the whole night, adj. for adv. Il. 2, 2. 24. Od. 2, 434.

πάντυχος, οὐ = παντύχιος, Il. 10, 159.

* *πανδέλβιος, οὐ (δέλβιος), very happy,* h. 6, 54.

πανομφαῖος, ὁ, poet. (ομφή), the author of all omens (‘all-disclosing,’ V.), appellation of Jupiter, as the giver of all oracles and signs, Il. 8, 250. †

Πανοπεύς, ἡρος, ὁ, a town in Phocis on the Cephissus, on the borders of Boeotia, now Blasios, Il. 2, 520. 17, 307. Od. 11, 581. [2] Prop. name of a man, the father of Epeus, Il. 23, 665.]

Πανόπη, ἡ, daughter of Nereus and Doris, Il. 18, 45.

πάνορμος, οὐ (ὅρμος), very convenient for landing, λιμήν (‘sheltering,’ V.), Il. 13, 195. †

πανόψιος, οὐ, poet. (όψις), visible to all, clear-shining, ἔγχος, Il. 21, 397. †

πανσυδίη, adv. (στένω), with all haste, with all dispatch, Il. 2, 12. 29. 11, 709.

πάντῃ or πάντῃ, adv. (πᾶς), everywhere, at all events, in every direction, Il. 1, 384. 11, 156. Od. 2, 383.

* *παντοδαός, ἡ, οὐ (πᾶς), of every kind, manifold,* h. Cer. 402.

πάντοθεν, adv. poet. (πᾶς), from all sides or places, Il. 13, 28. Od. 14, 270.

παντοῖος, η, or (πᾶς), of every kind, manifold ('from all sides,' V.), both sing. and plur. **παντοῖοι**: ἄνεμοι, winds from all sides, i. e. a confusion of gusts, Il. 2, 397. Od. 5, 293.

πάντοτε, adv. (πᾶς), in every direction, to all sides, Il. 5, 300. Od. 11, 606.

πάντως, adv. (πᾶς), entirely, altogether, exceedingly, always with *οὐ*, Il. 8, 450. Od. 19, 91.

παντόρατος, η, or, poet. exceedingly elevated, the highest of all, Od. 9, 25. †

παντότατος, η, or, poet. (ὗστατος), the very last, the last of all, Il. 23, 532. Od. 9, 452.

πάνται, furnishes tenses to **πατέομαι**, q. v.

πάππαῖο (πάππας), to say papa, τινά, to call any one father, Il. 5, 408. †

πάππας, ον, ὁ, vocat. **πάππα**, *papa*, *father*, a tender mode of address, formed from the language of children, Od. 6, 57. †

παπταίνω, aor. I **ἐπάπτηνα**, always without augm. prop. to be timorous, or to look around uneasily, and gener. absol., ἀφεὶ Σ., Il. 4, 497; ἀνά, κατά τι, Il. 12, 333. 18, 84; πάντη, Od. 12, 233. 2) With accus. to look around for any one who is missed, Il. 4, 200. 17, 115.

πάρ, poet. shortened: 1) for **παρά**. 2) for **πάρεστι**, Il. 9, 43.

παρά, ep. **παραι**, and shortened **πάρ**, I) Prep. with gen. dat. and accus., primar. signif. by, near, beside. A) With gen. 1) spoken of space: a) to indicate withdrawal from the vicinity of a place or person, prop. from the side, comm. from: φαγανον παρὰ μηροῦ ἐφύσσασθαι, to draw the sword from the side, Il. 1, 190; ἔλθειν παρὰ Διὸς, to come from Jupiter, like *de chez qdn.* Il. 21, 444; φέρειν τεύχεα παρὰ Ἡφαλοτοῦ, to bring arms from Vulcan, Il. 18, 137; φθίγεσσθαι παρὰ νηός, Il. 11, 585; ἀπονοστεῖν παρὰ τηνῶν, Il. 12, 114. 15, 69; ἔρχεσθαι παρὰ ταῦφιν, Il. 12, 225; more rarely spoken of a state of rest: *at*, *by*, παρὰ ἀσπίδος, Il. 4, 468. 19, 253. 2) To indicate a causative relation in naming the author, still closely bordering on the signif. of place: δικεσθαι τεύχεα παρὰ τινός, to receive from any one, Il. 19, 10. 24, 429; τυχῶν παρά τινός, Od. 6, 290; φράζειν τι παρὰ Ζηνός, Il. 11, 795. B) With dat. 1) spoken of space: a) In marking continuance with an object or person: *by*, *near*, *at*, *before*: ησθαι παρὰ κλισῆ, to sit by the tent, Il. 1, 329; μένειν παρὰ ἀλλήλουσιν, to remain

near one another, Il. 5, 572; ἀείδειν παρὰ μηνοτῆρσιν, to sing by or before the suitors, Od. 1, 154. 2) In a causative signif. perhaps φιλέσθαι παρὰ αὐτῆ, Il. 13, 627, where however it may be taken in the local sense: to be hospitably entertained with or by any one, cf. Od. 1, 123. C) With accus. 1)

spoken of space: a) In indicating an aim. a) Spoken of motion or direction to the vicinity of a person or thing, *to, towards*: παρὰ τῆς ἴσται, to go to the ships, Il. 1, 347; ἐκεσθαι παρὰ Μερίλαον, Od. 1, 185. β) Of motion or direction *by* a place: *by, along*: βῆναι παρὰ θύρα, to go along the shore, Il. 1, 34; οἱ δι—παρὰ τριγενὸν δοσσύνοτο, they hastened along by the fig-tree hill, Il. 11, 167.

β) To indicate an extension in the vicinity of an object without special reference to the motion to it: *along, around*. οἱ δὲ κοιμήσαντο παρὰ πρυμνῆσιν νηός, Od. 12, 32; cf. Il. 1, 463. 16, 312. 2) Metaph. spoken of immaterial states, prop. *along by*, i. e. without touching; hence, *against, contrary*, παρὰ δύναμιν, beyond one's power, Il. 13, 787; often παρὰ μοῖραν, against fate, Od. 14, 509; opposed to κατὰ μοῖραν. Note: παρά in all three cases can be placed after the nouns, but is then in anastrophe, Il. 4, 97. II) As adv. only ep. *therely, by the side, thereupon*, Il. 1, 611. 2, 279. III) In composition it has all the significations cited, and in addition to this, it denotes a transformation or change, as the German *um, vor*.

πάρα, in anastrophe stands 1) for **παρά**, when it is placed after the case governed, Il. 6, 177. 2) for **πάρεστι**, Il. 5, 603. Od. 3, 324. **πάρα σοι**, it rests with thee, Il. 19, 148.

παραβάνω (βάνω), part. perf. **παραβανώς**, ep. for **παραβανώς**, to mount beside, hence in the perf. *to stand in the chariot beside any one, with τινι*, Il. 11, 522. 13, 708; see **παραβάτης**.

παραβάλλω (βάλλω), aor. **παριβάλλον**, prop. to cast beside; *to cast before*, τινὶ τι, any thing to any one, spoken of food, Il. 5, 369. Od. 4, 41; always in tmesis. Mid. prop. to put oneself at stake upon; hence, *to hazard upon, to venture, ψυχήρι*, Il. 9, 322.

παραβάσκω (βάσκω), ep. form of **παραβάνω**, only imperf. 3 sing. παρεῖ stood by him, Il. 11, 104. †

παραβάτης, ον, ὁ, ep. **παραβάτης**, one who stands beside

i. e. the hero who stands beside the charioteer in the chariot, Il. 23, 132. † in ep. form.

παραβλήθην, adv. (*παραβάλλω*), properly, thrown beside; hence metaph. in an ironical signif. **παραβλήσειν**, to speak covertly, illusively, Il. 4, 6. † According to Schol. ‘to speak deceitfully or in reply;’ or according to Wolf, ‘falling into the discourse,’ interrupting; = *ὑποβλήθην*.

παραβλώσκω (*βλάσκω*), perf. ep. **παραβλώσκω**, to go to the side, to help, *τινί*, any one, * Il. 4, 11. 24, 73.

παραβλώψ, ὥπος, ἡ, ep. (*παραβλάπτω*), looking sidewise, looking askance, Il. 9, 503. †

* **παράβολος**, ον, poet. **παραβόλος**; only **παραβόλα κερτομεῖν** like **παραβλήθην**, to rebuke in a sly, covert manner, to provoke with side thrusts, h. Merc. 56.

παραγίγνομαι (*γλυγνομαι*), to be beside or at, with dat. *διατι*, Od. 17, 173. †

παραδαρθάνω (*δαρθάνω*), aor. **παρέδαρθον**, ep. **παρέδρηθον**, infin. **παραδραθέειν**, to sleep beside or with any one, *τινί*, Od. 20, 88; *τινί φιλότητι*, Il. 14, 163.

παραδέχομαι, depon. mid. (*δέχομαι*), aor. **παρεδέξαμην**, to take, to receive, *τι τινος*, any thing from any one, Il. 6, 178. †

παραδραθέειν, see **παραδραθάνω**.

παραδραμέτην, see **παρατρέχω**.

παραδράω (*δράω*), 3 plur. pres. **παραδρώωτι**, ep. resolved for **παραδράοντι**, to serve, to render service, *τινί*, to any one, Od. 15, 324. †

παραδύνω (*δύνω*), infin. aor. 2 **παραδύμεναι**, poet. for **παραδύναι**, only intrans. to glide along, to creep by, Il. 23, 416. †

παραείδω (*είδω*), to sing by or before; *τινί*, to sing before any one, Od. 22, 348. †

παραείρω (*είρω*), aor. pass. **παρηίρθην**, to raise beside, pass. to hang beside, Il. 16, 341. †

παραί, poet. for **παρά**.

παραιβάτης, ον, ὁ, ep. for **παραβάτης**, q. v.

* **παραίβολος**, ον, poet. for **παράβολος**.

παραιπεπίθησιν, see **παραιπειθω**.

παραισίος, ον, poet. (*αἰσιος*), of unfavorable omen, inauspicious, σύματα, Il. 4, 381. †

παραίσω (*άισσω*), aor. **παρήίσα**, to spring away from, to rush or run by, Il. 5, 690. 20, 414; *τινά*, any one, * Il. 11, 615.

παραιφάμενος, see **παράφημι**.

παραιφασις, ιος, ep. for **παραφασις**.

παρακάββαλος, see **παρακαταβάλλω**.

παρακαταβάλλω (*βάλλω*), only aor. 2 **παρακάββαλος**, ep. for **παρακατέβαλος**, prop. to cast down beside, to lay down, *ὑπήρ*, Il. 23, 127; *ἔμμα τινί*, to put a girdle about any one, * Il. 23, 683. conf. 685. (Voss, on the other hand, ‘he laid the girdle by him.’)

παρακαταλέγομαι, mid. (*λέγομαι*), only sync. ep. aor. 3 sing. **παρακατέλεκτο**, to lie down beside any one, *τινί*, * Il. 9, 565. 664.

παράκειμαι (*κείμαι*), iterat. imperf. **παρεκάσκετο**, Od. 14, 521; to lie beside, to stand or be placed beside, Il. 24, 476; with dat. **τραπέζη**, by the table, Od. 21, 416. 2) Metaph. to lie before, to be free to, *ὑμῖν παράκειται*, Od. 22, 65.

παρακίνω (*κίνω*), to go by, *τινά*, in tmesis, Il. 16, 263. †

παρακλιδόν, adv. (*κλίνω*), averting, turning aside. **τρέπειν ὄσσα**, to avert the eyes, h. Ven. 183; *ἄλλα παρεὶς εἰπεῖν παρακλιδόν*, turning aside to speak other things, i. e. to speak contrary to the truth, Od. 4, 348. 17, 139.

παρακλίνω (*κλίνω*), aor. 1 **παρεκλίνα**, to incline or bend sidewise, *κεραλήν*, Od. 20, 301. 2) Intrans. to turn aside, Il. 23, 424.

παρακοίτης, ον, ὁ (*κοιτη*), a bed-fellow, a husband, * Il. 6, 430.

παράκοιτις, ιος, ἡ, ep. dat. **παρακοίτη**, Od. 3, 381; a female bed-fellow, a wife, Il. 3, 53.

παρακρεμάννυμι (*κρεμάννυμι*), aor. part. **παρακρεμάσας**, to hang beside, to let hang, with accus. *χεῖρα*, Il. 13, 597. †

παραλέγομαι, mid. (*λέγω*), only for. 3 sing. **παρελέξατο** and subj. 1 sing. **παραλέξομαι**, ep. for **παραλέξωμαι**, Il. 14, 237; syncop. 2 aor. 3 sing. **παρέλεκτο**, h. Ven. 168; to lay oneself beside; *τινί*, to sleep with any one, Il. 2, 515. Od. 4, 305; *ἐν φιλότητι*, to have amorous commerce with any one, Il. 14, 237.

παραμίθομαι, mid. (*μίθω*), only aor. **παρεμπεψάμην**, to go by, to ride by, *τινά*, any one, * Od. 6, 310. h. Ap. 409.

παραμένω, ep. **παρμένω** and **παραμίνω** (*μένω*), aor. 1 **παρέμενα**, to remain by or beside, to persist, to hold out, Il. 13, 151; *τινί*, to remain with any one, * Il. 11, 402.

παραμίνω, poet. for **παραμένω**, * Od. 2, 297. 3, 115.

παραμῆθομαι, depon. mid. (*μῆθος*), aor. 1 **παρεμῆθησμην**, to address, in order to comfort or animate, *τινί*, any one, Il. 9, 417. 684; with infin. * Il. 15, 45.

παραπέω, poet. for *παραπέω* (*τέω*), *to heap up by*, *σύν τον ἐν πενίσισιν*, * Od. 1, 147. 16, 51.

παραπήχομαι, depon. mid. (*νήχομαι*), *fut. παραπήδομαι*, *to swim beside or by*, Od. 5, 417. †

* *παραπίσσομαι*, depon. mid. (*νίσσομαι*), *to go by*, with accus. h. Ap. 430.

πάραπτα, adv. (*ἄπτα*), *sidewise, obliquely*, Il. 23, 116. †

παραπαφίσκω (*ἀπαφίσκω*), aor. *παράπτα-φορ*, *to mislead, to seduce, to infatuate, with infin.* Il. 14, 360. †

παραπείθω, poet. *παραπείθω* (*πείθω*), aor. *παρέπεισα*, ep. aor. 2 with ep. reduplic. *παραπείθον*, whence the subj. *παραπεπλ-θησι*, Od. 22, 213; part. *παραπεπιθών*, *οὖσα*, and *παρπεπιθών*, prop. by crafty discourse to convert from one opinion to another, gener. to *persuade, to wheedle, to win over, with accus. τινά*, Od. 24, 119; φέρνας *τινός*, Il. 7, 120. 13, 788; *τινά ἐπέεσσιν*, Il. 14, 208; with infin. Od. 22, 213.

παραπειθών, see *παραπείθω*.

παραπέμπω (*πέμπω*), aor. *παρέπεμψα*, *to send by, to convey by*, Od. 12, 72. †

παραπλάζω (*πλάζω*), aor. 1 *παρέπλαγχα*, aor. pass. *παρεπλάγχθην*, 1) *to lead from the right way, to conduct astray, to cause to err, τινά*, with gen. of the place, Od. 9, 181. 19, 187; hence pass. *to turn aside, to wander, spoken of the arrow*, Il. 15, 464. 2) Metaph. *to cause to err, to confuse, νόημα*, Od. 20, 346.

παραπλῆξ, *ἡγος, ὁ, ἡ* (*πλῆσω*), prop. *beaten sidewise*. *παραπλῆγες* *ἡμένες*, shores on which the waves beat only sidewise, i. e. low (V. sloping) shores, Od. 5, 418. 440.

παραπλών (*πλών*), ep. for *παραπλέω*, 3 sing. ep. aor. *παρέπλω*, *to sail by*, Od. 12, 69. †

παραπνέω (*πνέω*), aor. subj. *παραπνεύην*, to breathe through a side opening, *to blow by, to breathe by*, spoken of the bottle of Αἴολος, Od. 10, 24. †

παραρρήτως, *ἡ, ὁ* (*ρήτως*), *addressed*. a) that can be addressed, appeased; *ἐπίεσσιν*, by words, Il. 9, 526. b) *τὰ παραρρήτια*, addresses, admonitions (*monita*), cf. ἀμήκανος, * Il. 13, 726.

* *παρασκώπω* (*σκόπιω*), *to deride aside, to deride covertly*, h. Cer. 203.

παρασταδόν, adv. (*παρίστημι*), *standing near*, Il. 15, 22. Od. 10, 173.

* *παραστείχω* (*στείχω*), aor. *παρέστικον*, *to go by, with accus. h. Ap. 217.*

παρασφάλλω (*σφάλλω*), aor. 1 *παρέσφη-λα*, *to thrust aside, to drive away, διστόν*, Il. 8, 311. †

παρασχέμεν, see *παρέχω*.

παρατανύω (*τανύω*), *to place beside, τρά-πεζαν*, Od. 1, 138. 7, 174; in tmesis.

παρατεκταίνομαι, mid. (*τεκταίνω*), aor. 1 *παρετεκτηνάμην*, *to ruin in constructing, to construct falsely, metaph. to transform, to metamorphose, τι*, Il. 14, 54; *ἔπος*, to falsify a word, i. e. to devise a lie (to invent a tale, V.), Od. 14, 131.

παρατίθημι (*τίθημι*), pres. 3 sing. *παρα-τιθεῖ*, fut. *παριθήσω*, aor. *παρέθηκα*, 2 aor. 3 plur. *πάρθεσαν* for *παρέθεσαν*, subj. *παρα-θεῖω*, ep. for *παραθῶ*, optat. 3 plur. *παρα-θεῖεν*, imperat. *παραθέσι*, mid. aor. 2 optat. 3 sing. *παραθεῖτο*, part. *παρθίμενος* for *παραθ-*, 1) *to sit by or near, to place beside, τινά τι;* *τράπεζαν, δίφρον*, Od. 5, 92. 20, 259; spoken espes. of food: *to place before, δαιτα*, Il. 9, 90; *βρῶσιν τε, πόσιν τε*, Od. 1, 192. b) Gener. *to present, to give, to bestow, ξενία τινι*, Il. 11, 779. 18, 408; *δύναμιν τινι*, Od. 3, 205. Mid. *to set or put before oneself, δαιδας*, Od. 2, 105. 19, 150. 2) *to place upon* (prop. spoken of a stake), *to venture upon, to peril, κεφαλάς*, Od. 2, 237; *ψυχάς*, Od. 3, 74.

παρατρέπω (*τρέπω*), aor. 1 *παρέτρεψα*, *to turn sidewise, to turn aside, to guide away*. *παρατρέψας εἰχειν ἵππους*, turning he conducted the horses by, * Il. 23, 398; *ἔκτος ὁδοῦ*, 423; other forms, *παρατροπέω*, *τρωπάω*.

παρατρέχω (*τρέχω*), only aor. 2 *παρέδρα-μον*, ep. *παραδραμέτην*, *to run by*, Il. 10, 350. 2) *to outrun, to outstrip any one, τινά πόθεο-σιν*, Il. 23, 636. h. 18, 16.

παρατρέψω (*τρέψω*), aor. 1 *παρέτρεσα*, ep. στ., *to tremble at the side, to start timorous-like aside*, Il. 5, 293. †

παρατροπέω (*τροπίω*), poet. for *παρατρέ-πω*, only particip. metaph. *τι με ταῦτα παρα-τροπέων ἀγορεύεις*, wherefore sayest thou these things to me turning aside, i. e. dissembling (Proteus well knew the design of Menelaus, but dissembled, pretending not to know), Od. 4, 465. †

παρατρωπάω, poet. = *παρε-* pres. *to turn about; θεοὺς θύειν* on the gods by the vapor of 500. †

παρατυγχάνω (*τυγχάνω*), *to be close by, to come to, τινὶ*, Il. 11, 74. †

παρανδάω (*αὐδόω*), part. aor. *παρανήσους*, 1) *to address, to comfort*, Od. 15, 53; *θάνατον τινὶ*, to comfort any one concerning death, Od. 11, 488. 2) *to say or tell*, Od. 18, 178.

παράφασις, ḡ, ep. *παραφασις* and *πάρφασις*, 1) the act of *addressing, persuading, encouraging*, Il. 11, 793. 15, 404. b) *allurement*, Il. 14, 217; in the girdle of Venus; according to the Schol. to be taken as adj. with *δικριτής*; *διμῆλα παρανετική*, intimate intercourse.

παραφεύνω (*φεύγω*), aor. 2 ep. infin. *παρφυέειν, to flee by*, with dat. Od. 12, 99. †

παράφημι (*φημι*), to which aor. *παρεῖπον*, mid. *παραφαμαι*, part. *παρφάμενος* for *παραφάμι*, infin. *παρφάσθαι* for *παραφ.*, 1) *to persuade, to counsel, τινὶ*, Il. 1, 577; comm. mid. with accus. *τινὰ ἐπέσσων, to persuade any one by words, to wheedle*, with the idea of craft, Il. 12, 249. Od. 2, 189.

παραφθάνω (*φθάνω*), only aor. optat. *παραφθάιης*, part. *παραφθάς*, and aor. 2 mid. *παραφθάμενος, to outrun, to surpass, τινὰ πόδεντος*, Il. 10, 346. Mid. = act. *τινὰ τάχει*, Il. 23, 515.

παρθεβαώς, see *παραβαίνω*.

παρδαλέη, ḡ, poet. for *παρδαλῆ*, subaud. *δορά*, a *panther-skin*, § Il. 3, 17. 10, 29; prop. fem. of *παρδάλεος*, ἥ, εον (*παρδαλις*), *belonging to a panther*.

**πάρδαλις*, *ιος*, ḡ, a *panther*, Il. 13, 103. 21, 573, where Spitzner has adopted this form as approved by Aristarch. for *πορδαλλων*, *πόρδαλις*, cf. *πόρδαλις*, h. Ven. 71.

παρεῖσθαι, depon. mid. (*ἴσθαι*), *to sit by, to seat oneself; absol. τινὶ*, by any one, Il. 1, 557; espec. to converse with him, Od. 4, 738.

παριά, ḡ, a *cheek*, prop. spoken of human beings; rarely of the eagle, Od. 2, 153. 2) the cheek-pieces of the helmet, h. 31, 11.

παρείθη, see *παρίημι*.

πάρειμι (*εἰμι*), pres. 3 plur. *παρίασι*, impf. 3 plur. *πάρεσαν*, infin. *παρίμεναι*, poet. for *παρίναι*, fut. *παρίστομαι*, ep. σσ, 1) *to be beside, present, near, absol. Il. 2, 485. 14, 299; with dat. τινὶ, to be near any one; often for support or assistance; hence to aid, Il. 11, 75. 18, 472; also spoken of things: μάχη, to be present in the battle, Od. 4, 497; and τὸ δαίτησι, Il. 10, 217. 2) Gener. *to be there*,*

to be ready, to be in store; hence τα παρίστα, property, stores, Od. 1, 140. εἰ μοι δύναμις γε παρίη, if I had the power, Od. 2, 62. δοῦ η δύναμις γε πάρεστι, as much as is in my power, Il. 8, 294. 13, 786.

πάρειμι (*εἰμι*), part. *παρίων, to go near or by, to pass by*, * Od. 4, 527. 17, 233. Ep. 3, 6.

παρεῖπον (*εἴπον*), defect. aor. 2 to *παράφημι*, 1) *to persuade, to address, to wheedle, τινά*, Il. 1, 555. 2) With accus. of the thing: *to advise, to counsel, αἴσιμα*, Il. 6, 62. 7, 121; absol. Il. 11, 793.

παρέι, before a vowel *παρέῖ*, also before consonants, Il. 11, 496. Od. 12, 216. 14, 168 (in later writers *παρέξ*). 1) Prepos. 1) With gen. *without, out of*. (ἐκ with the idea of *παρά*) *παρέι ὄδοι*, Il. 10, 349. h. in Merc. 188; *παρέι λιμένος*, not far from the harbor, Od. 9, 116. 2) With accus. *near by, without, out of, beyond, aside from*. (*παρά* with the idea of ἐκ.) *παρέι ἄλα*, Il. 9, 7. *παρέι μίτον*, Il. 23, 672. Od. 12, 443. 16, 165. 343; *along by*. *παρέι τὴν νῆσον ἑλαύνειν νῆα*, Od. 12, 276. 15, 199. h. Ap. 410. In Il. 24, 349, the prep. stands after the accus. when, according to Spitzner, *παρέι* would better be connected with the verb and the accus. depend upon it, cf. Od. 12, 53. b) Metaph. *παρέι νόον*, beyond reason, i. e. without reason, foolishly, Il. 10, 391. 20, 133. h. Merc. 547. β) *without, except*. *παρέις Αχιλῆα*, without Achilles' knowledge, Il. 24, 434. II) Adv. 1) *near, near by, along by, στήριται*, Il. 11, 486; *νηστεῖ*, Od. 5, 439; *ἄθετη*, Od. 9, 488. *νῆα παρέι ἑλάντι*, Od. 12, 109. conf. v. 53. 2) Metaph. *aside*, i. e. contrary to right and truth, hence a) *ἄλλα παρέι εἰπεῖν, παρακλιδόν, turning aside from the truth*, Od. 4, 348. 17, 139. *παρέι ἔρειν*, Od. 23, 16. *παρέι ἀγορένα*, contrary to propriety, i. e. unskillfully, foolishly, Il. 12, 213. b) *besides, yet*, Od. 14, 168.

παρεκέσκετο, see *παράκιμαι*.

παρεκπροφεύνω (*φεύγω*), aor. subj. *παρεκπροφεύγω*, *to flee away from, metaph. to escape, τινά*, Il. 23, 314. †

παρελαίνω (*ἴλαίνω*), fut. *ἴλασσα*, aor. *παρελαίσσα*, poet. *παρελαίσσα* (*σσ*), *to drive by, hence a) Intrans. to ride by, to travel by* (subaud. *ἴππους* or *ἄρμα*), Il. 23, 382; *τινα ἴππουσιν*, beyond any one, to conquer one in a chariot-race, Il. 23, 638. b) *to sail by, νῆι*, Od. 12, 186; *τινά*, beyond any one, Od. 12, 197.

παρέλκω (ῆλκω), *to draw beside, to prolong, to delay any thing; absol. to loiter, to linger, μύνται, by pretexts*, Od. 21, 111. Mid. *to draw to oneself, to procure for oneself, by cunning and deceit, δῶρα, * Od. 18, 282.*

παρέμμεναι, see **παρέμενος**.

παρενίγεσθαι, see **παραπηγός**.

παρέξειν, see **παρέβειν**.

* **παρέξειν** (εἴμι), *to go out by, metaph. to overstep, to exceed, to transgress*, h. Cer. 478.

παρεξελαύνω (ἐλαύνω), aor. subj. **παρεξελάσσθαι** ed. Spitzner (**παρεξελάσσθαι** ed. Wolf), *to drive out by; only intrans. to ride out by*, Il. 23, 344. †

παρεξέχομαι, depon. mid. (ἔρχομαι), aor. 2 infin. **παρεξελθεῖν**, 1) *to go out by, to go over, to go by*, Od. 10, 573; **πεδίοιο**, Il. 10, 344. 2) Metaph. *to overstep, to transgress, to violate, Διὸς τόνος, etc.* Od. 5, 104; **ἄλλον θέον**, Od. 5, 138.

παρέπλω, see **παραπλώω**.

παρέρχομαι, depon. mid. (ἔρχομαι), fut. **παρελεῖνομαι**, aor. 2 **παρήλυνθον** and **παρηλθον**, infin. ep. **παρελθέμεται**, 1) *to go by, to pass over*, Od. 12, 62; **τι**, before a thing, Il. 8, 239; hence **absol. to pass away, κῦμα**, Od. 5, 429. 2) With accus. *to come before any one, to surpass him, to outstrip, τινά*, Il. 23, 345. 8, 239; **ποιόν**, *in running*, Od. 8, 230; **τι δόλιον**, Od. 13, 291; hence gener. *to overreach, to deceive*, Il. 1, 132.

πάρεσσαν, see **πάρειμι**.

παρεννάζομαι, pass. (εἰνάζω), *to lie or sleep by, τινί, any one*, Od. 22, 37. †

παρέχω (ῆχω), fut. **παρέξω**, aor. 2 **παρέσκον**, ep. **παρέσχεθον**, subj. **παρασχῶ**, infin. ep. **παρασχέμεν**, 1) *to hold near, to present, τι, any thing; φάγματα*, Il. 18, 556. cf. 23, 50; **φάος**, Od. 18, 317. 2) Gener. *to reach to, to present, to give, to accord, to bestow, ἵερης, δῶρα, σῖτον, ἵκθνος, φιλότητα, to accord friendship, hospitality*, Il. 3, 354; **ἀρετήν**, Od. 18, 133; **γέλοι τα και εὐφροσύνην**, Od. 20, 8; with infin. **παρίσουντο γάλα θήσθαι**, they always give milk to milk, Od. 4, 89. Mid. **παρεχίσκετο**, var. lec. for **παρεκίσκετο**, Od. 14, 521.

παρηρέθη, see **παρασίφω**.

παρήιος, **τό**, Ion. for the unusual **παρέιος**, 1) *the cheek, spoken of animals*, Il. 16, 159. Od. 22, 404. 2) *a cheek-ornament upon the horse's curb, the part of the bit lying upon the cheek*, Il. 4, 142.

παρῆλασε, see **παρελαίνω**.

πάρημαι, depon. mid. (ῆμαι), *to sit by or near; absol. and with dat. τινί, any one*, Od. 1, 339; **τηνοί**, Il. 1, 421. b) Gener. *to remain by, to dwell, to reside at or in*, Il. 9, 311. Od. 11, 578.

παρηρίη, **ἵ**, poet. (**παρίορος**), *the rein of a led horse, the thong with which he is attached*, * Il. 8, 87. 16, 152.

παρήρος, **ον**, poet. (**παραιρώ**), 1) *hanging at the side, subauid*. **ἴππος**, a horse not attached to the yoke with the span, but going beside, *a led horse*, Il. 16, 471. 474; elsewhere **πασάσιμος**. 2) *lying beside, extended near*, Il. 4, 156; metaph. *beside oneself, crazed, infatuated*, * Il. 23, 603.

παρήπαρε, see **παραπαρίσκω**.

παρθέμενος, see **παραπιθημα**.

παρθενική, **ἵ**, poet. for **παρθένος**, *a virgin*, Il. 18, 567. Od. 11, 39; prop. fem. of **παρθενικός** = **παρθένος**; hence **παρθενική νεῖναι**, Od. 7, 20.

παρθένος, **η**, **ον** (**παρθένος**), *maidenly, pertaining to virgins, ζώνη*, Od. 11, 245; subst. ὁ **παρθένος**, sc. **παῖς**, *a virgin's son*, Il. 16, 180. 2) *innocent, pure, clear*, h. Cer. 99.

Παρθένιος, **ἥ**, a river in Paphlagonia, which separates it from Bithynia, and flows into the Pontus; now **Bartın**, Il. 2, 854.

παρθενοπίπης, **ον**, ὁ (**ὅπιπτείν**), *one who eyes maidens, a maid-gazer*, Il. 11, 385. †

παρθένος, **ἥ**, *a virgin, a maiden*, Il. and Od. 2) *a young wife*, Il. 2, 514.

παρθενασαν, see **παραπιθημα**.

παριάνω (ἰαίνω), *to sleep by or with, τινί, any one*, Il. 9, 336. †

παρίζω (ἰάζω), *to seat oneself by, τινί, any one*, Od. 4, 311. †

παρίμη (ἰάμι), aor. 1 pass. **παρειθην**, *to let down beside; pass. to hang down*, Il. 23, 868. †

Πάρις, **ιος**, ὁ, also called **Ἀλέξανδρος**, son of Priam; he seduced Helen, under the protection of Venus, and was the cause of the Trojan war, Il. 3, 45 seq. The poet mentions the occasion of this seduction Il. 24, 25 seq.; of his voyage, he only mentions that he returned with Helen by way of Phoenicia, Il. 6, 290 seq. He was a friend of the female sex and of music, Il. 3, 39 seq.; and also not unacquainted with war though often dilatory and cowardly.

παρίστημι (ἴστημι), aor. 2 *παρέστην*, subj. ep. *παρεστήτον* for *παραστῆτον*, optat. *παραστάνω*, part. *παραστάς* and *παροτάς*, perf. *παρέστηκα*, infin. *παρεστάμεναι*, 3 plur. pluperf. *παρέστασαν*, fut. mid. *παραστήσομαι*, Od. 24, 23. 1) Trans. *to place near*, in Hom. not used. 2) Intrans. mid. also aor. 2 perf. and pluperf. a) *to place oneself near*, *to come to*, *to approach*, *tινί*, any one, espec. in pres. and imperf. mid. in a good sense, hence *to help*, *to aid*, *to stand by*, Il. 5, 809. 10, 290. Od. 13, 301; and in a bad sense, Il. 3, 405. 20, 472; often the part. aor. 2 *παραστάς*. 2) *to stand by*, *to be near*, espec. in the perf. and pluperf. *tινί*, any one, Il. 15, 255. 17, 563; also spoken of things: *τῆς παρέστασαν*, the ships were there, Il. 7, 467. b) Metaph. *to be near*, *to be before*. *ἄλλα τοι ἦδε ἄγχι παρέστησεν θάνατος*, but now death stands near before thee, Il. 16, 853. *αἴσα παρέστη ἡμῖν*, Od. 9, 52.

παρίσχω (ἴσχω), poet. form from *παρέχω*, infin. ep. *παρισχέμεν*, 1) *to hold near*, *ἵππους*, Il. 4, 229. 2) *to reach to*, *to present*, *τι τινί*, Il. 9, 638.

παρκατέλεκτο, see *παρακαταλέγομαι*.

παρμέμβλωκε, see *παραβλώσκω*.

παρμένω, ep. for *παραμένω*.

Παρηγόρος, ὁ, Ion. for *Παρηγαστός*, a large mountain in Phocis on the borders of Locris, at whose foot lay Delphi; now *Japara*, Od. 19, 431; with *σσ*, h. Ap. 269. Adv. *Παρηγόρονθε*, to Parnassus, Od. 19, 394. On the orthography, see Buttm. Ausf. Gram. § 21. p. 86.

**παροίγνυμι* (*οἴγνυμι*), *to open at the side*, *to open a little*, h. Merc. 152, according to Herm. conject.

πάροιθε, before a vowel *πάροιθεν*, adv. (*πάρος*). a) Spoken of place: *before*, *on the fore side*, Il. 8, 494. *οἱ πάροιθεν* (*ἐπποι*), the forward, in oppos. to *δεύτερος*, Il. 23, 498. b) Of time: *before*, *previously*, *formerly*, Il. 15, 227. *τὸ πάροιθεν*, Od. 1, 322. *οἱ πάροιθεν*, those before, Il. 23, 498. 2) Prep. with gen. *before*, *in view*, *opposite*, *τινός*, Il. 1, 360. 14, 428.

παροίτερος, η, or, compar. of *πάροιθε*, *the former*, *the earlier*, *Il. 23, 459. 480.

παροίχομαι (*οἴχομαι*), perf. *παροίχηκα*, *to go by*, *to pass beyond*, Il. 4, 272; spoken of time: *to pass away*, *Il. 10, 252.

πάρος, adv. of time: a) *before*, *formerly*; in like manner: *τὸ πάρος*, with the pres. at

other times. *πάρος οὐτὶς θαμίζεις*, thou art not at other times wont to come, Il. 18, 386. Od. 5, 88. cf. Il. 12, 346; with *πρέν γε* following: *before*, Il. 5, 218. Od. 2, 127. b) As relat. partic. with infin. *before*, *ere*. *πάρος τὰδε ἔργα γενέσθαι*, ere these deeds occurred, Il. 6, 348. Od. 1, 21. c) *rather*, Il. 8, 166; according to Damm: *πάρος τοι δάιμονα δώσων*, where it likewise signifies ‘before.’ 2) As prep. *before*, for *πρό* only Il. 8, 254. †

**Πάρος*, ἡ, one of the Cyclades, an island in the Aegean sea, famed for its white marble, h. Ap. 44; now *Paro*.

παρεπιθών, see *παραπειθώ*.

Παρόδαση, ἡ, a town in Arcadia accord. to Il. 2, 608; later, a district in the southwestern part of Arcadia.

παρσταίην, *παρστάς*, see *παφίστημι*.

παρσήτεν, see *παραστημα*.

πάρφαμαι, *θεε παρόφημι*.

πάρφασις, ἡ, see *παράφασις*.

παρφύγκα, see *παροίχομαι*.

πᾶς, *πᾶσα*, *πᾶν*, gen. *παντός*, *πάσης*, *παντός*, dat. plur. ep. *παντεσι* for *πᾶσι*, and gen. plur. fem. *πασῶν* for *πασῶν*, 1) *every one*, in sing. Il. 16, 265. Od. 13, 313. Plur. *all*; when the idea of union or exclusion is expressed: *ἐννέα πάντες*, all nine, i. e. the whole nine, Il. 7, 161. Od. 8, 258. 2) *whole*, including all the parts. *πᾶσα ἀληθεῖη*, Il. 24, 407. Od. 11, 507; *οἶκος*, Od. 2, 48. 3) *Pecul. uses = παντοῖς*, of every kind, *διαδαλα πάντα*. *οἰωνοῖς πᾶσι*, Il. 1, 5. *γίγνεσθαι πάντα*, to become all things, i. e. to assume every form, Od. 4, 417. 4) The neut. plur. as adv. *entirely, altogether*, Il. and Od.

Πασιθέη, ἡ, one of the Graces, whom Juno promised to the god of sleep for a bride, Il. 14, 269. 276.

πασιμέλοντα, ἡ (*μέλω*), an appellation of the ship *Argo*, prop. *which is a care to all, known to all*, Od. 12, 70. †

πάσσαλος, ὁ (*πήγνυμι*), ep. dat. *πασσαλόφι*, *a wooden pin, a peg*, to hang any thing upon, Il. *ἀπὸ πασσαλόφι αἴρειν*, to take down from the pin, Il. 24, 268.

πάσσασθαι, see *πατίσμα*.

πάσσω, only pres. and imperf. *to strew, lay, or sprinkle upon*, spoken of dry and of liquid things, prop. with accus. *φάρμακα*; also with gen. *ἄλος*, to strew some salt upon, *Il. 9, 214; see *ἔμπάσσω*.

πάσσων, ον, compar. of **παχύς**.

πάσχω, fut. πείσομαι, aor. 2 ἐπαθού, perf. πέπονθε, also πέποσθε for πέπονθτε, πεπόνθτε, see Buttm. Gram. § 110. note 5 (according to Thiersch, perf. pass. § 212, 36); also ep. part. perf. fem. πεπαθνία, Od. 17, 555; (prop. to receive an impression, both good and bad;) in Hom. always in a bad sense: 1) *to suffer, to endure, to bear, to sustain*, spoken both of the body and the soul, with accus. πακόν, πακά, ἄλγεα, πηματα, often ἀλγεῖα θυμῷ, κατὰ θυμόν, Il. 9, 321. Od. 1, 4; ἔν τινος, Od. 2, 134. b) Osten absol. μήτε—πάθη, lest he should suffer something, i. e. die, Il. 5, 567. 10, 538. Od. 17, 596. 2) In the interrogation τί πάθω, what shall I do? as an expression of the greatest embarrassment, Il. 11, 404. Od. 5, 465; and in like manner in the part. aor. τί παθόντε λελάσθα ἀλῆς, what has happened to us that we have forgotten our strength? Il. 11, 313. cf. Od. 24, 106.

πάταγος, ὁ, *any loud noise arising from the collision of bodies, cracking of breaking trees, Il. 16, 769; the chattering of the teeth, Il. 13, 282; the dashing of the waves, *Il. 21, 9.*

πατάσσω (akin to **πάταγος**), *to strike, to beat, to knock, to palpitate, spoken of the heart, *Il. 7, 216. 13, 282.*

πατέομαι, ep. depon. mid. aor. ἐπασάμην, ep. πασσάμην, plurperf. πέπασμην, Il. 24, 642; *to taste, to eat, to consume*, with accus. σπλάγχνα, Δειπήρεος ἀκτίνη, Il. 1, 464. 21, 76; elsewhere with gen. σίτοιο, οἴνοιο, δείπνου, Il. 19, 160. 24, 642. Od. 1, 124. (The pres. is not found in Hom.)

πατέω, see **καταπατέω**.

πατήρ, ὁ, gen. **πατρός**, poet. **πατέρος**, dat. **πατέρῳ**, plur. gen. **πατρῶν**, 1) *father*. πατρὸς πατήρ, grandfather, Il. 14, 118. Jupiter is called, by way of eminence, πατήρ ἀνδρῶν τε θεῶν τε. 2) As an honorary mode of address, ξεῖν πατήρ, Od. 7, 48. 3) Plur. of πατέρες, the fathers, i. e. the forefathers, Il. 4, 405.

πάτος, ὁ, 1) *the act of stepping, a step*, Od. 9, 119. 2) *a trodden way, a path*, Il. 20, 137. 6, 202.

πάτρη, ἡ (**πατήρ**), *country, father-land*, Il. 1, 30. Od. 2, 365. [2] *family, stock, derivation*, Il. 13, 354, but denied by Passow.]

πατρίς, ιδος, ἡ (**πατήρ**), prop. poet. fem.

belonging to country, native, γαῖα, Il. 2, 140; often subst. *country*, Il. 5, 213. Od. 9, 34.

πατρόθετερ, adv. (**πατήρ**), *from the father*. πατρόθετεν ἐν γενεῇς ὄνοματεσ, to name after the father, Il. 10, 68.

πατροκασίγνητος, ὁ (**κασιγνητος**), *a father's brother, an uncle*, Il. 21, 469. Od. 6, 330.

Πάτροκλος, ὁ, and after the 3 dec. gen. **πατροκλῆς**, accus. **κλῆς**, voc. **Πατρόκλεις**, Il. 17, 670. 11, 602. 1, 337; son of Menestius and Sthenele, a friend and companion of Achilles, from Opus, Il. 18, 326; he fled when a youth, on account of the slaughter of the son of Amphidamas, to Peleus, Il. 11, 765 seq. 23, 84 seq.; he accompanied Achilles to Troy, and withdrew from battle till the Trojans cast fire into the ships. Then first he went to battle in the arms of Achilles, and was slain by Hector, Il. 16, 38 seq. His funeral solemnities see Il. 23.

πατροφορεύς, ης, ὁ (**φορεῖω**), *a parridge*, *Od. 1, 299. 3, 307.

πατροφόρος, ὁ = **πατροφορεύς**, Il. 9, 461. †

πατρόδιος, ἦ, ἕορ, poet for **πατρῆς** (**πατήρ**), *belonging to a father, paternal*, μένος, Il. 5, 125; **γαῖα**, father-land, Od. 13, 188. πατρῶν ἔργα, the deeds of the father, Od. 2, 22. b) *descending or inherited from a father*, Od. 1, 387; σκῆπτρον, Il. 2, 46; ξεῖνος, a paternal table-friend, Il. 6, 215.

παῦρος, η, ον, compar. **παυρότερος**, η, ον, *little, feeble, small*; λαος, a small people, Il. 2, 675; mostly in plur. Il. 9, 333. Od. 2, 276. Osten in the compar. Il. 4, 407.

πανσωλή, ἡ (**πανώ**), *ceasing, resting, rest*, Il. 2, 386. †

πανώ, ep. infin. pres. **πανέμεν**, iterat. impf. **πανεσκον**, fut. **παὶσων**, aor. **ἐπανατα**, ep. **παῦσα**, aor. mid. **ἐπανασάμην**, ep. **πανσάμην**, perf. mid. **πάτανμαι**. I) *Act to cause to cease, to bring to a stand, to restrain, to check, to cause to rest*. 1) With accus. a) Of persons, τινά, Il. 11, 506. b) Of things: *to terminate, to restrain, to allay, to soothe, χόλον, μένος, μάχην, πόλεμον*, Il. 1, 192. 207. 7, 29. 15, 459. 2) τινά τινος, *to cause any one to cease, to restrain, χαρμῆς, ἀλκῆς, μάχης; τινὰ ἀουδῆς, to deprive any one of a song*, Il. 2, 595; ἄλας καὶ ὄξειος, *to deliver any one from wandering and wretchedness*, Od. 15, 342. Instead of the gen. stands the infin. Il. 11, 442. c) Also with the particip. as among the Attics, Il. 11, 506. II) Mid. with perf.

pass. to cease, to rest, to leave off, to retire from. a) Absol. spoken of persons and things, Il. 3, 134. 11, 267. 14, 260. b) With gen. of the thing: πόνου, to cease from the labor, Il. 1, 467; πολέμου, μάχης, with part. instead of the gen. ἐπάντατο ηγιαχείων, he ceased playing, Il. 22, 502. N. B. The act stands intrans. Od. 4, 659. καὶ παῖσαν ἀθλῶν, and they rested from the combats [but cf. Buttm. Ausf. Sprachl. II. p. 264 seq. where the reading μηστῆρας is defended.]

Παρλαγών, ὄνος, ὁ, plur. οἱ Παρλαγώνες, the *Paphlagonians*, inhabitants of a country of Asia Minor upon the Pontus, between the river Halys, the Parthenius, and Phrygia, Il. 2, 851. 5, 577.

παρλάζω (φλάζω with reduplic.), to boil up, to bubble, to roar, spoken of the sea, Il. 13, 798. †

Πάρφος, ἡ, a town on the west side of the island Cyprus, with a famous temple of Venus, Od. 8, 363; later Παλαίπαφος, to distinguish it from Νέαπαφος, a port situated not far from the ancient Paphos on the coast, now *Baffo*, h. Ven. 59.

πάχετος, τό (πάχνς), accord. to the Schol. poet. for πάχος, thickness, Od. 23, 191. 2) Ep. for παχύτερος, thicker, Od. 8, 187. According to Nitzsch ad loc. it may very well in both be adj., either of the positive form, *very thick*, or comparative, θάμνος—πάχετος δ' ἦν ἵψε χλωρ, it was thick as a pillar, Od. 23, 191. λάβε δίσκον μείζονα καὶ πάχετον, a larger and very thick discus, Od. 8, 187.

πάχυτος, η, ον, superl. of πάχνς.

πάχυη, ἡ (πήγνυμι), rime, hoar frost, Od. 14, 476. †

παχύων (πάχη), prop. to rime, to congeal into frost; pass. to be congealed to frost; metaphor. to be chilled. τοῦ ἡτορ παχυοῦται, his heart shuddered, Il. 17, 112.

πάχος, εος, τό (πάχνς), thickness, Od. 9, 324. †

πάχνς, εῖα, ὑ (πήγνυμι), compar. irreg. πάσσων, ον, Od. 6, 230; superl. πάχιστος, η, ον, Il. 16, 314; thick, clotted, spoken of blood, Il. 23, 697. 2) thick, fat, fleshy, solid, muscular, spoken of human limbs, αἰχνή, μηρός, zelq. 3) Gener. thick, heavy, λαμας, Il. 12, 446; αὐλός αἷματος, a thick stream of blood, Od. 22, 18.

πεδάξ, see πεδάω.

πεδάω (πέδη), 3 sing. pres. πεδάξ, ep. for

πεδᾶξ, aor. 1 ἐπίδησα, ep. πεδῆσα; πεδάσσω, iterat. imperf. Od. 23, 353; prop. to put on foot-fetters; and gener. to bind, to fetter, to restrain, to hinder, to hold, to stop, with accus. ὕμα, νῆα, Il. 23, 585. Od. 13, 169; with double accus. τινὰ βλέφαρα, to blind any one's eyes, Od. 23, 17. 2) Spoken espec. of the supposed influence of a deity, who obstructs men in the accomplishment of their purposes: to restrain, to entangle, to ensnare, spoken of Ate, Moira, Δίοφα Μοῖρα ἐπέδησεν, Il. 4, 517; ἀπὸ πατρίδος αἴης, to hold back from one's country, Od. 23, 353; and simply gen. κελεύθου, from the way, Od. 4, 380; with infin. Ἐκτορα μεῖναι Μοῖρα ἐπέδησε, Fate compelled Hector to remain, Il. 22, 5. Μοῖρα μιν ἐπέδησε δαμῆναι, Fate entangled him to be slain, Od. 3, 269. (Nitzsch and Bothe correctly refer μιν to the singer; the following ἀοιδόν is not superfluous, but opposed to ἔθελουσαν. Eustath. and amongst the moderns Passow and Voss, refer it to Clytemnestra; Voss translates, 'after the fate of the gods had ensnared her for destruction;' and Passow, 'that she was overcome,' i. e. that she was compliant. But Hom. uses this phrase always of one who was about to die, Il. 16, 434. 17, 421; cf. δαμάω. Others refer it, with equal incorrectness, to Ξεισθυς.)

πέδη, ἡ (πέδον), a foot-fetter for horses, the tether with which horses pasturing in the field were bound; in the plur. Il. 13, 36. †

πέδηλον, τό, a sandal; these were bound upon the feet in going out, Od. 15, 550. They were made of ox-hide, Od. 14, 23; and sometimes ornamented. With the gods they are ambrosial and golden, and have a motive power of their own, Il. 24, 340; see Voss Myth. Br. I. p. 128.

πέδιον, τό (πέδον), plain, field, level surface, Il. and Od.; plur. πέδια with ἡ, Il. 12, 283.

πεδίονδε, adv. to the plain, Il. 6, 693. Od. 3, 421.

πεδόθερ, adv. (πέδον), from the ground; metaph. fundamentally, thoroughly, φίλος, Od. 13, 295. †

*πέδον, τό, the ground, the floor, the earth, h. Cer. 455.

πέδονδε, adv. down to the ground, to the earth, Il. 13, 796. Od. 11, 598.

πέζα, ἡ (akin to πούς), the foot, comm. the end, the extremity, of the pole, Il. 24, 272. †

πέζος, ὁ (*πεζα*), *going on foot, one who walks*, in opposition to one who rides, Il. 4, 231. 5, 13. 2) *by land*, in distinction from those who go by ship, Il. 9, 329. Od. 1, 173. 11, 58.

πειθώ, fut. *πείσω*, aor. 1 *πεπειστα*, only optat. *πεπεισται*, Od. 14, 123; aor. 2 ep. *πέπιθος*, subj. *πεπιθώ*, optat. *πεπιθοιμι*, infin. *πεπιθεῖν*, part. *πεπιθῶν*, imperat. *πέπιθε*, h. Ap. 275; fut. mid. *πεπεισμαι*, aor. 2 *ἐπιθόμητ* with redupl., optat. *πεπιθοίσο*, only Il. 10, 204; perf. 2 *πέποιθα*, *Iτυσ*, plurperf. *πεποιθεῖσα*, Od. 4, 434; also the syncop. form *ἐπέπιθμεν*, Il. 2, 341. Also an ep. form from aor. 2, fut. *πιθήσω*, *ἐπιθῆσω*, see **ΠΙΘΕΩΣ**, and fut. *πεπιθήσω*, trans. Il. 22, 223. 1) *Act. to move by representations and friendly means*; hence a) *By words or prayers, to persuade, to induce, to convince, to influence by entreaty*, with accus. *τινά*, Il. 1, 132. Od. 14, 363; often with φρίνας *τινὶ*, Il. 4, 104; θυμὸν *τινός*, Il. 9, 587; and with infin. Il. 22, 223; primar. in a good sense, but also *to persuade, to wheedle, through craft*, Il. 1, 132. Od. 2, 106. b) *By presents: to persuade, to appease, to conciliate*, Il. 1, 100. 9, 181. c) *to induce to obedience, τινά*, Il. 9, 345; poet. θυλλᾶς, to excite storms, Il. 15, 26. II) Mid. *to move oneself, to let oneself be persuaded, won over, hence 1) to be convinced, to believe, to trust*, often absol. Il. 8, 154. 2) *to obey, to follow, to yield to, τινὶ*, any one, with double dat. *τινὶ ἔπειται*, Il. 1, 150; γέραι, to obey or give up to age, i. e. to accommodate oneself to the disabilities of age, Il. 23, 645; νυκτὶ, to obey the night, i. e. to take rest, Il. 7, 182; πάντᾳ, to obey in every thing, Od. 17, 21. αἱ τινὶ οὐν πεισεσθαι δῖω, in which I do not think any one will obey him, Il. 1, 289. cf. Il. 20, 466. Od. 3, 146. 3) *The perf. πέποιθα, to trust in, to confide in, to rely, to be confident*, espec. often in the part. with dat. *ποδωκεῖσθαι*, *ἐπιποσύνη*, ἀλλι, Il. 2, 792; absol. Il. 1, 524; and with infin. following, Il. 13, 96. Od. 16, 71.

πείκω, see **κέκω**.

πειράω (*πεῖνα*), contr. *πεινῶ*, hence infin. *πεινήμεναι*, Od. 20, 137; elsewhere uncontr. *to be hungry, to hunger*, Il. 3, 25; *τινός*, to hunger for a thing, Od. 20, 137.

πείνη, ḥ, ep. for *πεῖνα*, *hunger, famine*, Od. 15, 407. †

πειράζω = **πειράω**, *to tempt, to put to*

the proof, absol. Od. 9, 281; *τινός*, *Od. 16, 319.

Πειραιᾶς, ον, ὁ, son of *Piraeus* = *Ptolemaus*, Il. 4, 228.

Πειραιός, ὁ, son of *Clytius*, Od. 15, 539. 540.

πειραίνω, poet. for *περιάνω*, aor. 1 *ἐπειρεῖν*, perf. pass. *πεπειραμαι*, 1) *to bring to an end, to accomplish*. πάντα πεπειρανται, Od. 12, 37. 2) *to pierce through, to transfix*. *πειρήνας* διὰ νότα χελώνης, sc. δόνακας, h. Merc. 48. 3) *to bind to, to attach*, prop. opposite ends (*πειρατα*), to fasten with a knot; σειρὴν ἔχινος, *Od. 22, 175.

πεῖρας or **πεῖρας**, *aτος, τό*, ep. for *πέρας*, 1) *an end, a limit, a boundary, γαῆς, πόρτον*, Il. 14, 200. 8, 478. 2) *termination, completion, issue*. *πεῖρας εἰσθαι*, to receive the issue (viz. of the contest), to bring the contest to an end, Il. 18, 501. *πιλέρατα νίκης ἔχονται ἐν θεοῖσιν*, the end, i. e. the attainment of victory depends upon the gods, Il. 7, 102. *πιλέρατα ὅλεθρου ἵνεισθαι*, to reach the limit of destruction, Il. 6, 143; in like manner πειρ. δλ. ἐρήπται, the end of destruction depends over the Trojans, Il. 7, 402. 12, 79. Od. 22, 33, where this is rather a poetical periphrasis for complete, utter destruction (*νίκειος ὅλεθρος*, Eustath.). hence 3) *the extremity, that which is most important in a thing, as in a race*, Il. 23, 350. *πιλέρατα τέχνης*, the tools with which artificial works are wrought, the ministers of art, Od. 3, 433. 4) *a rope, a cord, a cable*, Od. 21, 51. 162; metaph. *πολέμου πεῖρας*, Il. 13, 359, see **ἔπαλστων**; according to Passow ad no. 1, prop. the ends of the cable.

πειράσω (*πεῖφα*), ep. *πειρήσω*, aor. 1 *ἐπειρεῖσθαι*, mid. fut. *πειρήσομαι*, aor. 1 *ἐπειρησάμην*, perf. mid. *πεπειρόμαι*, aor. 1 pass. *ἐπειριθην*, 1) *to try, to strive, to take pains*, absol. and with infin. Il. 8, 8, 19, 30; and with ὡς or ὅπως, Il. 4, 66. Od. 2, 316. 4, 545. 2) *to try any one, to put any one to the proof, with gen. of the object proved, τρόις*, Il. 24, 390. conf. Il. 9, 345; espec. in a hostile signif.: *to venture an attack, μῆλον*, Il. 12, 301. Od. 6, 134. Mid. embracing aor. mid. and pass. with reference to the subject, 1) *to attempt, to take pains, to undertake*, absol. and with infin. Il. 4, 5. 12, 341. It is not in Hom. combined with a part., for *πάντα γιγνόμενος πειράσται*, Od. 4, 418, means: he will, assumi-

every form, attempt, subaud. ἀλύξαι (Voss incorrectly translates, 'he will attempt to become every thing'), cf. Od. 21, 184. 2) to try, to prove, most frequently with gen. of the object which is tried. b) Spoken of persons: to try, to prove any one, with words: to examine, to interrogate any one, Il. 10, 444. Od. 13, 336; comm. in a hostile signif. Il. 19, 70. 20, 352; once ἀτιθίητο τινί, Il. 21, 225. c) Of things: σθένεος, to try his strength, Il. 15, 359; χειρῶν καὶ σθένεος, Od. 21, 282; espec. to try oneself in any thing, ἔργου, ἀθλού, Od. 18, 369. Il. 23, 707; τόξου, Od. 21, 159; once περὶ τυροῦ, Il. 23, 553. 3) With dat. of the instrum. and means: ἔπεσι, to practise oneself with words, Il. 2, 73; ἔγκειῃ, Il. 5, 279; also ἐν ἔπεσι, σὺν τεύχεσι, Il. 5, 220. 11, 386. πεπιέρημαι μύθοισι, I have exercised myself in words, i. e. I am experienced, Od. 3, 23. 4) Rarely with accus. to try, to prove any thing, τροχόν, Il. 18, 601; τι, to spy out any thing, Od. 4, 119. 24, 238.

*Πειρεσίαι, αἱ, a town in Magnesia, h. Ap. 32 ed. Herm. for Εἰρεσιαί.

πειρητῖς, ep. form of πειρώ, only pres. and imperf. to try, to prove, absol. and with infin. Il. 12, 257. 1) With gen. of pers. and thing, Il. 7, 235. Od. 21, 124. 22, 237; to prove, to examine, Od. 14, 459. 2) With accus. στήχας ἀνδρῶν, to try the ranks of the men (in battle), Il. 12, 47.

Πιλιρίθοος, ὁ (swift in attacking, from πειρός and θόος), *Pirithous*, son of Ixion or of Jupiter and Dia, of Larissa in Thessaly, king of the Lapithæ, and friend of Theseus. He was present at the Calydonian chase, and was the husband of Hippodamia, at whose nuptials the celebrated quarrel of the Centaurs and the Lapithæ arose, Il. 1, 263. 14, 318. Od. 21, 296.

πείρης, ὑθός, ἡ, a carriage-basket, for persons and things, Il. 24, 190. 267. Od. 15, 131.

πείρω (πέρας), aor. ἔπειρα, ep. πεῖρα, perf. pass. πέπαρμαι, to pierce through from end to end, hence 1) Intrans. to go through, to sail through; κίλευθος, to sail through the way, i. e. to accomplish the voyage, Od. 2, 434. ἀνδρῶν πιολέμους, ἀλεγενά τε κίματα (by ξεινός), Il. 24, 8. Od. 8, 183. 13, 91. 2) Trans. to pierce, to transfix; with accus. κρέα ὄβελοισι, to pierce the flesh with the spits, Il. 7, 317. Od. 19, 422. ιχθύς δ' ὃς πε-

ροτες ἀτεφπία δαῖτα φίροτο (i. e. ιχθύας ὃς διαπειροτες τριανταί), as spearing fishes they bore them, etc. Od. 10, 124. This is the correct explanation. [Thus Cowp. 'whom speared like fishes to their home they bore,' etc.] The other explanation, accord. to which ιχθύς is nom. and πείροτες = περάντες τὸν λιμένα, is incongruous; ἄμφ' ὄβελοισι, Il. 1, 465. 2, 428; τινὰ αἰχμῇ διὰ χειρός, to pierce any one through the hand with the spear, Il. 20, 479; without accus. Il. 16, 405. ἥλοισι πεπαρμένος, studded with nails, embossed with studs, spoken of a sceptre and a goblet, Il. 1, 246. 11, 633; περὶ δουρὶ, Il. 21, 577; metaph. ὄδυνγσι, pierced with pangs, Il. 5, 399.

Πείροος, ὁ, gen. Πείρεω, Il. 70, 484, son of Imbrasus of Αἴνεις, leader of the Thracians, Il. 2, 844.

πείσα, ἡ (πειθώ), poet. for πειθώ. τῷ δὲ ἐν πεισῃ κραδὴ μένε, his heart remained at rest (V. in composition), Od. 20, 23. (Accord. to the Schol. for ἐν πεισματι.)

Πείσανδρος, ὁ, *Pisander*. 1) son of Antimachus, a Trojan, slain by Agamemnon, Il. 11, 122. 2) son of Menelaus, a leader of the Myrmidons, Il. 16, 193. 3) a Trojan, Il. 13, 601 seq. 4) son of Polycitor, a suitor of Penelope, Od. 18, 299. 22, 243.

Πεισηροβίδης, οὐ, ὁ, son of Pisenor = *Ope*, Od. 1, 429. 2, 347.

Πεισηρωρ, ορος, ὁ, 1) father of Clitus, Il. 15, 445. 2) a herald in Ithaca, Od. 2, 38.

Πεισίστρατος, ὁ, the youngest son of Nestor; he travelled with Telemachus to Sparta and Pheræ, Od. 3, 486. 15, 126.

πεῖσμα, ατος, τό (πειθώ), a cable, a rope, espec. the rope with which the stern of the ship was made fast to the land, * Od. 6, 269. 13, 77; [more prob. the anchor-cable, cf. Od. 9, 136. 137.]

πείσομαι, fut. of πάσχω and πειθώ.

πέγω, ep. πείκω, aor. 1 mid. ἐπεξάμην, 1) Act. to shear, to pick, to comb; εἴρια, to card wool, Od. 18, 316, in the ep. form. 2) Mid. to comb oneself, κυῖταις, Il. 14, 176.

πελάσαν, see πελάζω.

πελάγος, εος, τό, the sea, espec. the open, high sea, in the plur. ἀλός ἐν πελάγεσσι, Od. 5, 335. h. Ap. 73.

Πελάγων, οντος, ὁ, a leader of the Pylians, Od. 4, 295. 2) a Lycian, a companion of Sarpedon, Il. 5, 695.

πελάζω (*πίλας*), aor. 1 ἐπίλασσα, ep. πίλασσα (*σσ*), mid. aor. 1 ἐπειλασάμην, aor. pass. ἐπειλάσθην, ep. syncop. aor. mid. ἐπιλήμηρ, from which πλήγη, plur. πλήγτο, perf. pass. πεπλημένος, Od. 12, 108; also ep. form πελάω, infin. πελάσσω, h. 6, 44. 1) *Trans. to bring near, to cause to approach*, spoken of things animate and inanimate: τινά, or τι τινι, Il. 2, 744. Od. 3, 300; γευρήν μαζῷ, to bring the string to the breast, Il. 4, 123; τινὰ χθονί or οὐδεὶς, to stretch one upon the earth, Il. 8, 277; ἵστον ἴστοδόχη, to let down the mast into the receptacle, Il. 1, 434; metaphor. τινὰ ὀδύνησι, to put any one in pangs, Il. 5, 766; sometimes absol. without dat. and accus. Il. 15, 418. 21, 93. b) Instead of the dat. in the Od. εἰς τι, ἐν τινι, Od. 7, 254. 10, 404; τινὰ οὐδάξθε, Od. 10, 440; τινὰ δεῦρο, Od. 5, 111. 2) *Intrans. to near, to approach*, Od. 12, 41; with dat. νήσσον, Il. 12, 112. II) Mid. 1) *Intrans. espec. in the aor. 1 pass. and ep. aor. mid. to approach, to come near, to go to*, absol. Il. 12, 420; with dat. Il. 5, 282. πλήγη χθονί, he sank to the earth, Il. 14, 438; οὐδεῖς, v. 467. ἀσπίδες ἐπιληντὸς ἀλλήληστι, the shields pressed upon one another, Il. 4, 449. 2) *Trans. to bring near, to cause to approach*, only in the aor. τινὰ τηνοῖν, to convey any one to the ships, Il. 17, 341.

πέλας, adv. *near, close by*, Od. 10, 516, with gen. Τηλεμάχου πέλας, *Od. 15, 257.

Πελασγικός, ἡ, ὁ, *Pelasgian*. τὸ Πελασγικὸν Ἄργος, the Pelasgian Argos in Thessaly, Il. 2, 681 (see *Ἄργος*). 2) ὁ Πελασγικός, an appell. of Jupiter in Dodona, Il. 16, 233.

Πελασγοί, οἱ, *the Pelasgi*, one of the oldest and greatest of the tribes of Greece. They dwelt originally in the Peloponnesus, in Thessaly and Epirus, Il. 2, 681. 16, 234. Thence they spread themselves to Asia Minor, espec. about Larissa, Il. 2, 840; to Crete, Od. 19, 177. Accord. to Hdt. 1, 56. 57, they were the aboriginal inhabitants of the country. They were probably a different race from the Hellenes, and migrated from Asia into Greece. The name is derived from πελάζειν; it signifies, therefore, *one approaching, a stranger*, and accord. to Strab. V. p. 221, it is equivalent to *Πελαργοί*.

***πελάω**, poet. form of **πελάζω**, q. v.

πελεθρον, τό, poet. for **πλέθρον**, *an acre, a piece of land*, prob. as much as one can

plough in a day with a team, Il. 21, 407. Od. 11, 577.

πέλεια, ἡ (*πελός, πέλιος*), *the wild dove*, of a bluish color, Il. 21, 493. Od. 15, 527.

πελειάς, ἀδος, ἡ = **πέλεια**, only in the plur. Il. 11, 634. 5, 778.

πελεκάνω (*πέλεκυς*), aor. 1 ἐπειλέκησα, ep. πελέκηστρα, *to cut with an axe, to hew, χαλκῷ δοῦρα*, Od. 5, 244; † in the ep. form.

πελέκησης, *see πελεκών*.

πελεκόν, τό, ep. **πελεκκον** (*πέλεκυς*), *the helve or handle of an axe*, Il. 13, 612. †

πελεκυς, εος, ὁ, dat. plur. **πελέκεσσι**, *an axe*, for carpenter's work and for the slaughter of victims, Il. 13, 391. Od. 3, 499; *a battle-axe*, only Il. 15, 711.

πελεμῆσθαι, ep. aor. 1 **πελέμιξα**, aor. pass. ep. **πελεμῆθην**, 1) *to put in violent motion, to move, to cause to tremble, to shake, with accus. οὐράλαχον*, Il. 13, 443; σάκος, Il. 16, 108; ὑληρ, Il. 16, 766; τόξον, to shake a bow, spoken of one who attempts to draw it, Od. 21, 125. Pass. *to put oneself in violent motion, to tremble, to shake*, spoken of Olympus, Il. 8, 443; often aor. *to be violently repulsed*, πελεμήθη χασσάμενος, Il. 4, 535. 5, 626.

πελέμικον, *see πέλομαι*.

πελέν, *see πέλομαι*.

Πελίης, ον, ὁ, Ion. for **Πελλας**, son of Cretheus, or, according to fable, of Neptune and Tyro, sovereign of Iolcos. He wrested from his brother **Æson** the dominion of Iolcos, and also banished his other brother, Neleus. Jason, the son of **Æson**, he compelled to undertake the expedition to Colchis, Od. 11, 254 seq.

πέλλα, ἡ, *a milk-pail*, a vessel for milking, Il. 16, 642. †

Πελλήνη, ἡ, a city in Achaia, between Sicyon and Ægira, in the time of Strabo a village; now, the ruins near Trikala, Il. 2, 574.

***Πελοπόννησος**, ἡ, *the Peloponnesus*, Pelope's island. It received this name from the Phrygian Pelope; earlier it was called *Ἄντια*, *Πελασγία*, *Ἄργος*, h. Ap. 250. 290.

Πέλοψ, ονος, ὁ, son of Tantalus, husband of Hippodamia, father of Atreus, Thyester, etc. Expelled from Phrygia, he went with a colony to Elia, to king Enomaua. He was in a race his daughter Hippodamia, together with the kingdom of Elia, and extended dominion over the greater part of the peninsula, so that this peninsula received name from him, Il. 2, 1.

πέλω, comm. **πέλομαι**, depon. mid. poet. only pres. and imperf. Of the act. 3 sing. pres. **πέλει**, imperf. 3 sing **πέλεν** and **ἔπλε**. More frequently the mid. in the imperf. also syncop. forms: 2 sing. **ἔπλεο**, contr. **ἔπλεν**, 3 sing. **ἔπλετο**, ep. iterat. **πελέσκοι**, Il. 22, 433; ep. imperat. **πέλεν** for **πέλου**, 1) Prop. to be in motion, to stir oneself, to move oneself, rarely: **πέλει κλαγγή οὐρανόθι πρό**, the cry rose to heaven, Il. 3, 3, cf. Od. 13, 60. Il. 11, 392. 2) Comm. to be, like *versari*, with the implied idea of motion. a) With subst. **οἰμογή καὶ εὐχωλὴ πέλεν**, Il. 4, 450. **ἔπλετο ἔργον ἄπαστον**, now was work for all, Il. 12, 271. b) With adj. **τούτο θη ὀλκιστον πέλεται βροτοῖσι**, this is most pitiable to mortals, Il. 22, 76. **στὸ δ' ἐκ πάντα πέλοται**, from thee comes every thing, Il. 13, 632. c) With adv. **κακῶς πέλει αὐτῷ**, it goes ill with it (the bird), Il. 9, 324. 3) = **εἴναι**: **τοῦ δ' ἐξ ἀργύρους φυμός πέλεν**, and attached to it was a silver pole, [or, from it proceeded a silver pole,] Il. 5, 729. (On the imperf. which seems to stand as a pres. see Kühner Gram. § 332. 4. Rost § 116, p. 574.)

πέλωρ, only nom. and accus. a *monster*, a *prodigy*, spoken of the Cyclopes, Od. 9, 428; of Scylla, Od. 12, 87; of the serpent Python, h. Ap. 374; of Vulcan, Il. 18, 410.

πέλωριος, **η, ον** (**πέλωρ**), *monstrous, very great, gigantic, prodigious*, spoken of every thing remarkable for its size; of persons and things, **ἔγχος**, Il. 5, 594; **λάσις**, Od. 11, 594. **Θαῦμα πελάριον**, a prodigious spectacle, Od. 9, 190.

πέλωρος, **τό** = **πέλωρ**, a *monster*, a *prodigy*, Gorgo, Il. 5, 741; a large stag, Od. 10, 168. **δεινὰ πέλωρα**, frightful prodigies of the gods, Il. 2, 321; spoken of the men changed into brutes by Calypso, Od. 10, 219.

πέλωρος, **η, ον** = **πελώριος**, *monstrous*, epith. of a serpent, Il. 12, 202; of a goose, Od. 15, 161. Neut. **πέλωρα** as adv. h. Merc. 226. Subst. a *monster*, spoken of the Cyclops, Od. 9, 257. (In Hom. **πέλωρος** is common gend., see Od. 19, 161; in Hesiod we find also **πελώρη**.)

πεμπάζομαι, mid. (**πέμπει**, **πίντει**), only aor. mid. subj. **πεμπάσσεται**, with shortened mood-vowel, to count on the five fingers, and gener. to count, **τι**, Od. 4, 412. †

πεμπταῖος, **η, ον** (**πέμπτος**), on the fifth day, adj. for adv. Od. 14, 257. †

πέμπτος, **η, ον** (**πέντε**), the fifth, Il. **πέμπτος μετὰ τοῖσιν**, Od. 9, 335. h. Ven.

πέμπω, fut. **πέμψω**, aor. 2 **ἔπεμψα**, ep. **πέμψα**, also mid. to send, i. e. 1) to send away, to dismiss, to send to, spoken of persons and things: **τινά** or **τι τινει**; **κακόν τινι**, Il. 15, 109; also a) With prep. **ἐπόπλεμον**, Il. 18, 237; **ἐς Χρύσην**, Il. 1, 390; **ἐπὶ τινα**, against or upon any one, Il. 10, 464; **ἐπὶ τινι**, to any one, Il. 2, 6. b) With adv. **ἔνθαδε**, **οἴκαδε**, **πόλεμούδε**. c) With infin. **φέρειν**, in order to bring, Il. 16, 454; **ἔπεσθαι**, Il. 16, 575, cf. Il. 7, 227. 18, 240. 2) to send away from oneself, to let go, to dismiss, to send home, Od. 4, 29. 13, 39. 3) to escort, to accompany, Il. 1, 390. 6, 255. 11, 626; also to send with, **ἔπειτα**, Od. 16, 83.

πεμπάβολον, **τό** (**πέντε, ὁ βελός**), a fork with five prongs or tines, used espec. in sacrifices, Il. 1, 463. Od. 3, 460.

πενθείεσον, see **πενθέω**.

πενθερός, **ό** (**πενθέω**), the wife's father, a father-in-law, Il. 6, 170. Od. 8, 582.

πενθέω, ep. **πενθείω**, Il. 23, 283 (**πένθος**), infin. pres. **πενθῆμεναι**, ep. for **πενθεῖν**, Od. 18, 174; aor. infin. **πενθῆσαι**, 1) Intrans. to mourn, to grieve, Od. 19, 120. 2) Trans. to bewail, to lament, **τινά**, Il. 23, 285; **νέκυν γαστέρι**, one dead with the stomach, i. e. to mourn for by fasting, Il. 19, 225.

πένθος, **εος**, **τό**, sorrow, grief, lamentation. **πένθος τινός**, grief for any one, Il. 11, 249. Od. 24, 423.

πενήη, **ή** (**πένομαι**), poverty, penury, Od. 14, 157. †

πενιχρός, **ή, ον**, poet. for **πενής**, poor, needy, Od. 3, 348. †

πενομαι, depon. only pres. and imperf., to earn one's support by labor; hence gener. 1) to labor, to be employed, Il. 1, 318. Od. 10, 347; **περὶ τι**, about any thing, Od. 4, 624. 2) Trans. to prepare, to make ready, with accus. espec. **δαΐτα**, **δεῖπνον**, Il. 18, 558. Od. 4, 428.

πενταετηρος, **ον**, poet. (**ἔτος**), five years old, of five years, **βούς, ὑς**, Il. 2, 403. Od. 14, 419.

πενταετής, **ής** (**ἔτος**), five years old, from which adv. **πεντάετες**, five years long, Od. 3, 115. †

πενταχα, adv. (**πέντε**), five fold, in five parts, **κοσμηθέντες**, Il. 12, 87. †

πέντε, indeclin. five, Il. and Od.

πεντήκοντα, indecl. *fifty*, Il. and Od.
πεντηκοτόγυνος, *οὐ*, poet. (*γύνα*), *having fifty acres, tίμενος*, Il. 9, 579. †

πεντηκόσιοι, *αἱ, αἱ*, ep. for *πεντακ.*, *five hundred*, Od. 3, 7. † (Nitzsch conjectures the reading should be *πεντηκοσίνας*.)

πεπαθνία, see *πάσχω*.

* **πεπαινω** (*πέπων*), *to make ripe, pass. to become ripe*, from which aor. 1 pass. optat. 3 plur. *πεπανθεῖεν*, Ep. 14, 3.

πεπάλαγμα, see *παλάσσω*.

* **Πεπάρηθος**, *ἡ*, one of the Cyclades, famed for its wine, now *Scopilo*, h. Ap. 32.

πεπαρμένος, see *πειρώ*.

πεπάρμην, see *πατίσμαι*.

πεπερημένος, see *περάνω*.

πέπηρε, see *πέγγυνυμι*.

πεπιθεῖν, see *πειθώ*.

πέπιθμεν, see *πειθώ*.

πεπιθῆσω, see *πειθώ* and **ΠΙΘΕΩ**.

πεπίηγον, see *πλήσσω*.

πεπίηγώς, see *πλήσσω*.

πεπλημένος, see *πελάω*.

πέπλος, *ὅ*, 1) the *upper garment* of women, an ample robe of fine texture, which was thrown over the other clothing, and covered the whole body, Il. 5, 734. Od. 6, 38. 18, 292; [fastened at the breast with a brooch or clasp, Il. 5, 425. 14, 180.] 2) Gener. *a covering, a carpet, for covering a chariot*, Il. 5, 194. 24, 796; also to spread over a chair, Od. 7, 96.

πέπλυμαι, see *πνέω*.

πέποιθα, see *πειθώ*.

πέπονθα, see *πάσχω*.

πέποσθε, see *πάσχω*.

πεποτήσαται, see *ποτύσμαι*.

πεπρωμένος, πέπρωτο, see *πόρω*.

πέπταμαι, see *πετάννυμι*.

πεπτώτα, see *πλήτω*.

πεπτήως, see *πτήσσω*.

πεπύθοιτο, see *πυρθάνομαι*.

πέπνουμαι, see *πυρθάνομαι*.

πέπωτ, *οὐος*, *ὅ, ἡ* (*πέσσω*), prop. cooked by the sun; hence, *ripe, mellow, tender*; spoken of fruits, in Hom. always metaph. in an address: 1) In a good sense, *ὦ πέπων, friend, companion, beloved*, Il. 5, 109. 15, 437; and *χρεὶ πέπων*, Od. 9, 447. 2) In a bad sense: *dastard, coward*, Il. 2, 235; (accord. to Voss. also Il. 13, 120.)

περ, an enclitic particle, shortened from *περί*, signifies prop. *through and through*,

throughout; it strengthens the word to which it is annexed, in respect to the compass of the idea. It signifies hence: 1) *very, entirely*, when it stands by itself, without reference to another thought; a rare and only ep. use is with adj. and adv.: *ἀγαθός περ ἐών*, *very good*, Il. 1, 131; cf. Od. 1, 315. *φραδμὸν περ*, Il. 16, 638. *ἐπεὶ μὲν ἔτεις γε μινυθάδιόν περ ἐόντα*, *being very short-lived*, Il. 1, 352. *μινυθά περ*, *very short*, Il. 1, 416. *ὸλλυον περ*, Il. 11, 391. 2) More frequently in the ep. language it is used in reference to another thought: a) If the two corresponding ideas, of which one is to be supplied, be concordant, *περ* has an enhancing force: *entirely, indeed, καὶ αὐτοὶ περ πονέωμεθα*, *let ourselves indeed, (not merely others) work*, Il. 10, 70; *οἴκαδι περ νεώμεθα*, *let us all of us return home*, Il. 2, 236. b) If the two ideas are antithetical, *περ* signifies *by all means yet, at least*. *ἐπεὶ μὲν ἔτεις γε μινυθάδιόν περ ἐόντα, τιμὴν περ μοι ὄφελλεν Ολύμπιος ἔγγυαλξαι*, *Jupiter should yet have by all means accorded honor to me*, Il. 1, 353. cf. Il. 9, 301. c) Espec. it then stands with particip. and signifies, *how much soever, although, though*: *ἴέμενός περ*, *however much thou desirest*; *ἄγνυμενός περ*, *although grieved*; *οὐτόμενός περ*. 3) Very often *περ* stands after conjunct. or relatives: 1) If the two members of a sentence, or the sentences relating to each other are concordant, *περ* signifies, *entirely, by all means, throughout*; *ὅτεπερ, the very same, who, in like manner οἷός περ*; *ὅπου περ*, wheresoever: *ὅθεν περ*, *whencesoever, etc.* 2) In antithetic members *περ* signifies *still, also*; *ὅπερ, who yet*; *εἰ περ*, *although, q. v.*; conf. Kühner § 595. Rost § 133.

περάνων, see *περάνω*.

Περαῖροι, *οἱ*, poet. for **Περφαιροί**, the *Perrhaebi*, inhabitants of Perrhaebia in Thessaly. They dwelt first on the Peneus, as far as the sea; subsequently being driven back by the Lapithæ, further in the interior, Il. 2, 749; [the comin. form h. Apoll. 218.]

περαιών (*περαιός*), aor. pass. *περαιωθέντες*, 1) *to convey over, to bring over*; *pass. to pass over, to travel over*, Od. 24, 437. †

παράτη, *ἡ*, fem. from *πέρατος*, subaud. *γῆ* or *χώρα*, *the region beyond, the country opposite*, espec. the opposite quarter of the heavens, *ἴν περάτῃ*, *as opposed to Ἡώς*, in the

western sky (V. 'at the end of the path'), Od. 23, 243. †

περάω (**πέρα**), pres. infin. **περάων**, ep. for **περάν**, iterat. imperf. **περάσκε**, fut. **πέρησω**, 1) Intrans. to *pierce through, to go through, to pass through*, spoken of missiles, absol. Il. 21, 594; διὰ κροτάφοι, Il. 4, 563; of the rain, Od. 5, 480; with accus. of the place, ὁδόντας, Il. 5, 291; ὅστιον εἰσω, Il. 4, 460. 6, 10; hence gener. to *go through, to pass through, to steer through*, spoken of persons: πόντοι, Od. 24, 118; τάφορ, to pass over the ditch, Il. 12, 63; πύλας Αἴδαο, to pass through the gates of Pluto, Il. 5, 646; also absol. with prep.: διὰ Ωκεανοῦ, through Oceanus, Od. 10, 508; ἐπὶ πόντον, to sail over the sea, Il. 2, 613. 2) Trans. only poet. to *convey through, to conduct through, τὸ κατά δειρῆς*, h. Merc. 133; perhaps also, Il. 5, 291.

περάω (**πέρα**), aor. **ἐπέρασα**, ep. **σσ**, perf. pass. **πεπέρασμαι**, Il. 21, 58; = the later **πιπράσκω**, prop. to bring over for sale; hence, to *sell*, with accus., Il. 21, 102. h. Cer. 132; τινὰ Λήμυνον, to sell any one to Lemnos, Il. 21, 40; or ἐς Λήμυνον, v. 58, and πρὸς δάματα, Od. 15, 387. The pres. **περάω** does not occur; for which we have the poet. form **πέρημα**.

Πέργαμος, ḡ (among later writers τὸ Πέργαμον and τὰ Πέργαμα), the citadel of Ilium, see Τίος, Il. 4, 508. 5, 446. 460.

Περγασίδης, οὐ, ὁ, son of Pergasus = **Deicoon**, Il. 5, 535.

πέρητ, ep. and Ion. for **πέραν**, prep. with gen. 1) *beyond, on the other side*, Il. 24, 752. 2) *opposite to; Εὐβοίης*, *Il. 2, 535.

περισσέμεναι, see **περάω**.

πέρθω, see **πέρθω**.

πέρθω, fut. **πέρσω**, aor. 1 **ἐπέρσα**, aor. 2 **ἐπραθῶν**, mid. fut. with pass. signif. **πέρσωμαι**, infin. of the syncop. aor. 2 **πέρθω**, 1) *to lay waste, to destroy, to desolate*, spoken only of cities and countries, with accus. πόλιν, Il. 2, 660. Od. 1, 2. οὐ νῦ τοι αἴστα, πόλιν πέρθων Τρώων, it is not appointed to thee by fate to destroy the city of the Trojans, Il. 16, 708. Pass. Il. 2, 374. 4, 291. πόλις πέρσεται, Il. 24, 729. 2) *to pillage, to plunder*, τὸ ἐκ πολλῶν, Il. 1, 125.

περί, 1) Prep. with gen. dat. and accus. primar. signif. *round about*, spoken both of the full circumference of an object, as also of only that part embraced by one view. A)

With gen. 1) Spoken of place: a) To indicate existence about an object, poet. and rare: *around*. τετάρυστο περὶ σπεῖον ήμερος, around the caves, Od. 5, 68. περὶ τρόποις βεβαώς, riding upon the keel, Od. 5, 130. 2) In causative relation, in manifold applications: a) In presenting an object, about which as a centre the action moves, almost like ἀμφὶ, *around, about, concerning, for, over, before*. a) Almost local, still with verbs signif. to fight, to contend in order to plunder, to defend, or to protect: μάχεσθαι περὶ νησος, to fight about the ship, Il. 16, 1. περὶ Θαύντος, Il. 8, 476. περὶ τείποδος θεῖν, to run for a tripod, Il. 11, 700. μάχεσθαι περὶ πόλιος, to fight for the city, Il. 17, 147. ἀμύνεσθαι περὶ πάτρης, to withstand for the country, Il. 12, 142. 243. β) With verbs of hearing, knowing, saying, asking, etc. ἀκούειν; εἰδέναι περὶ τινος, to hear of or about any one, Od. 19, 270. 17, 563. ἔρεσθαι περὶ πατρός, to ask about one's father, Od. 1, 135. γ) With verbs denoting anxiety or fear: μερμηρίζειν περὶ τινος, to be concerned about any one, Il. 20, 17. δ) In assigning the reason or motive: *on account of, out of*. περὶ ἔριδος μάχεσθαι, to contend out of strife, Il. 7, 301. b) In indicating worth and preference: *above, before (prae)*. περὶ πάγτων ἔμμεναι ἄλλων, to be above all, to excel all, Il. 1, 287. 417. Od. 1, 66. B) With dat. 1) Spoken of place, in indicating continuance in the immediate region or vicinity of an object: *about, around about*. περὶ στίθεσσι, περὶ χροῖ; ἀσπάζειν περὶ δουρὶ, to palpitate about the spear, Il. 13, 570. περὶ δουρὶ πεπαμένην, pierced about the spear, i. e. pierced by the spear, Il. 21, 577. ἐλισσομένη περὶ καπνῷ, Il. 1, 317. περὶ χῆρης, in the heart, (accord. to Thiersch § 264, 1, and Spitzner ad Il. 4, 46; on the other hand, Wolf πέρι, see χῆρη), *at, near*. περὶ πίλησιν, Il. 18, 453. περὶ χειρῆς, Il. 22, 95. 2) In a causative relation, like ἀμφὶ, with dat. a) In assigning the object which occasioned the action, almost local: *about, concerning, μάχεσθαι περὶ τινι*, Od. 17, 471. περὶ δαιτή, Od. 2, 245. δεδίναι περὶ τινι, to fear for any one, Il. 10, 240. b) In assigning a cause or reason; *on account of, by*. ἀτίγεσθαι περὶ καπνῷ, to be confounded by smoke, Il. 8, 183 (Wolf: ὑπὸ καπνῷ). περὶ χάρματι, for joy, h. Cer. 249. C) With accus. 1) Of place: a) To indicate a motion in the circumference or

vicinity of an object: *about, round about*. περὶ φρένας ἥλυθ' ἵνῃ, the shout came round about the senses, Il. 10, 139. b) Comm. to indicate quiet continuance: *about, through, at*. ἐτάμεναι περὶ τοῖχον, to stand round about the wall, Il. 18, 374. περὶ τινα διῆσεν, Il. 3, 408. 2) In a causative relation in assigning the object to which the action relates: *about, πονεῖσθαι, περὶ δόρπα*. ἔτειν περὶ τεύχεα, Il. 24, 444. 15, 555. N. B. περὶ may stand after the subst. in any case, and is then in anastrophe. II) Adv. 1) *round about, around, beside, near*, Il. 1, 236. Od. 9, 184; also περὶ τὸ ἀμφὶ τε, h. Cer. 277. 2) *above, beyond*; hence, *especially, exceedingly, excellently, very much*, in this signif. it should always be written πέρι, Il. 1, 161. Od. 1, 66. III) In composition it has the signif. of the adv.

πέρι, in anastrophe stands: 1) When it stands after its subst. Il. 5, 739. 7, 301. 2) When as an adv. it means, *especially, very much, for the most part*; espec. after πέρι κῆρος, ed. Wolf; see κῆρος and πέρι. 3) When it stands for περίεστι.

περιάγνυμι (ἄγνυμι), *to break round about*; pass. metaph. *to break, spoken of the voice*: Ἐκτόρος (sc. ὅψ) περιάγνυται, Hector's voice breaks round about, i. e. resounds round about, Il. 16, 77. †

* περίαλλος, η, ον (ἄλλος), *above others*; only in neut. plur. as adv. περίαλλα, *chiefly, remarkably*, h. 18, 46.

περιβαίνω (βαίνω), only aor. 2 περιβῆνη, without augm. part. περιβάς, 1) *to go about, to walk around, to defend any one, absol.*, Il. 8, 331. 13, 420. 2) *to step before any one, hence: to protect, to shelter, τινός, one*, Il. 5, 21; and τινί, Il. 17, 80. 313.

περιβάλλω (βάλλω), aor. 2 περιέβαλον, also mid. 1) *to cast about, to put about, with accus.*, Il. 18, 479; *absol. in tmesis, πέντα τινός, to draw a rope about anything*, Od. 22, 466. 2) *to cast out beyond; hence, to excel, to overmatch, τινά τινι, any one in any thing*, Od. 15, 17; *without accus. to be superior in any thing*, Il. 23, 276. Mid. *to cast about oneself, to put on, with accus. τείχεα*, Od. 22, 148; *τι τινί; ἔφος ὄμοις, to put the sword on the shoulders, only in tmesis*, Od. 10, 262.

Περίβοια, ḡ, 1) daughter of Acessamus, who bore Pelagon to Axius, Il. 21, 142.

2) Daughter of Eurymedon, king of the giants, mother of Nausithous by Neptune, Od. 7, 58.

περιγίγνομαι (*γίγνομαι*), aor. περιγεγνόμην, prop. to be above; hence, *to overmatch, to excel, τινός τινι, any one in any thing*, Il. 23, 318. Od. 8, 102. 252.

περιγλαγής, ἐς, poet. (*γλάγος*), *full of milk, πέλλαι*, Il. 16, 642. †

περιγράψτω (*γράψτω*), *to bend around, to sail around, Μάλειστ*, Od. 9, 80. †

περιδεῖδω, poet. (*δεῖδω*), only aor. περιδεῖσθαι, part. περιδεῖστος, and perf. περιδεῖδια, with pres. signif. *to fear greatly, to be very anxious, τινὶ, for any one*, Il. 11, 508; and often; more rarely *τινός*, *on any one's account*, Il. 10, 93. 17, 240.

περιδεῖξις, ον (*δεῖξις*), *having both hands right hands, dexterous with each hand*, Il. 23, 163. †

περιδίωμαι (*δίδωμι*), only mid. fut. περιδώσομαι, aor. subj. 1 dual περιδώμεθον, *to stake, to wager, with gen. pret. τρίτοδος ἢδε λέβητος*, Il. 23, 485. *ἔμεθε περιδώσομαι αὐτῆς, I will wager myself, i. e. I will put my life in pledge*, Od. 21, 78.

περιδινέω (*δινώ*), aor. pass. περιδωγήτηρ, *to turn around in a circle; pass. to turn oneself around, πόλιν, to run round about the city*, Il. 22, 165. †

περιδραμον, see περιτρέχω.

περιδρομος, ον (*περιδραμέν*), 1) Act. *running around, rounded, circular, πλῆμνοι, ἄντυγες*, Il. 5, 726. 728. 2) Pass. *that may be run around, i. e. accessible, lying open, κολάρη, Il. 2, 812; αἰλή, Od. 14, 7.*

περιδρύπτω (*δρύπτω*), ep. aor. pass. περιδρύφθη, *to tear round about; pass. to be torn or lacerated; ἄγκώνας, to injure the elbows*, Il. 23, 395. †

περιδύω (*δύω*), aor. 1 ep. περιδύσα, *to draw out round about, to draw off (elsewhere ἀπέδιντε), with accus. χιτάνας, Il. 11, 100. †*

περιδώμεθον, see περιδώμαι.

περιείδον (*ΕΙΔΩ*), defect. aor. 2 in Hom.. only perf. περιείδω, infin. περιδίμεναι, ep. for περιείδεναι, pluperf. περιήδεν, 3 sing. περιήδη, with pres. signif. *to know better, to understand better, with infinitive*, Il. 10, 247; *with accus. of the thing and gen. of the pers. τινός, than another*, Od. 3, 244. b) *to be more intelligent in any thing, to be wiser in anything, τινί*,

Od. 17, 317. *βουλῇ περιῆδμεναι ἄλλων*, to excel others in counsel, Il. 13, 728.

περίειμι (*εἰμι*), 1) to be above, i. e. to be more excellent than any one, to excel, to be superior, with gen. of the pers. and accus. of the thing: φρένας, γόνον, in intelligence, wisdom, Od. 18, 248. 19, 326. Il. 1, 258; in tmesis.

περιέπω, only in tmesis, see *ἔπω*, Il. 15, 555.

περιέχω (*ἔχω*), only aor. 2 ep. mid. *περισχώμενη*, imperat. *περισχέο*, to encompass, to embrace. Mid. to hold oneself around anything, i. e. to embrace protectingly any one, to protect, to shelter any one, with gen. of pers. Il. 1, 393; with accus. Od. 9, 199.

Περίθρης, οὐς, ὁ, father of Borus, Il. 16, 177.

* *περιζαμενῶς*, poet. adv. (*ζαμενής*), very powerfully, very vehemently, h. Merc. 495.

περιηέω (*ῆγεω*), aor. *περιηγητα*, to reward round about, to roar, to rattle, Il. 7, 267. †

περιῆδμεναι, see *περιεῖδων*.

περιστημη (*ἴστημι*), aor. 2 *περιστην*, ep. for *περιστην*, subj. *περιστάωσι* for *περιστάωσ*, optat. *περιστάειν*, aor. 1 mid. *περιστησάμην*, aor. pass. *περιστάθην*. Hom. only intrans. aor. 2 act. mid. and aor. pass.: 1) to place oneself about, to stand about, Il. 4, 532; also aor. pass. Od. 11, 243. 2) to place oneself about any one or any thing, to surround him, to encircle, with accus. *βοῦν περιστήσαντο*, they placed themselves around the ox, Il. 2, 410; *τινά*, Il. 17, 95. Od. 20, 50.

περικαλλής, ἐς (*καλός*), very beautiful, exceedingly beautiful, fascinating, comm. epith. of things; more rarely spoken of persons, Il. 5, 389. Od. 11, 281. h. Merc. 323.

περικαλύπτω, only in tmesis, see *καλύπτω*.

περικειμαι, depon. mid. (*κείμαι*), to lie around any thing, to surround, to embrace, with dat. *τόξῳ*, Od. 21, 54; *τινὶ*, to hold any one encompassed, Il. 19, 4; metaph. *περικειται μοι τι*, something lies round about me, i. e. I have an advantage or benefit, it is an advantage to, Il. 9, 321.

περικήδομαι, mid. (*κήδω*), to be very anxious, to be troubled, *τινός*, about any one, Od. 3, 219; *τινὶ βιότον*, to be anxious for any one concerning property, * Od. 14, 527.

περικηλός, οὐ, poet. (*κῆλον*), parched, very dry, * Od. 5, 240. 18, 309.

Περικλύμενος, ὁ, son of Neleus and Pero;

he had received from Neptune, the gift of metamorphosing himself into many forms, Od. 11, 286.

* *περικλυστος*, η, ον (*κλύσω*), washed on all sides by the waves, sea-girt, Δῆλος, h. Ap. 181.

περικλυτός, ὅν (*κλυτός*), heard on all sides, hence: speaking loud, singing loud; it is thus explained as an epith. of ἀσεδός, Od. 1, 325. (V. on the other hand ‘far celebrated’), comm., 2) heard of round about, i. e. celebrated, famous, glorious, epith. of persons and things, Il. 1, 607. 7, 299.

περικτείνω, only in tmesis, see *κτείνω*.

περικτίονες, οι (*κτίζω*), only plur. those dwelling round about, neighbors, Il. 19, 104; also as adj. with *ἄνθρωποι*, Od. 2, 65; *τηλεχοροι*, Il. 17, 220.

περικτίται, ον, οἱ, ep. = *περικτίονες*, Od. 11, 288. †

περιλέπω, only in tmesis, see *λέπω*.

περιμαμάω, ep. (*μαμάω*), only pres. part. ep. *περιμαμάωσα* for *περιμαμάσσα*, to make a noise round about, to seek eagerly round about, with accus. *σκόπελον*, Od. 12, 95. †

περιμέτρος, ον (*μέτρον*), immensely great, ιστόν, * Od. 2, 95. 19, 140.

Περιμήδης, ος, ὁ (very wise, see *μῆδος*).

1) a companion of Ulysses, Od. 11, 23. 2) father of Schedius, Il. 15, 515.

περιμήκετος, ον, poet. = *περιμηκής*; Ελάτη, Il. 14, 287; Τηγύχετον, Od. 6, 103.

περιμήκης, ες (*μήκος*), very long, very high, spoken of mountains, Il. 13, 65. Od. 13, 183; of the wand of Circe, Od. 10, 293; of the neck of Scylla, Od. 12, 90.

περιμηκανάματα, depon. mid. (*μηκανάω*), 3 plur. pres. *περιμηκανώνται*, ep. resolved: to prepare craftily on all sides; gener. to resolve upon craftily, τι, Od. 7, 200; δούλιον ἴμαρ τινι, * Od. 14, 340.

Πέριμος, ὁ, son of Megea, a Trojan, slain by Patroclus, Il. 16, 695.

περιναιετάω, poet. (*ναιετάω*), to dwell round about, * Od. 2, 66. 8, 551. 2) Intrans. to be inhabited, to lie, spoken of cities, Od. 4, 177.

περιναιέτης, ον, ὁ, poet. (*ναιώ*), one of those dwelling round about, a neighbor, Il. 24, 488. †

περιξεστός, η, ὁν (*ξεστός*), hewed round about, smoothed, smooth, πέτηη, Od. 12, 79. †

περίοιδα, see *περιεῖδων*.

περιπέλομαι, depon. mid. poet. (*πέλομαι*), only syncop. part. **περιπλόμενος**, 1) to turn oneself around, to roll around, to revolve in a circle, spoken of time: **περιπλομένων ἐναντῶν**, in the course of time, Od. 1, 76. Il. 23, 833. h. Cer. 266. 2) Spoken of place, with accus. to go about any thing, to encompass, Il. 18, 220.

περιπενχής, ἔς, poet. (*πεύκη*), very bitter, very unpleasant, very painful, *βίλος*, Il. 11, 845. †

περιπλέκω (*πλέκω*), only aor. pass. ep. **περιπλάχθην**, without augm. to twist around, to wind about; pass. to wind oneself about any thing, to coil or twine about, with dat. *ἰστῷ*, Od. 14, 313; to embrace, *γέντι*, *Od. 23, 33.

περιπλῆθης, ἔς (*πλῆθος*), very full, very populous, *Ορτιγίη*, Od. 15, 404. †

περιπλόμενος, see **περιπέλομαι**.

περιπρό, adv. (*πρό*), very much, exceedingly, particularly, Il. 11, 180. 16, 699; ed. Spitzner; in Wolf separated: **περὶ πρὸ**.

περιφρογέω (*χίω*), only part. aor. pass. **περιφρογυθεῖς**, to pour round about; pass. to pour oneself about, metaph. ἔρος θυμὸν **περιφρογυθεῖς ἐδάμασσε**, love overpowered my heart, poured about it, Il. 14, 316. †

περιφέω (*φέω*), imperf. **περιφέει**, to flow round about, with accus. Od. 9, 388. †

περιφέθης, ἔς (*περιφέω*), falling about any thing. **περιφέθης τραπέζῃ κάπτεσε διηγθεῖς**, staggering he fell prostrate upon the table, Od. 22, 94. †

περιφέντος, ον (*φέω*), that is flooded all around, sea-girl, epith. of Crete, Od. 19, 173. †

περισταίω (*σαίνω*), ep. **περισταίω**, only pres. to wag with the tail around, to wheedle, to flatter, *τινά*, Od. 16, 4. 10; *οὐρῆσιν*, *Od. 10, 215.

περιστείω (*σείω*), ep. **περιστείω**, only ep. perform, to shake round about; only pass. to shake oneself round about, to wave, spoken of the crest, *Il. 19, 382. 22, 315. h. 6, 4.

περισθενώ, poet. (*σθένος*), only part. pres. **περισθενέων**, to be superior, to be very strong, Od. 22, 368. †

περίσκεπτος, ον (*σκέπτομαι*), to be seen round about; hence, lying open, elevated, (V. 'wide looking') *Od. 1, 426. 10, 211. 14, 6.

περισσαίω, poet. for **περισταίω**.

περισσείω, poet. for **περιστείω**.

περισταδόν, adv. (*περιστημι*), standing around, Il. 13, 514. †

περιστάθη, see **περιστημι**.

περιστείχω (*στείχω*), aor. 1 part. **περιστεῖχας** for **περιστεῖχας**, to go round about, to walk around, Od. 4, 277. †

περιστείλλω (*στείλω*), aor. 1 part. **περιστείλας**, to dress, to clothe, espec. to dress a corpse, with accus., Od. 24, 293. †

περιστεναχίζω, poet. (*στεναχίζω*), only in the mid. pres. and imperf. to resound round about, to echo, with dat. *ποσσίν*, from the feet, Od. 23, 147; and in tmesis, Od. 10, 454. **δῶμα περιστεναχίζεται αὐλῆ**, the house resounded round about in the court-yard, Od. 10, 10. Thus Wolf; on the contrary, Voss and Bothe after Cdd.: *αὐλὴ* i. e. *αὐλῆσει*, with the sound of flutes.

περιστένω (*στένω*), 1) = **στεναχίζω**, to groan around, to echo around, with accus. h. Ap. 18, 21. 2) = **στένω**, only mid. **περιστένεται γαστήρ**, the stomach is too small, is filled up, Il. 16, 163. †

περιστήσι, see **περιστημι**.

περιστίφω (*στίφω*), to crown round about, to surround, *τι τινι*, any thing with another, Od. 5, 303. †

περιστοναχίζω, an old reading for **περιστεν**, Od. 10, 454. 23, 146.

περιστρέψω (*στρέψω*), part. aor. **περιστρέψας**, to turn round about, to whirl around, with accus. *δίσκον*, Od. 8, 189; *τινὰ χειρί*, Il. 19, 131. h. 2, 409. Pass. *μάλα ὡκα περιστρέψεται κυκώντι*, sc. γάλα, very quickly is it stirred by the mixer, Il. 5, 903; the reading **περιτρέψεται** is better, according to Eustath. to curdle, to coagulate.

περισχε, see **περιχώ**.

περιτάμνω, ep. and Ion. for **περιτίμνω** (*τίμνω*), to cut off round about, hence mid. to cut off any thing for oneself, and bear away as booty: to plunder, to pillage, *βοῖς*, *Od. 11, 402. 24, 112; conf. *τέμνω*.

περιτέλλομαι, depon. mid. (*τέλλω*), poet. only pres. to accomplish its course, to roll around, to revolve. *ἄψ περιτέλλομένον ἔτεος*, the year rolling round again, Od. 11, 295. 14, 294. **περιτέλλομένων ἐναντῶν**, in the course of years, i. e. as often as the day of the feast returned, Il. 2, 551; conf. 8, 404. 418; see **περιπέλομαι**.

περιτίθημι, only in tmesis, see *τίθημι*.

* περιτιμήεις, εσσα, εν (τιμήεις), *greatly honored, highly valued*, h. Ap. 65.

περιτρέπω (τρέπω), only intrans. *to turn oneself about, to return*, in tmesis, Od. 10, 469; † see τρέπω.

περιτρέψω (τρίψω), *to cause to curdle or congeal round about; pass. to curdle or congeal round about, τινί, any thing.* σακτόσσι περιτρέψετο κρύσταλλος, the ice formed round about the shields, Od. 14, 477; † and Il. 5, 903; see περιστρέψω.

περιτρέχω (τρέχω), *to run round about, in tmesis, περὶ δὲ ἔδραις, Il. 14, 413.* †

* περιτρέψω, poet. (τρέψω), aor. ep. περίτρεψα, *to tremble round about, to scatter in every direction in terror, Il. 11, 676.* †

περιτρομέομαι, depon. mid. (τρομέω = τρίμω), *to tremble round about. σάρκες περιτρομέοντο μέλεσσιν, upon the limbs, Od. 18, 77.* †

περιτροπέω, ep. and Ion. for περιτρέψω, only part. pres. 1) *to turn oneself around, to accomplish a course, to revolve, spoken of time, Il. 2, 295.* 2) Spoken of persons: *to turn in every direction.* μῆλα περιτροπόντες ἐλαύνομεν, we drove the sheep away, i. e. very circuitously, Od. 9, 465; with accus. φῦλα ἀνθρώπων, to have commerce amongst the tribes of men, h. Merc. 542.

περιτροχος, ον (τρέχω), *running around in a circle, hence circular, Il. 23, 455.* †

περιφαίνομαι, pass. (φαίνω), *to appear round about, to be visible round about, only part. περιφαινόμενος; ὄφος, a far-seen mountain, Il. 13, 179. h. Ven. 100. ἐν περιφαινόμενῳ, in a conspicuous place, Od. 5, 476.*

Περίφας, ακτος, ὁ, 1) son of Ochaeus, an Aetolian, who was slain by Mars, Il. 5, 842 seq. 2) son of Epytus, a herald of the Trojans, Il. 17, 323.

Περιφέης, ον, ὁ, son of Copreus of Mycenæ, slain by Hector, Il. 15, 639. 2) a Mycian, Il. 14, 515.

περιφραδίς, ἐς (περιφράζομαι), *very considerate, prudent, wise, h. Merc. 464; often adv. περιφραδίως, thoughtfully, considerately, Il. 2, 466. Od. 14, 431.*

περιφράζομαι, mid. (φράζω), *to consider on all sides, carefully to ponder, νότον, Od. 1, 76.* †

περιφρων, ον (φρίν), *very considerate, provident, intelligent, epith. of women, Il. 5, 412. Od. 1, 329; and often.*

περιφύω (φίω), only aor. 2 infin. περιφύνεις and part. περιφύτης, intrans. *to grow round about; hence περιφύνειν τινί, to entwine about any one, to embrace, Od. 19, 416; comm. with accus. Od. 24, 236. 320; without case, * Od. 16, 21.*

περιγέω (χίω), aor. 1 περιχεῦα, ep. for περιχένεια, aor. 1 mid. subj. περιχεύεται with shortened vowel, Od. 6, 232. cf. Od. 3, 426; *to pour around, to pour upon, τι, Il. 21, 319; espec. spoken of workers in metal: χρυσὸν κίσατι, to put gold about the horns, spoken of a victim adorned for sacrifice by putting gold plates about the horns, or gilding them, Od. 3, 426. Il. 10, 294; metaph. χάριν τινί, to pour grace over any one, Od. 23, 162. Mid. 1) *to pour about oneself; χρυσὸν ἀργίρει, to put gold about silver, i. e. to gild it, Od. 6, 232. 23, 159. 2) to spread or extend over any thing, metaph. in tmesis, Il. 2, 19.**

περιχώματι (χώματι), aor. ep. περιχωσύμην without augm. *to be violently angry, τινί τινος, at any one on account of some one, * Il. 9, 449. 14, 266.*

περιωπή, ḥ (ῶψ), *a place from which one can take a wide observation, an elevation, a height, Il. 14, 8. Od. 10, 146.*

περιώσιος, ον, poet. for περιούσιος, *excessive, very great; neut. as adv. excessively, too much, Il. 4, 359. Od. 16, 203. Plur. h. 18, 41; with gen. περιώσιον ἄλλων, far beyond the others, h. Cer. 363.*

περκνός, ḥ, ὄν, poet. *blackish, dark (V. black-winged), epith. of the eagle, Il. 24, 316. † Schol. μέλας, cf. μόχριος.*

Περκώσιος, ḥ, of *Percole*, Il. 2, 831. 6, 30.

Περκώτη, ḥ, *a city in Asia Minor on the Hellespont, between Abydos and Lampasæ, Il. 2, 835. 11, 229; in the time of Strabo, a village near Parion: Παλαιπερκώτη. (Περκώπη is a false reading.)*

πέργασξ for πέργασκε, see πέργημι.

πέργημι, ep. form of περίων, part. πέργεις, iterat. imperf. 3 sing. πέργασξ for πέργασκε, *to lead out and sell, τινά, any one, Il. 22, 45. 24, 752. κτήματα πέργαμενα, vendible goods, * Il. 18, 292.*

περόνάω (περόνη), aor. ep. περόνησα, aor. mid. περονησάμην always without augment, 1) *to pierce with a clasp or buckle, gener. to pierce through, τινὰ δουρή, Il. 7, 145. Mid. to fasten any thing for oneself with a clasp*

or buckle, with accus. *χλαίνων*, Il. 10, 133; τι
ἐνεγήσος, with buckles, *Il. 14, 180.

περόνη, ἡ (*πείρων*), prop. the tongue of a
buckle; gener. a buckle, a brooch, for fasten-
ing a cloak, Il. 5, 425. Od. 18, 293. 19, 226.

περώσως, see περάω.

[*Πλεύραιβοι*, see Περαιβοί, b. Ap. 218.]

**Περσίος*, ὁ (*Πέρσης*, Hea. Th. 377), son
of the Titan Crius and Eurybia, father of
Hecate, h. Cer. 24.

πέρσα, ep. for *περσα*, see πέρθω.

Περσέως, ἴως, Ion. and ep. ἴος (Herm.
Penedrius), 1) son of Jupiter and Danaë,
daughter of king Acrisius in Argos. His
grandfather caused him with his mother to
be cast in a chest into the sea; he was, how-
ever, rescued by king Polydectes in Seriphos.
When he had grown up, Polydectes, in order
to remove him, commissioned him to bring
the head of Medusa. He accomplished the
task prosperously, and upon his return liber-
ated Andromeda, daughter of Cepheus, who
was bound to a rock and destined to be the
prey of a sea-monster. Andromeda became
his wife and bore to him Alceus and Elec-
tryon, Il. 14, 320. 2) son of Nestor and
Anaxibia, Od. 3, 414. 445.

Περσεφόνεια, ἡ, ep. for *Περσεφόνη*, daugh-
ter of Jupiter and Ceres, Il. 14, 326; wife of
Pluto, who bore her off from her mother.
She rules with her husband the shades, and
gener. the lower world, Od. 10, 491. 11, 47.
Il. 9, 457. Her sacred groves are on the
western margin of the earth, on the borders
of the realm of shades, Od. 10, 509. (Accord.
to Eustath. ad Od. 10, 491, from φέρειν and
φόρος, who brings death, prop. Φέρεφόνη,
Ion. *Περσεφόνη*.)

Πέρση, ἡ, daughter of Oceanus, wife of
Helios, mother of Aeetes and Circe, Od. 10,
139. *Περσηγή*, ἴδος, ἡ, Hea. Th. 356.

Περσηάδης, ον, ὁ, poet. for *Περσείδης*,
son or descendant of Perseus = *Sthenelus*, Il.
19, 116.

πεσέειν and *πεσέεσθαι*, see πίπτω.

πεσσός, ὁ, Att. *πεττός*, a stone used in
playing draughts, Od. 1, 107. † *πεσσοῖς* θυ-
μὸν τίθητεν. Eustath. ad loc. and Etym. M.
mention the following games: 1) Two per-
sons play, each with five stones. For this
purpose a surface of clay is used, with lines,
the middle of which is called ἵψα. The
stones of the two parties, of different colors,

are placed, and each seeks to shut up the
other to the middle line. 2) A second kind
is said to have been invented in Egypt, and
is connected with astronomy and astrology.
3) A third kind is mentioned by Atheneus
I. p. 61 seq., which Apion heard about from
a certain Cteson of Ithaca, and which, accord-
ing to tradition, the suitors themselves
invented. "The suitors," says he, "one
hundred and eight in number, placed a like
number of stones, in equal parts, opposite
each other, so that fifty-four stood on each
side. In the middle remained a small empty
space, in which a stone was placed called
Penelope. At this, the suitor to whom the
lot fell cast, by means of the stones. If he
hit the Penelope, and jerked her from her
place, he placed his stone in the place of Pe-
nelope. Then he put up Penelope upon the
place to which she had been jerked, and
struck his own stone from the middle at her.
If he hit, without touching another, he won,
and this passed for a good omen. Eury-
machus won most frequently." These explana-
tions appear, however, to be only inventions
of the Gramm., and deserving of little credit,
cf. Wiedemann's Humanist. Magazin 1787,
St. 3. p. 237; and Nitzsch ad Od. l. c.

πεσσώ, ep. infin. pres. *πεσαίμεν*, to soften
by heat, hence 1) Spoken of the sun, *to
soften, to ripen, to mature*, τι, Od. 7, 119.
2) Metaph. *to digest*, hence χόλον, to digest
anger, i. e. to restrain, Il. 4, 513. 9, 565; νί-
δεια, to keep troubles to oneself, Il. 4, 513. 9,
565; γύρα, to digest presents, i. e. quietly to
enjoy them, Il. 2, 237. b) *to nurse, to heal*,
βίλος, Il. 8, 513.

πεσών, see πίπτω.

πεταλον, τό (*πετάννυμι*), a leaf, comm.
plur. Il. 2, 312. Od. 19, 520.

πετάννυμι, aor. *ἐπέτασα*, ep. *πέτασα* (*σσ*),
perf. pass. *πέπταμαι*, aor. pass. *ἐπέτασθη*,
also *πιτνάω*, 1) *to spread out, to unfold*, with
accus. λίτα, λιστία, Od. 5, 269. 6, 94; χιλί-
την, to spread out the arms to any one, Il. 4,
523. 13, 549. Od. 5, 374; spoken of doors:
pass. πύλας πεπταίνειν, folding-doors thrown
open, Il. 21, 531. 2) Metaph. θυμόν, to ex-
pand the heart of any one, i. e. to swell, Od.
18, 160; and in the pass. αἰθρη *πέπταται*
ἀνέφαλος, the cloudless serenity extended,
Od. 6, 45; αἰγὴ Ήλίοιο, Il. 17, 371.

πετεηνός, ἡ, ὁν (*πείτομαι*), poet. for *πειη-*

πόσις, flying, winged, feathered, epith. of birds; plur. subst. τα πετεῖνα, fowls, birds, Il. 15, 238. 2) Spoken of young birds: fledglings, callow birds, Od. 16, 218.

Πετεών, ὄνος, ἡ, a village of the Theban dominion in Boeotia, near Haliartus, Il. 2, 500.

Πετεώς, ὁ, poet ὡς, ὁ (according to Eu-stath. Att. for Πετέος, from which gen. Πετε-οῖο and Πετεών [Buttm. § 37. note 3]), son of Orneus, father of Menestheus, who was expelled by Theseus from Attica, Il. 2, 552.

πέτομαι, depon mid. aor. ἔπτάμην, subj. 3 sing. πτῆται, Il. 15, 170; and with act. form ἔπτην, Batr. 207 (ep. form ποτέομαι, πωτάομαι), 1) to fly, primar. spoken of birds and insects, Il. 2, 89, 16, 265. 2) Spoken of the rapid movement of gods, men, and brutes: to fly, to hasten, to run, Il. 15, 150. Od. 5, 49; spoken of men, Il. 13, 755. Od. 8, 122; often of horses: οὐκ ἀκούει πετέσθην. b) Spoken of inanimate things: of arrows, snow, and hail; of a river: to flow away, Il. 13, 140. 592. 15, 170.

πετραῖος, ἡ, or, rocky, stony, dwelling in rocks, Σκύλλη, Od. 12, 231; προχού, h. Ap. 385.

πέτρη, ἡ, Ion. for πέτρα, a rock, a cliff, often. 2) a stone, a fragment of rock; as an image of firmness, Od. 17, 463; and of insensibility, Il. 16, 35; proverbial: οὐκ ἀπὸ δρυὸς οὐδὲ ἀπὸ πέτρης, see δρῦς.

πετρήεις, εσσα, εν, poet. (πέτρη), rocky, stony, Πυθώ, Il. 9, 405; νῆσος, Od. 4, 844. h. 18, 7.

*πέτρος, ὁ, poet. a rock, a stone, *Il. 17, 270, 20, 288. Batr. 218.*

πενθομαι, poet. for πυνθάνομαι, q. v.

*πενκάλιμος, ἡ, or, Homeric epith. always φρεοὶ πενκαλίμοι, Il. 8, 366. 14, 165. 15, 81; prudent, intelligent. (Prob. accord. to Buttm. Lexil. I. p. 18, a form of πυκινός, like λυγαλέος from λυγός, accord. to the Gramm. from πεύκη, a point; sharp, piercing.) *Il.*

πενκεδανός, ἡ, ὄν, poet. (πεύκη), comm. explained, bitter, sour, as an epith. of war, Il. 10, 8. † (Accord. to Buttm. Lexil. I. p. 17, from πεύκη, prop. a taper tree, a point, pointed; hence sharp, painful, cf. ἐχεπευκίς.)

*πεύκη, ἡ, a fir tree, a pine tree, *Il. 11, 494.*

πεύσομαι, see πυνθάνομαι.

πέφανται, see φαίνω.

[πέφανται, see ΦΕΝΩ.]

πεφάσθαι, see ΦΕΝΩ.

πεφασμένος, Il. 14, 127, part. perf. pass. from φαίνω.

πεφίσομαι, ep. 1) Fut. pass. of φαίνω, Il. 17, 155. Od. 22, 217. 2) Fut. pass. from ΦΕΝΩ, Il. 13, 829. 15, 140. q. v.

πεφιδέσθαι, see φείδομαι.

πεφιδόσομαι, see φείδομαι.

πέφνον, ep. for ἐπεφνον, see ΦΕΝΩ.

πεφραδόν, πεφραδέειν, see φράζω.

πέφρικα, see φρέσσω.

πεφρίσαι, see φίω.

πεφυγμένος, see φυλάσσω.

πεφυνία, ep. see φύω.

πεφυρμαι, see φύω.

πή or πῇ (ed. Spitzner), adv. interrog.

1) how, in what way, wherefore, Il. 10, 385. Od. 2, 364. 2) Spoken of place: whither, Il. 5, 472. 6, 377. Od. 17, 219; where, Il. 13, 307.

πή or πῇ (ed. Spitz.), enclit. adv. 1) in any way, perchance. οὐτι πῃ, thus perhaps, Il. 24, 373. 2) to any place. οὐτε πῃ ἢλλη, Od. 2, 127; anywhere, Od. 22, 25.

πηγεσιμαλλός, or (μαλλός), thick-woollen, having a thick fleece, ἀρνεός, Il. 3, 197. †

πηγή, ἡ, a fountain, a spring, Il. 2, 523.

πηγηνῦμι, fut. πηξω, aor. ἔπηξα, ep. πηξα, perf. II. πέπηγα, pluperf. 3 sing. ἔπεπήγει, pass. aor. 2 ἔπάγηρ, ep. πάγηρ, aor. 1 pass. only πήγθει, ep. for ἔπικθησαν, Il. 8, 298. I) Act. prop. to make firm, hence 1) to stick in firmly, to stick in, to thrust in, to drive in, tī, any thing; the place is accompanied by a prep. ἔγχος, δόφυ ἐν μετάποι, γαστέρι, Il. 4, 460. 13, 372; ἔφετμον ἐπὶ τύμβῳ, to fix an oar upon the grave, Od. 11, 77; and dat. alone, Od. 11, 129; κεφαλὴν ἀνὰ σκολόπεσσι, to fix the head upon stakes, Il. 18, 177; metaph. ὅμματα κατὰ χθονός, to fasten the eyes upon the ground, Il. 3, 217. 2) to join together, to construct, to build, νῆσις, Il. 2, 664. II) Mid. and aor. 1 and 2 pass. and perf. 2, 1) Intrans. to become firm, hence a) to remain infixed, to stick fast, Il. 4, 185. 5, 616. δόφυ δὲ ἐν κραδῇ ἔπεπήγει, the spear remained infixed in the heart, Il. 13, 442. cf. 16, 772. 2) to become firm, hard. γούνα πήγνυται, the limbs become stiff, Il. 22, 453. 3) Trans. in

aor. 1, *to join together, to construct, to build, λίχρια ἐπ' αὐτῆς* (sc. τῆς), Od. 5, 163.

πηγός, ἡ, ὁν, poet. (*πήγνυμι*) = εὐπηγής, *light, thick, firm, compressed;* hence ἵπποι, well-fed, powerful horses, Schol. εὐτραφεῖς, Il. 9, 124. 266. *κύμα πηγόν,* a mighty wave, Od. 5, 388. 23, 235. (On the critics, who explain it now ‘white,’ and now ‘black,’ see Nitzsch ad Od. 5, 388.)

πηγνύλις, ἥδος, ἡ, poet. (*πήγνυμι*), *frosty, cold, freezing, νὺξ,* Od. 14, 476. †

Πίδαιον, τό, accord. to Eustath. an unknown place in Troy, or a river of the island Cyprus, in Ptolem. *Pedias,* cf. Mannert VI. 1. p. 442. Il. 13, 172.

Πηδαῖος, ὁ, son of Antenor, who was slain by Megea, Il. 5, 69.

πηδάλιον, τό (πηδόν), the rudder, the helm, in the stern of a ship, * Od. 3, 281. h. Ap. 418.

Πηδαῖος, ἡ, 1) a city of the Leleges in Troas, on the Satnœis, the residence of king Altes, which Achilles destroyed, Il. 6, 35. 21, 85; accord. to Pliny = *Adramytium.* 2) a town in Messene, accord. to Strab. VIII. p. 369, the later *Methone*, Il. 9, 152. 294.

Πηδαῖος, ὁ, 1) son of Bucalion, brother of *Æsepus* of Troy, Il. 6, 21 seq. 2) a steed of Achilles, Il. 16, 152.

πηδάω, imperf. 3 sing. ἐπήδα, aor. 1 ἐπήδησα, to spring, to leap, ποσσίν, Il. 21, 269; spoken of missiles: *to go, to fly,* * Il. 14, 455.

πηδόν, τό (πέζα), prop. the lower part of an oar, an oar-blade, gener. a rudder, * Od. 7, 328. 13, 78.

πηκτός, ἡ, ὁν (πήγνυμι), joined together, bound fast, firm, ἀφορφον, Il. 10, 353. 13, 703. Od. 13, 32. h. Cer. 196.

πῆλαι, πῆλε, see πάλλω.

Πηλειόν, ὄνος, ὁ, son of the river-god Axius and the nymph Peribaea, Il. 21, 141 seq.

Πηλείδης, αο and εω, ὁ, ep. Πηληγάδης, αο, son of Peleus = Achilles, Il. 1, 146. (Gen. Πηληγάδεω, Il. 1, 1, is pentasyllabic with synizesis.)

Πηλειών, ωνος, ὁ = Πηλείδης, 1) Il. 1, 188. Od. 5, 310. 2) Mud-dweller, the name of a frog, Batr. 209.

Πηλειώναδε, adv. to Pelides, Il. 24, 338. †

*Πηλεύς, ἥδος and εος, ὁ (Herm. *Pulsantius*), son of *Æacus*, sovereign of the Myrmidones at Phthia in Thessaly, Il. 2, 188. 189.*

He fled, on account of the slaughter of his brother Phocas, to Phthia, to Eurytion, whose daughter Antigone he married. She bore him Polydora, Il. 16, 175. He then took part in the Argonautic expedition and in the Calydonian chase. After the death of Antigone, he married the Nereid Thetis, who bore him Achilles, Il. 16, 33. 20, 206. In the marriage festival the gods took part and made him presents, Il. 24, 59 seq. 16, 143. 2) *the mud-dweller,* the name of a frog (from πηλός), Batr. 29.

Πηληγάδης, ep. for Πελείδης, q. v.

Πηλήιος, η, ον, ep. for Πηλεῖος (Πηλεύς), Peleian, δόμος, Il. 18, 60. 441.

πήληξ, τηκος, ἡ (πάλλω), a helmet, so called from the waving crest, * Il. 8, 308. 15, 608. Od. 1, 256.

*Πηλιάς, ἥδος, ἡ, Pelian, from the mountain Pelion; ἡ μελή, the Pelian spear, which was presented to Peleus by Chiron, * Il. 16, 143. 19, 390.*

Πήλιον, τό, a high, woody mountain in Thessaly, lying over against Ossa, which terminated in the promontory Sepias; now Zagora, Il. 2, 744. 16, 144.

**Πηλοβάτης, ον, ὁ (βαίνω), the mud-walker,* a frog’s name, Batr. 240.

**πῆμα, ατος, τό (πέπηθα, πάσχω), evil, wretchedness, misfortune, injury, ruin, often plur. πῆματα πάσχειν. πῆμα κακοῖο* (V. the punishment of wickedness), Od. 3, 152. δίνεις πῆμα, Od. 14, 348. Often spoken of persons instead of evil-bringing: ἔτρεψε πῆμα Τρωσί, Jupiter nourished him as a great pest to the Trojans, Il. 6, 282. cf. 3, 50. 10, 453. 11, 347. Od. 12, 125. 17, 446. h. Ap. 304.

πημαῖνα (πῆμα), fut. πημανῶ, ep. ανίω, aor. 1 ἐπήμηνα, aor. pass. ep. πημάνθη, 1) Intrans. to devise mischief, to do injury, to do wrong; ἵπτεις ὅρκια, contrary to the treaty, Il. 3, 299. 24, 781. 2) Trans. with accus. to injure, to harm, to destroy, Il. 15, 42. Pass. Od. 8, 563. 14, 255.

Πηρεύς, ὁ, Penæus, a river in Thessaly, which rises in Pindus, flows through the vale of Tempe, and falls into the Thermaic gulf; now Salambria, Il. 2, 752.

Πηρέλεως, ω, Att. for Πηγιλᾶς, ep. ων (that cares for the people, from πένομαι and λαός), from the form Πηρέλεος, gen. Πηρελεοίο, Il. 14, 489; (according to Thiersch § 184.

17, the reading *Πηνελώο* is to be preferred, which Bothe has adopted;) son of Hippalcus, leader of the Boeotians before Troy. He was wounded in the fight about the corpse of Patroclus, by Polydamas, Il. 2, 494. 17, 597.

Πηνελόπεια, *ἡ*, ep. for *Πηνελότη* (unravelling the web, fr. πήνη and λέπω), daughter of Icarius and Periboea, Od. 1, 329; the wife of Ulysses; her conjugal fidelity and love is celebrated in the Odyssey. During the absence of Ulysses, there were many youths who aspired to her hand. She put off the suitors a long time by an artifice, professing that she would choose one of them for a husband when she had finished weaving a shroud for Laertes which she had begun. But it was never finished; for she unravelled by night what she had woven by day, Od. 2, 88 seq. 19, 139 seq. A female slave at last betrayed her artifice; when Ulysses returned, after twenty years, and slew the suitors, Od. 21, 22.

Πηνίον, *τό* (*πήνος*), dimin. *the thread of the woof wound upon a spool or bobbin* (the yarn for the woof, V.), Il. 23, 762. † Close after Ajax, hastened Ulysses on, and was as near to him, as the shuttle with which the woof (*πήνον*) is drawn through the warp is to the breast of the woman weaving. According to others, the *spool* upon which the woof was wound. Damm incorrectly makes *πηνίον* an adj. to be connected with *μήτον*, the thread spun upon the spindle, see *μήτος*.

πηρός, *ὁ*, poet. *a relative*, espec. a relative by marriage, Il. 3, 163. Od. 8, 581. 10, 441. (Prob. from *πέναμαι*, to acquire.)

Πηγεῖα, according to Eustath. a place in Thessaly, prob. the region about Pheræ, Il. 2, 766. ed. Wolf, e Cod. Ven. Steph. and Voss in transl. Bothe has adopted the reading of the old editions, *Πηρῆ*; since here Apollo pastured the herds of Admetus, h. Merc. 69. Others read: *Φηρῆ*, the region about Pheræ.

πήρη, *ἥ*, Ion. for *πήγα*, *a travelling sack, a wallet*, * Od. 13, 432. 17, 197.

πηρός, *ἥ*, *ὄν*, *lame, maimed, espec. blind*, Il. 2, 599. †

Πηρώ, *οῦς*, *ἥ*, daughter of Neleus and Chloris, famed for her beauty. Her father demanded as a bridal present for his daughter the cattle of Iphiclus. Bias loved her,

and his brother Melampus procured for him the wished-for cattle, Od. 11, 287. cf. 15, 225 seq.; see *Bias*.

πίγγυς, *εος*, *ὅ* (prob. akin to *παχύς*), 1) *the elbow* [in Hom. only dual], the arm from the wrist to the elbow, the arm itself, Il. 5, 314. 2) *the central curve* which connected the two ends (*τόξα*) of the bow together, and upon which the arrow was laid in shooting, Il. 11, 375. 13, 583. Od. 21, 419. 3) In the plur. *the curved ends* or *handle* of the lyre, h. Merc. 50.

πίαρ, *τό* (*πίλων*), poet. only nom. and accus. *fat, tallow, grease*. *βουῶν* *ἐκ πίαρ* *ελισθαῖ*, to take away the fat of the oxen; spoken of the lion, either in the literal sense (thus Buttm. Lexil. II. p. 47, and Heyne), or it is equivalent to 'the fattest of the cattle,' Il. 11, 550. 17, 659. *πίαρ* *ελοῖσα*, h. Ven. 30, metaph. *fertility*. 2) It is explained as adj. Od. 9, 135 [cf. h. Ap. 60]. *ἐπεὶ μάλα πίαρ* *ὑπὸ οὐδας* (since below the ground is fat, V.). Accord. to Buttm. l. c. *πίαρ* is a subst. and *ἰπὸ* is prep., for great fatness is under the ground.

πίδαξ, *ακος*, *ἥ*, *a fountain, a spring*, Il. 16, 825. †

πιδήιες, *εσσα*, *εψ*, poet. (*πίδαξ*), *springy, abounding in fountains*, epith. of Ida, Il. 11, 183. †

Πιδύτης, *ον*, *ὅ*, a Trojan from Percote, whom Ulysses slew, Il. 6, 30.

πίε, *πιέσιν*, see *πίνω*.

πιέζω, Ion. and ep. *πιεζώ*, from which imperf. *πιέζειν* for *ἐπιεζεῖν*, Od. 12, 174; aor. pass. *ἐπιέσθην*, to press, to squeeze, and gener. to press down, to hold fast, *τι*, Il. 16, 510. 4, 419; *τινὰ τὸ δεσμοῖς*, to hold any one fast in bonds, Od. 12, 164. Pass. Od. 8, 336.

πιέζα, *ἥ*, a pecul. fem. of *πίλων*, q. v.

Πιέριν, *ἥ* (prob. from *πίαρ*), a region of Macedonia, on the borders of Thessaly, in the vicinity of mount Olympus, Il. 14, 226. Od. 5, 50. Adv. from it, *Πιέρινθεν*, h. Merc. 85.

πιέσθαι, see *πειθω*.

ΠΙΘΕΩΣ, from which are derived the ep. forms of *πειθω* (prop. from the aor. 2, *ἔπιθεν*), fut. *πιθήσω*, aor. *ἔπιθησα*, in the signif. to obey, to follow, to trust, *τινί*, espec. part. aor. Il. 4, 398. 6. 183. Od. 21, 315.

πίθος, *ὅ*, *a vessel, comm. earthen*; prop.

a large earthen jar, for keeping wine, Il. 24, 527. Od. 2, 340. 23, 305.

ΠΙΘΩ, *absol. root of πεῖθω.*

πικρόγαμος, ον (γάμος), whose marriage is unfortunate, unhappily wedded, * Od. 1, 266. 4, 346. 17, 137.

πικρός, ἡ, ὁρ (from (πικρή), also of two endings, Od. 4, 406. 1) Prop. pointed, sharp, piercing, βέλος, δύτος, Il. 4, 118. 217. 2) sharp in respect of sense, hence a) Of taste: bitter, sour, φίλα, Il. 11, 846; δάκρυον, Od. 4, 406. b) Spoken of smell: offensive, Od. 4, 406. c) Spoken of feeling: bitter, virulent, ἐθίνει, Il. 11, 271; and gener. disagreeable, odious, Od. 17, 448. conf. Buttm. Lexil. I. p. 17.

πιλαμαί, ep. form of πελάζω, quickly to approach a thing, to touch, to rush upon or to, with dat. χθονι, Il. 23, 368. h. Cer. 115; also ἐπ' οὐδεῖ, Il. 19, 93; absol. ἀμφὶ δὲ χαῖται πιλαντο, round about the hair fluttered, Il. 22, 402.

πῖλος, ὁ, felted wool, felt; a kind of helmet was made of it, Il. 10, 265. †

πιμπλάνω, ep. form of πίμπλημι; 3 pres. mid. πιμπλάνεται, Il. 9, 679.

πίμπλημι, pres. 3 plur. πιμπλάσι, fut. πλήσω, aor. ἔπλησα, ep. πλῆσα, mid. πίμπλαμαι, aor. mid. ἐπλησάμην, aor. pass. ἐπλήσθην, 3 plur. πλήσθεν for ἐπλήσθησαν, also ep. aor. Il. ἐπλήμην, only 3 sing. and plur. πλήτο and πλῆρτο, 1) to fill, to make full, to fill up, τι, Il. 14, 35; τινός, with any thing; ἑνάκους ρεῖνειν, τινὰ μένεος, Il. 16, 72. 13, 60; τινί, Il. 16, 374. Mid. with aor. 1, 1) to fill for oneself, to satiate oneself, to satisfy, with accus. δίπας οἶνοι, Il. 9, 224; θυμὸν ἔθητός καὶ ποτῆτος, to satisfy the desire with food and drink, Od. 17, 603. 19, 198. 2) Intrans. in aor. pass. and ep. aor. 2, to fill oneself, to be full, μένεος, of rage, Il. 1, 104; ἀλκῆς, Il. 17, 211. h. Cer. 281. τῶν δὲ πλήτο σπέος, the cave was full, Il. 18, 50. conf. Od. 8, 57; ep. form πιμπλάνω and πλήθω.

πίμπρημι, not found in Homer, see πρήθω.

πίναξ, ακος, ὁ, a board, Od. 12, 67; gener. a wooden table, espec. 1) a writing-table, prob. made of two small boards, which were laid together, and fastened with a seal. b) a plate, a vessel, small boards upon which meat was laid, Od. 1, 141.

πινύσσω (from πνέω, πέπνυμαι), to make wise, to instruct, to inform, τινά, Il. 14, 249. †

πινυτή, ἡ (πινύσσω), poet. understanding, wisdom, Il. 7, 289. Od. 20, 71.

*πινυτός, ἡ, ὁρ (πινύσσω, πινύω), intelligent, prudent, wise, * Od. 1, 229. 4, 211; and often.*

πίνω, pres. infin. πινέμεται, imperf. iterat. πινετε, fut. πινομαι, aor. 2 ἔπινο, imperat. πίε, Od. 9, 347; infin. πινίν, ep. πινέτη, πινετη, perf. pass. to drink, spoken of men and animals, comm. with accus. οἶνον, Il. 5, 341; also κρητῆρας οἶνοι, to drink jars of wine, Il. 8, 232; κύπελλα, Il. 4, 346. b) Rarely with gen. Od. 11, 96. 15, 373. (Iota is in the fut. long; in the aor. short; long by the arsis in the infin. πινετη, Od. 18, 3.)

πίνομαι, see πίνω.

πιότατος, ἡ, ορ, superl. of πίνω.

πίπτω (for πιπέτω from root πίτω), fut. πιπέσομαι, aor. 2 ἔπιπεσον, ep. πίπσον, perf. part. πιπτώς, with synizesis of εω: accus. plur. πιπτιώτας, Od. 22, 384; to fall, i. e. to fall down, to plunge, to fall from a higher to a lower place, spoken of persons with prep. showing whence, ἐξ ἵππων, ὄχεων, Il. 7, 16. 16, 379; of things: of missiles, of snow, fire, Il. 17, 633. 12, 156; whither by prep. ἐν, ἐπι, παρά, with dat. or dat. alone πεδίῳ, Il. 5, 82; or by adv. ἔρατε, χαραί. Espec. 1) to fall out, to drop, spoken of reins: ἐκ χειρῶν, Il. 5, 583. μετὰ πόσσι γυναικός, to fall from the lap of the mother, i. e. to be born, Il. 19, 110. ἐν θυμῷ τινι, to fall from any one's heart, i. e. to lose his favor, Il. 23, 595. 2) to fall down, to fall around, often spoken of trees, harvests, etc. Il. 11, 69. 18, 552. 3) In the constructio praegnans: to fall dying, to fall, to perish, spoken of men who are slain in battle, ὑπό τινος and τινί, Il. 6, 453. 17, 428; in full: θήγοντες πίπτονται, Il. 1, 243. 4) to fall, i. e. to rush upon, to cast oneself upon: ἐν τηνοι, upon the ships, Il. 9, 235. 11, 311. 823. 12, 107. 126. 15, 63. 17, 639; conf. ἔχω. (Voss incorrectly translates, Il. 11, 823, ἐν τηνοι πεσεόνται, they were stretched about the ships;) of wind, Od. 14, 475; metaph. spoken of discord, Il. 21, 395. 5) to fall, to sink, i. e. to become weak and faint, spoken of courage, Il. 14, 418; of the wind, Od. 19, 202.

πίσος, εος, τό, poet. (πίνω), a moist place, a meadow, a pasture, marshy land, Il. 20, 9. Od. 6, 124. h. Ven. 99; (less correct is πεῖσος).

πίσσα, ἡ (πίτυς), pitch, Il. 4, 277. †

πιστός, ἡ, ὁρ (πειθώ), superl. πιστότατας, who is believed or trusted: credible, faithful, trusty, trustworthy, ἐπιφός, Il. 16, 147; ὄφη, Il. 2, 124; οὐκέτι πιστά γνωμένη, no confidence can be placed in the women, Od. 11, 456.

πιστώ (πιστός), aor. mid. ἐπιστωσάμην, aor. pass. ἐπιστώθην, to make trusty, true; hence, pass. to be assured, to believe, to trust, Od. 21, 218. Mid. to give mutual security, to become security, to promise fidelity, Il. 6, 233; ἀπεσσιν, by words, Il. 21, 286; also in the aor. pass. ὄφη πιστωθῆναι τινι, to give security to any one upon oath, Od. 15, 436.

πίσνωνος, ἡ, or, poet. (πειθώ), trusting to, confiding in any thing, with dat. τόξου, Διή, Il. 5, 205. Od. 18, 140.

πίσνης, οἱ, αἱ, πίσνη, τά, Ἀελ. and ep. for τέσσαρες, four, Il. 15, 680. Od. 5, 70.

*Πιτθεύς, ἥρα, ὁ, son of Pelops, king of Trezene, father of Ethra, Il. 3, 144. [This conflicts with chronology, cf. Il. 2, 105 seq.; the son of Pelops and the father of Ethra were probably distinct persons, hence Damm, s. v. *Alius erat filius Pelopis.*]*

πιττάνω and πιττῆμι, poet. form of πετάρνημι, to spread out, to stretch out, ἡδα πίττα for ἔπιττα, Il. 21, 7; πιττᾶς εἰς ἐμὲ χείρας, Od. 11, 392.

Πιττία, ἡ, ep. for Πιττά, a town in Asia Minor, between Parion and Priapus, Il. 2, 829; (prop. the fir-town).

πίτης, νος, ἡ, a fir, a pitch-pine, pinus abies, Il. 13, 390; dat. plur. πιττοσιν, Od. 9, 186.

πιραύσκω, and mid. πιραύσκομαι, ep. form by lengthening and prefixing redupl. from ΦΑΣ, i. e. φατω, only pres. and imperf. I) Act. to cause to appear, to lay open, hence: to indicate, to point out, τινι, Il. 10, 502; espec. by speaking: to give to understand, to tell, to report, τινι τι, Il. 10, 478. Od. 11, 442; also ἔτεια ἀλλήλοισι, to speak words with one another, Il. 10, 202; cf. Od. 22, 131. II) Mid. πιραύσκομαι, like the act. 1) τι τινι, e. g. of Jupiter: τι κῆλα τινι, to show his bolts to any one, i. e. to send, Il. 12, 280; φλόγα, Il. 21, 333. 2) To indicate by words, to tell, to report, to communicate, τι, Il. 15, 97. Od. 2, 32; τι τινι, Il. 16, 12, 18, 500. Od. 2, 162; Od. 15, 518.

πίτον, or, gen. πίτονος, to this an ep. fem.

πίειρα (as if from πίηρ), compar. πιότερος, η, ον, superl. πιότατος, η, ον, Il. 9, 577. 1) Fut. in a literal sense, μηρία, δημός, Il. 2, 328. 2) Metaph. spoken of the soil: σατ, fertile, fruitful, πεδίον, ἔργα, πίειρα ἄροντα, Il. 18, 541. Od. 2, 328. b) rich, opulent, wealthy, νήσος, οίκος, Il. 2, 549. Od. 9, 35; πιείρας πόλεις, Il. 18, 342.

Πλαγχταί, αἱ, πίτραι (from πλάζω), the wandering rocks; two rocks, which upon the approach of a ship, struck together like the Symplegades; according to the ancient critics, they lay before the western opening of the Sicilian straits. Modern critics understand by them the volcanic islands Lipari, Od. 12, 61.

πλαγκτός, ἡ, ὄν (πλάζω), wandering, restless. 2) Metaph. wandering, out of one's senses, simple, Od. 21, 363. †

πλαγκτοσύνη, ἡ, poet. (πλαγκτός), the act or state of wandering, roaming, Od. 15, 343. †

πλάγχθη, see πλάζω.

πλάζω, syncop. form of πελάζω; ἐπλαζε δὲ καὶ ὕδους καθίπερθεν, i. e. accord. to Eustath. εἰς τοὺς ὕδους ἐπέλασεν, 'the water washed his shoulders from above,' (Voss). Others refer the form to πλάζω, i. e. ἐπλάζα ὕδους, the water shook his shoulders (so that he could not go straight out). Thus Damm, and perhaps the Gramm. in better keeping with the context, Il. 21, 269. †

πλάζω, aor. ἐπλαγχά, fut. mid. πλάγξομαι, Od. 15, 312; aor. pass. ἐπλάχθην, ep. πλάχθην. I) Act. to drive around, to cause to wander, espec. to turn from the right way, to drive from, τινά ἀπὸ πατρίδος, Od. 1, 75. 24, 307. Il. 17, 751. b) Metaph. to confuse, to lead astray, Od. 2, 396; to mislead, to hinder, τινά, Il. 2, 132. II) Pass. with fut. mid. to wander, to roam about, ἐπὶ πόντον, Od. 3, 106; κατὰ πόλιν, Od. 15, 312; often absol., Il. 10, 91. Od. 1, 2, 3, 95. b) to be turned aside, to wander; spoken of a missile, to rebound, Il. 11, 351.

Πλάκος, ἡ, a mountain in Mysia, at which lay the city Thebe, Il. 6, 396; see Τροπλάκιος.

**πλακοῦς, οὐντος, ὁ, contr. from πλακόεις, a cake, Batr. 36.*

πλανάω (πλάνη), prose, = πλάζω, fut. ήσω, to lead astray, Batr. 96. Mid. to go astray, to wander about, Il. 23, 321. †

* πλανοδίη, ἡ (όδός), *a wrong way, a maze*, (only h. Merc. 75.: πλανοδίας δ' ἥλαυνε διὰ φρασθάνεα χῶρον; it is more correct to consider it as accus. plur. fem. of an adj. πλανόδιος, *going astray*, and to refer it to βόῦς, v. 74.)

Πλάταια, ἡ, poet. comm. αἱ Πλάταιαι, a town in Boeotia, in a plain on the Asopus, between Helicon and Cithæron, now *Paleo-Castro*, Il. 2, 504.

* πλαταμών, ὄνος, ὁ (πλατύς), a level surface, espec. a broad stone, h. Merc. 128.

πλατάνιστος, ἡ, poet. for πλάτανος, the plane-tree, *platanus orientalis* Linn., Il. 2, 307. 310.

* πλάτος, ἕος, τό, breadth, width, Fr. 4. 2.

* πλατύνωτος, ον (νάντος), broad-backed, Batr. 298.

πλατύς, εῖα, ύ, broad, wide, flat, τελαμών, Il. 5, 796. b) broad, spacious, of great compass, *Ελλήσποντος*, Il. 7, 86. αἰπόλια πλατύα, great, wide-wandering herds, Il. 2, 474. Od. 14, 101. 103.

ΠΛΑΩ or ΠΛΗΜΙ, syncopated forms of πελάζω, from which are derived the ep. forms πλῆτο, πλῆντο.

πλέεις, accus. πλέας, ep. for πλέονες and πλέονας, Il. 11, 395. 2, 129; see πλέω.

πλεῖος, η, ον, Ion. and ep. for πλέος, compar. πλειότερος, Od. 11, 359; full, filled, with gen. οἴνον, full of wine, Il. 9, 74. Od. 4, 319. (Always the Ion. form, except πλέον, Od. 20, 355.)

πλεῖστος, η, ον, irreg. superl. of πολύς, the most, very much. πλεῖστον κακόν, the greatest evil, Od. 4, 697; πλεῖστον, as adv.

πλείω, ep. for πλέω, to sail.

πλείων, πλεῖον, and πλέων, πλέον, compar. of πολύς. (Homer uses both forms, also plur. nom. πλείονς for πλείονες, dat. πλείονις and πλείονεσσιν; also the ep. plur. πλέες and πλέας), more, greater: πλέων νῦξ, the greater part of the night, Il. 10, 252; τό πλείον πολύοιο, the greater part of the war, Il. 1, 165. Od. 8, 475; οἱ πλέονες, the greater part.

πλεκτός, η, ὅν (πλέκω), twisted, twined, τάλαροι, ἀναδέσμη, Il. 18, 568. 22, 469. Od. 9, 247; σειρή, Od. 22, 175.

πλέκω, aor. 1 act. ἐπλέξα, aor. mid. ἐπλέξαμψ, 1) to twist, to twine, to curl, with accus. πλοκάμους, the locks, Il. 14, 176. Mid. to twist for oneself, χαίτας, Il. 14, 176; πεῖσμα, to twist a cord for oneself, Od. 10, 168.

πλέον, neut. of πλέος, see πλεῖος.

πλευρή, ἡ, the side of the human or of an animal body, a rib; comm. in the plur. Il. 11, 437. Od. 17, 232.

πλευρόν, τό, poet. form of πλευρή, Il. 4, 468. †

Πλευρών, ὄνος, ὁ, an ancient city in Aetolia, on the river Evenus, the abode of the Curetes, with a temple of Minerva, Il. 2, 639. 13, 217; from which Πλευρώνος, η, ον, Pleuronian; subst. a Pleuronian.

πλέω, ep. form πλείω; from which πλεῖειν, πλείοντες, fut. πλεύσομαι, Od. 12, 25. (ep. form πλάω), to sail, to travel by sea, ἐπὶ πόντῳ, Il. 7, 88; τὸν πόντον, Od. 16, 367; with accus. of place: ὑγρὰ πλεύσα, to navigate the watery paths, Od. 3, 71. 9, 252. (πλέων, Od. 1, 183, monosyllabic.)

ΠΛΕΩ, falsely assumed root for some of the tenses of πληπλημι.

πλέων, πλέον, see πλεῖον.

πληγή, ἡ (πλησσω), a stroke, a blow, a lash, Od. 4, 244; espec. of a whip, Il. 11, 532. 2) Στοὺς πληγή, ἡ, a blow of Jupiter = lightning, Il. 14, 414.

πλῆθος, εος, τό (πλήθω), dat. πλήθει, prop. fulness; comm. multitude, crowd, * Il. 17, 330. 23, 639.

πληθύς, ύνος, ἡ, Ion. for πλήθος, dat. πληθύη, Il. 22, 458. Od. 16, 105; prop. fulness, multitude; comm. a crowd of men, with verb. plur., Il. 2, 278. 15, 305. Od. 11, 514; espec. spoken of great multitudes, the people, in distinction from the leader, Il. 2, 143.

πλήθω, only pres. and imperf. to be full, to fill oneself, to become full, with gen. ἵππων καὶ ἀνδρῶν, Il. 8, 214; σίτου, Od. 9, 8; spoken of rivers: to rise, to swell, Il. 5, 87. 11, 492. πάντες ποταμοὶ πλήθουσι φίοντες, the flowing rivers rise, Il. 16, 389; metaph. spoken of the moon: πλήθουσα Σελήνη, the full moon, Il. 18, 484. cf. h. 32, 11.

Πληγές, αἱ, Ion. for Πλειάδες, the Pleiades, the seven daughters of Atlas and Pleione; they were placed by Jupiter amongst the stars and formed the constellation of the seven stars in Taurus. Their rising brought summer, their setting winter, and so the beginning and end of navigation, Il. 18, 486. Od. 5, 272. h. 7, 7. (The name has been derived by some from πλέω, as the stars of navigation; by others, as Voss ad Arat from πέλομαι, versari; according to others still

= πελιάδες, a flight of wild doves, cf. Nitzsch ad Od. 5, 272.)

πληκτίζομαι, depon. mid. (πλήκτης), *to strike, to fight, to contend, τινί, Il. 21, 499.* †

* πλήκερον, τό, prop. an instrument for striking: *the plectrum, for playing upon the lyre, h. Ap. 185.*

πληγμαρίς, ἴδος, ἡ, *the flow or flux of the sea, in opposition to the ebb, Od. 9, 486.* † In Hom. ӯ, in Eurip. ӯ, in like manner, πληγμαρία. (According to Buttm. Gr. Gram. § 7, 17, note, from πλίσι and μύρω, according to others, from πλήμα.)

πλήμηη, ἡ (πλίμηη), prop. the filling; then, *the nave of the wheel, in which the axle runs, and into which the spokes are inserted, * Il. 5, 726. 23, 339.*

πλίγη, as prep. *besides, except, with gen. Od. 8, 207.* †

πλῆρο, 1) Ep. 3 plur. aor. sync. pass. of πιμπλημι, Od. 8, 57. 2) 3 plur. aor. sync. of πελάζω, Il. 14, 468.

πλήξι, see πλήσσω.

πλήξιππος, ον (ίππος), *horse-spurring, horse-taming, * Il. 2, 104.*

πλησίος, η, ον (πίλας), *near, neighboring, comm. with gen., Il. 6, 249. Od. 5, 71; with dat. Il. 23, 732. Od. 2, 149; as subst. a neighbor, the nearest person, πλησίος ἄλλος, Il. 2, 271. Neut. as adv. *near, in the vicinity, with gen. Il. 3, 115; rarely with dat. Il. 23, 732.**

πλησίστος, ον (ιστίον). *filling or swelling the sails, οὔρος, * Od. 11, 7. 12, 149.*

πλήσσω, aor. 1 πλήξι, always ep. πλήξι, ep. aor. 2 πέπληγον and ἐπέπληγον, perf. πέπληγα, always in act. signif. Mid. aor. 1 πεπληξύμην, ep. aor. 2 πεπληγόμην, aor. pass. πεπληγήν, 1) *to strike, to smite, to thrust, τινά, any one: πληγῆσιν, to punish any one with blows, Il. 2, 264; σκήπτρῳ μετάφρετον, Il. 2, 266. ποδὶ πλήξι, to strike with the foot, Od. 22, 20; χόρον ποσίν, Od. 8, 264; ἵππους ἐς πόλεμον, to drive the steeds to the battle, Il. 16, 728; hence, b) Espec. spoken of arms, for the most part, of the sword: to smite, to wounding, to hit; often with double accus. τινὰ πληγῖσα, to strike any one upon the clavicle, Il. 5, 147; τινὰ αὐχήρα, Il. 11, 240. Pass. in aor. 1, to be struck, Il. 23, 694; espec. to be struck by lightning, κεραυνῷ, Il. 8, 455 (here stands πληγέντε masc. instead of πληγεῖνα, Od. 12, 416. b) Metaph. to be violently attacked, Il. 13, 394. 16, 203; see ἐπλήγτω.*

Mid. *to strike oneself, with accus. στήθεα, upon the breast, Il. 18, 51; μηρώ, Il. 12, 162. 16, 125. h. Cer. 218.*

πλῆτο, ep. aor. sync. from πέμπλημι. 2)

3 sing. ep. aor. sync. from πελάζω, Il. 14, 438.

πλίσσομαι (from πλέξι, Dor. = βλίζμα), mid. (elsewhere also πλίνσω), *to stride, prop. accord. to the Gramm. to weave the legs, by putting one foot before the other; or gener. to stride with extended legs, spoken of running mules: εἰν πλίσσοντο πόδεσσιν, well strode they forward with the legs, Od. 6, 318.* †

πλόκαμος, ὁ (πλέξω), *curled hair, a curl, a lock, in the plur. Il. 14, 176.* †

πλόκιος, η, ον (πλέξω), *curled, entangled, for κλότιος, Od. 13, 295.* †

πλόσις, ὁ (πλέξω), *the act of sailing, navigation, Od. 3, 169. † h. h. 33, 16.*

* πλούσιος, η, ον (πλοῦτος), *rich, h. Merc. 171.*

πλοῦτος, ὁ (πλέος, not from πολὺ, ἔτος), *abundance, wealth, property, connected with ἀφενός, Il. 1, 171; διάβος, Il., and Od. 14, 206.*

* Πλοῦτος, ὁ, son of Jasion and Ceres, god of wealth, h. Cer. 489.

* Πλούτων, οὐς, ἡ, daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 422.

πλοχμός, ὁ, poet. (πλέξω) = πλόκαμος, *twisted hair, a curl, Il. 17, 52.* †

πλυνός, ὁ (πλίνω), *a washing-tank, or a cistern of stone, in which foul clothes were laid and cleansed, Il. 22, 153. Od. 6, 40. 86. cf. Nitzsch ad Od. 6, 85.*

πλύνω, fut. πλυνώ ep. πλυνέω, aor. ep. πλυνα, *to wash, to rinse, to cleanse, πλινεσκον, Il. 22, 155. Od. 6, 93.*

πλωτός, ἡ, ον (πλώω), *sailing, espec. swimming, floating, νῆσος, Od. 10, 3; † epith. of ΑΕολία (see Αιαλίη); according to others, circumnavigable.*

πλώω, ep. form of πλέω, only in the signif. *to swim, to float; imperf. τιγχεα πλώω, Il. 21, 302. Od. 5, 240. h. 21, 7.*

πρείω, poet. for πνέω.

πνεύμων, ονος, ὁ (πνέω), *the lung, Il. 4, 528.*

πνέω, poet. πνέω, perf. mid. πέπνημαι; Homer has the pres. and imperf. act. comm. in the poet. form (πνέει only Od. 5, 469.), 1) *to blow, to breathe, spoken of the wind and the air, Od. 4, 361. 5, 469; to exhale, Od. 4, 446. 2) Spoken of animate beings: to*

breathe, to respire, = to live, Il. 17, 447. Od. 18, 131; of horses: *to pant, to puff*, Il. 13, 385; metaph. spoken of men: *μένεα πνευσθεῖς*, breathing courage, animated with courage, epith. of warriors, Il. 2, 536. Od. 22, 203. 3) The perf. mid. *πεπνύμαι*, infin. *πεπνύσθαι*, prop. to be animated; hence, *to have recollection, to have intelligence*, spoken of Tiresias, who alone possesses recollection in the lower world, Od. 10, 495; espec. *to be intelligent, prudent*, Il. 24, 377. Od. 23, 210; most frequently the part. *πεπνυμένος*, as adj. *intelligent, prudent, thoughtful, considerate*, spoken of persons and things: as *μῆδσα*, Il. 7, 278. *πεπνυμένα βάζειν*, to speak intelligently, Il. 9, 58; *ἀγορεύειν*, Od. 19, 352.

* *πνίγω*, fut. *ξω*, *to strangle, to drown, τυνά*, Batr. 158.

πνοή, ḡ, ep. and Ion. for *πνοή* (*πνέω*), 1) *blast, breath, air*, with the adjunct *ἀνέμοιο*, *Βορέαο*, also plur. Il. 5, 526; then *ἄμα πνοῆς ἀνέμοιο πέτεσθαι*, to fly with the blasts of wind, i. e. fleet as the wind, spoken of a bird, Il. 12, 207; of horses, Il. 16, 149. 2) *the breath*, of men and of animals; *breath, respiration*, Il. 23, 380. *πνοῆ Ηφαλστοῖο*, the breath of Vulcan, i. e. the flame of fire, Il. 21, 355.

ΠΝΤΜΙ, ΠΝΤΩ, assumed root of *πνύμαι*, see *πνέω*.

ποδαλείος, ḡ, *Podalirius*, son of *Æsculapius*, brother of Machaon, from Tricca in Thessaly; a famous physician, Il. 2, 732. 11, 832.

ποδάνυπτρον (*γίπτω*), *water for washing the feet*, comm. plur. Od. 19, 343. 504.

Ποδάρη, ḡ (the swift-footed), one of the harpies, from whom Zephyrus begat the two horses of Achilles, Xanthus and Balius, Il. 16, 150.

Πόδαργος, ḡ (swift-foot, from *ἀργός*), 1) a steed of Hector, Il. 8, 185. 2) a steed of Menelaus, Il. 23, 295.

ποδάρχης, ες (*ἀρκέω*), prop. enduring with the feet; hence, *strong-footed, swift-footed*, often epith. of Achilles, * Il. 1, 121.

Ποδάρχης, ονς, ḡ, son of Iphiclus, brother of Protesilaus, who, after the death of his brother, led the warriors of Phylace and Pyrasus, Il. 2, 704. 13, 693.

ποδηρεκής, ες (*ΕΝΕΚΩ*), *reaching to the feet*, spoken of a lion's skin, * Il. 10, 24. 178; of a shield, Il. 15, 646.

ποδήνεμος, ον (*ἀνεμος*), *wind-footed, swift-footed*, epith. of Iris, * Il. 2, 786; and often.

Ποδῆς, ονς, ḡ, for *Ποδῆς*, son of Eetion, a wealthy and brave Trojan, friend of Hector, slain by Menelaus, Il. 17, 575 seq.

ποδώκεια, ḡ (*ποδώκης*), *swiftness of foot*, in plur. Il. 2, 792. †

ποδώκης, ες (*ώκης*), *swift-footed*, often an epith. of Achilles, Il. 2, 860. Od. 11, 471; also of Dolon, Il. 10, 316; of horses, Il. 2, 764. 17, 614.

ποθέσκε, see *ποθέω*.

πόθεν, adv. interrog. (*πός*), *whence? from whence?* spoken of place and race, Od. 17, 368. 373; often with gen. *τις πόθεν ἄνδρῶν*, who and whence, Il. 21, 150. Od. 1, 170. h. Cer. 113.

πόθες, enclit. adv. *whence, from any place*, comm. εἰ *ποθεν*, Il. 9, 380; μὴ *ποθεν* and εἰ *καὶ ποθεν ἀλλοθεν*, Od. 7, 52.

ποθέω (*ποθή*), pres. infin. ep. *ποθήμεναι* for *ποθέειν*, Od. 12, 110; aor. ep. *ἐπόθεσα* and *πόθεσα*, *to wish, to desire, to long for, τι* or *τινά*, espec. to long for something absent or lost; hence for the most part, *to miss, τινά*, Il. 2, 793. 726. 5, 414. 11, 161. Od. 1, 343.

ποθή, ḡ, poet. = *πόθησις*, *wish, desire, longing*, espec. for something absent, *τινός*, Il. 1, 240; *ποθή ἐμοῦ*, for me, Il. 6, 362; *βότοιο*, Od. 2, 126. *κείνον δ' οὐτὶ μητὶ ποθὴ* *ἔστειαι*, there will not be a great longing for him, i. e. we shall not miss him, Il. 14, 368; also once, *σὴ ποθή*, the desire of thee, Il. 19, 321.

πόθι, adv. interrog. poet. for *ποῦ*, *where?* * Od. 1, 170. 10, 325.

ποθί, enclitic adv. poet. for *ποῦ*, 1) *anywhere*, Il. 10, 8. 2) Of time: *at any time*. αἴ κέ ποθή, Il. 1, 128. 3) Comm. *somewhat, perhaps, perchance*, Il. 19, 273. Od. 1, 348.

πόθος, ḡ, *wish, desire, longing, τινός*, for any one, Il. 17, 439. † in Od. 4, 596. 11, 202. 14, 144. h. 18, 33.

Ποάττιος, ον, *sprung from Παεας, νιός*, Od. 3, 190.

ποιεω, fut. *ἥσω*, aor. *ἔτοιησα*, ep. *ποιησα*, perf. pass. *πεποιημαι*, fut. mid. *ἥσομαι*, aor. *ἔποιησάμην*, ep. *ποιησάμην*, ground signif. to make. 1) *to make*, i. e. *to produce, to bring into being, to prepare*, with accus. a) Prim. spoken of things which are produced by external action; it is to receive a translation suited to the subst. with which it is connect-

ed: δῶμά τινι, to build one a house, Il. 1, 608; in like manner ναούς, θάλαμον, κλισῆν, etc. πύλας ἐν πύργοις, Il. 7, 339; σάκος ταύρων (gen. mater.), a shield made of ox-hide, Il. 7, 222; τύμβον, to cast up a sepulchral mound, Il. 7, 435. εἴδωλον, Od. 4, 796. b) Spoken of states and of things, to which espec. mental action belongs: τελευτήν, to make an end, Od. 1, 250; φόβον, to excite fear, Il. 12, 432; νόημά τινι ἐν φρεσὶν, to put a thought into any one's mind, Od. 14, 274; ἀθέματα, to pursue pastimes, Il. 15, 363; κακὸν μεῖζον, to prepare a greater evil, Il. 13, 120; γαλήνην, Od. 5, 452; pass. ἦ σοι ἄριστα πεποιηται κατὰ οἶκον πρὸς Τρώων (ironical), truly, excellent things have been done to thee in thy house by the Trojans, Il. 6, 57. 2) to make, i. e. to place one in a condition; a) With double accus. to convert, to render: with subst. τινὰ βασιλέα, to make one a king, Od. 1, 387; κεῖνον ταμίην ἀνέμον, Od. 10, 21; λαοὺς Λέθους, the people to stones, Il. 24, 611; θεάν ἀκοιτιν θηγητῷ, to make a goddess bride to a mortal, Il. 24, 537; with adj. τινὰ ἀφρονα, to render one senseless, Od. 23, 12; αἴστον, Od. 1, 235; θεμελία λεῖα, to make the ground smooth, i. e. level, Il. 12, 30; conf. δίπτυχα. Mid. 1) to make any thing for oneself, like the act. a) With a more or less distinct reference to the subj.: οἰκλα, to build houses or dwellings for oneself, Il. 12, 168; τεῖχος, τηόν, Il. 12, 5. h. Ap. 286; σχεδῆν, Od. 5, 251. b) ἀγορῆν, to make an assembly, Il. 8, 2; κλέος αὐτῆς ποιεῖται, she acquired glory for herself, ρήτορην ποιεῖσθαι, Od. 14, 393. 2) With double accus. τινὰ ἀλοχον, to make any one a wife, Il. 3, 409; τινὰ ἀκολητὴν, Od. 5, 120; τινὰ νιόν, to take any one as a son, Il. 9, 495.

ποίη, ἡ, Ion. for πόα, grass, herbage, pasture, Il. 14, 347. † Od. 9, 499; and often.

ποιητεις, εσσα, εν (ποιη), grassy, verdant, green, epith. of towns and islands, Il. 2, 503; πλεα, Il. 20, 9; ἄγκεα, Od. 4, 337.

ποιητός, ἡ, ὃν (ποιώ), made, prepared; in Hom. well-wrought or built, spoken of dwellings, Il. 5, 198. Od. 1, 333; of arms and vessels, Il. 10, 262.

ποικιλλος (ποικίλος), to variegate, spoken of embroidering and painting; especially to adorn with various colors, to work or form with skill, χορόν, Il. 18, 590. †

ποικιλμα, ατος, τό (ποικίλλω), variegated

work, espec. painting, embroidery, ποικιλμασι κάλλιστος, spoken of a robe, Il. 6, 294. Od. 15, 107.

ποικιλομήτης, ον, ὁ (μῆτις), full of manifold devices, abounding in expedients, cunning, epith. of Ulysses, Il. 11, 482. Od. 3, 163; of Jupiter and Mercury, h. Ap. 322. Merc. 155.

ποικίλος, η, ον, 1) variegated, having divers colors, παρδαλέη, Il. 10, 30. 2) adorned, painted, embroidered, spoken of garments, Il. 5, 735. Od. 18, 293; and gen. wrought with art, beautifully formed, epith. of arms, chariots, etc. ποικίλα χαλκῷ ἄριστα, chariots adorned with brass, Il. 4, 226; in like manner τείχεα, Il. 3, 327; δοσμός, Od. 8, 448.

ποιμαίνω (ποιμήν), to pasture, to drive to pasture, spoken of shepherds; μῆλα, Od. 9, 188; also absol. ἐν' οἴσσοι, to be a shepherd with sheep, Il. 6, 25. Mid. pasture, to graze, spoken of flocks, Il. 11, 244.

ποιμήν, ἔνος, ὁ (πάομαι), a herdsman, espec. a shepherd, Il. 5, 137; then metaph. ποιμήν λαῶν, a shepherd of the people, freq. an epith. of princes, Il. and Od.

ποίμην, ἡ (ποιμαίνω), a flock or herd of cattle pasturing, Od. 9, 122. †

ποιμητίος, η, ον (ποιμηνη), Ion. for ποιμεῖον, belonging to the flock or herd, σταθμός, the fold of the flock or herd, Il. 2, 470. †

ποινή, ἡ (akin to ΦΕΝΩ), prop. compensation for a committed homicide, the money with which one redeems himself from blood-guiltiness; hence, 1) penalty, vengeance, (which I take or which is taken of me), with gen. for or on account of any one, παιδός, Il. 13, 659; κατιγγήσοι, Il. 14, 483; cf. Il. 16, 398. Il. 9, 633; and gener. recompense, re-quital, Il. 5, 266. Od. 23, 312; τάν ποινήν, ὁ, as appos. Il. 17, 207; conf. Il. 21, 28.

ποῖος, η, ον (πός), what sort of, of what kind (qualis). ποῖον τὸν μῆθον ἔειπες! what a word hast thou spoken, and neut. ποῖον ἔρεξας! Il. 23, 570. With infin. ποῖοι κ' εἰτ' Ὁδυτῇ ἀμνημέν, how would you be able to defend Ulysses, Od. 21, 195.

ποιητών, part. aor. ποιητεις (prob. from πνέω, πέπνωμαι with redupl.), prop. to be out of breath from haste; hence, 1) to be hasty, active, to move hastily, ἀνὰ μεχίν, Il. 14, 155. 8, 219; in a sacrifice, Od. 3, 430. Espec. 2) to serve with assiduity, to wait upon assiduously, Il. 1, 600. 18, 421. Od. 20, 149; (v. is in

the pres. and imperf. short, with a following short syllable, long with a following long, Il. 1, 601. 24, 475.)

πόνος (*πέκω*), *wool shorn off, a fleece*, Il. 12, 451. †

πολέες, ep. for *πολλοί*, see *πολύς*.

πολεμῆτος, *ον*, Ion. for the unusual *πολεμός*, *warlike*; ἔργα, Il. 2, 338. Od. 12, 116; τεύχεα, Il. 7, 193.

πολεμῖω, ep. *πιολεμῖω* (*πόλεμος*), fut. *πολεμῖω*, 1) *to war, to fight, to contend, τινὶ*, with any one; *άντα τινός*, against any one, Il. 8, 428; *τινός ἐναντίβιον*, Il. 20, 85; μετ' Ἀχαιοῖσιν, Il. 9, 352; also *πόλεμον*, to wage a war, Il. 2, 121. 2) *to make war upon, to invade*. φύτερος πολεμίζειν, more easy to assail, Il. 18, 258.

πολεμιστά, *ό*, ep. for *πολεμιστής*.

πολεμιστής, *ον*, *ό*, ep. *πιολεμιστής* (*πόλεμος*), *a warrior, a combatant*, Il. 5, 289; and often; Od. 24, 499.

**πολεμόχλονος*, *ον* (*χλόρος*), *making a warlike noise or tumult*, Batr. 4, 276.

πολεμόνδε, adv. ep. *πιόλεμόνδε, to the war*, Il. 8, 313, and often.

πόλεμος, *ό*, ep. also *πιόλεμος* (*πέλω*), *the tumult of war, the tumult of battle*, and gener. *war*; particularly in Hom. *contest, battle, πόλεμος Ἀχαιῶν*, war with the Achians, Il. 3, 165; ἀνδρῶν πιόλεμοι, Il. 24, 8. Od. 8, 183.

πολεύω, poet. (*πόλος*), only intrans. *to go about, to remain, to abide, κατὰ ἄστυ*, Od. 22, 223. †

πολέων, ep. for *πολλῶν*, see *πολύς*.

πόληας, *πόληες*, see *πολύς*.

πολίζω (*πόλις*), aor. *ἐπόλισα*, ep. *πόλισα*, perf. pass. *πεπόλισμαι*, prop. to found a city, gener. *to found, to build, τεῦχος*, *Il. 7, 453. 20, 217.

πολιτής, *ον*, *ό*, poet. for *πολίτης*, Il. 2, 806. †

πολινδε, adv. *to the city, into the city*, Il. and Od.

πολιορκόταφος, *ον* (*κρόταφος*), *having gray hairs upon the temples ('becoming gray,' V.)*, Il. 8, 518. †

πολός, *ή, ον*, also *ός*, *όν*, Il. 20, 229; (*πελός*), *whitish, gray, canus*, spoken of the hair, Il. 22, 74. 77; *καραλή*, Od. 24, 317; of a wolf, Il. 10, 334; of iron, Il. 9, 365; often of the sea on account of the white foam, Il. 1, 350. Od. 4, 580.

πόλις, *ιος*, *ή*, ep. also *πιόλις* (*πέλω*), Hom.

has the gen. *πόλιος* dissyllabic, Il. 2, 811; *πτόλιος*, *πόλεος* and *πόληος*, dat. *πτόλει*, *πόλει*, *πόληι*, nom. plur. *πόλιες*, *πόληες*, gen. *πολιών* (*πόλεων*, false reading, Il. 5, 744), dat. *πολιεσσος*, acc. *πόλιας* (trisyllabic and dissyllabic), *πόλεις*, *πόληας*, prop. a place of commerce, *a city*. *ἄκρη πόλις*, the highest part of the city, *a citadel*, Il. 6, 89, 257. 2) *the region round about a city*, Od. 6, 177. *πόλις καὶ ἄστυ*, Il. 17, 144; cf. *ἄστυ*. On the declen. see Thiersch Gram. § 190. 24; Kühner § 268. 3.

**πολισσός*, *ον* (*σάζω*), *town-protecting*, h. 7, 2.

πολίτης, *ον*, *ό*, ep. *πολιτής*, Il. 2, 806; *a citizen, an inhabitant of a city*, Il. 15, 558. Od. 7, 131.

Πολίτης, *ον*, *ό*, 1) son of Priam, in whose form Iris appeared to his father, Il. 2, 791. 13, 339 seq. 2) a faithful companion of Ulysses, who was metamorphosed by Circe, Od. 10, 224.

πολλάκι or *πολλάκις* (with *ς* only, Il. 8, 362. Od. 4, 101.), adv. (*πολλός*), many times, i. e. often, frequently, Il. 3, 232; *πολλάκι*, h. Pan. 12, 18.

πολλός, *πολλόν*, ep. and Ion. for *πολύς*, *πολύ*.

Πολυαμορίδης, *ον*, *ό*, son of Polyphemus, Il. 8, 276.

πολύαινος, *ον* (*αινέω*), much praised, greatly lauded, praiseworthy; epith. of Ulysses, Il. 9, 673. 10, 544. 11, 430. Od. 12, 184. [According to Buttlin. Lexil. II. p. 113 seq.: distinguished by shrewd and crafty discourse.]

πολυάττης, *ήκος*, *ό, ἡ* (*τ*), poet. (*άινσσον*), prop. spoken of violent motion; hence, impetuous, tumultuous, fatiguing, *πόλεμος*, Il. 1, 105. Od. 11, 314; *κάματος*, Il. 5, 811.

πολυανθής, *ές* (*ἄνθος*), very blooming, ūλη, Od. 14, 353; † *ἴαρη*, h. 18, 17.

πολυάργητος, *ον*, Ion. (*ἀράμαται*), greatly wished, much prayed for, *τινὶ*, *Od. 6, 280. 19, 404. h. Cer. 220.

πολύαρνη, metaplast. dat. of *πολύαρνος*, *ον*, rich in sheep, abounding in flocks, Il. 2, 106. †

πολυβερθής, *ές*, poet. (*βίνθος*), very deep, epith. of the sea, Il. 1, 432. Od. 4, 406.

Πόλυβος, *ό* (rich in oxen), 1) son of Antenor in Troy, Il. 11, 59. 2) a suitor of Penelope, whom Eumeus slew, Od. 22, 243. 284. 3) a rich Egyptian in Thebes, husband

of Alcandra, with whom Menelaus lodged, Od. 4, 126. 4) a Phœacian, Od. 8, 373. [5] an inhabitant of Ithaca, father of the suitor Eurymachus, Od. 15, 519. 16, 345.]

πολυβότειρα, ἡ, ep. πολυβότειρα, poet. (*βόσκω*), prop. fem. of πολυβοτήρ, *much nourishing, fruitful, productive*, epith. of the earth and of Achaea, Il. 3, 89. 11, 770. Od. 8, 378; only in ep. form.

πολύθονλος, οὐ, poet. (*βουλή*), of great wisdom, *intelligent, well-advised, counselling well*, epith. of Minerva, Il. 5, 260. Od. 16, 282.

πολυβούτης, οὐ, ὁ, poet. (*βοῦς*), *rich in horned cattle, rich in oxen*, * Il. 9, 154. 296.

πολυγηθής, ἐσ, poet. (*γηθίο*), *much delighting, greatly rejoicing*, epith. of the Hours, Il. 21, 450. †

πολυδαιδαλος, οὐ, poet. (*δαιδαλος*), *rich in art*, i. e. 1) *wrought with great art, beautifully wrought, spoken of metals*, Il. 3, 358. Od. 13, 11. 2) *skilled in art, ingenious*, Σιδόνες, Il. 23, 743.

πολυδάκρνος, οὐ=πολύδακρνς, whence μάχης πολυδακρνούν, according to the Cod. Venet. ed. Botho and Spitzner, fl. 17, 192, for πονιδακτύτον, because ν in this word is always long.

πολύδακρνς, ν, poet. (*δάκρν*), *tearful, much lamented, lamentable*, epith. of Mars, of battle, and of war, * Il. 3, 132. 17, 544.

πολυδάκρυτος, οὐ, poet. (*δακρύω*), *much lamented, much deplored*, epith. of battle, Il. 24, 620; γόος, Od. 21, 57. 19, 213.

Πολυδάμας, αὐτος, ὁ, ep. **Ποουλυδάμας**, (*much conquering,*) voc. **Ποουλυδάμα**, Il. 12, 231; son of Panthous and Phrontis, a wise and brave Trojan, Il. 11, 57. 18, 249.

Πολύδαμνα, ἡ, wife of the Egyptian Thon, who presented many magic herbs to Helen, Od. 4, 228.

***Πολυδέγμων**, οὐος, ὁ (*δέχομαι*), the much embracing, as subst. for Pluto, who receives all mortals into his dominions, h. Cer. 17, 31.

πολυδειράς, ἀδος, ὁ, ἡ (*δειρη*), prop. having many necks; hence, *manypeaked, having many summits*, epith. of Olympus, * Il. 1, 499. 5, 754.

***Πολυδέκτης**, οὐ, ὁ (*δέκομαι*), the much embracing, epith. of Pluto, = **Πολυδέγμων**, h. Cer. 9.

πολυδέρρεος, οὐ (*δέρρεον*), *abounding in trees, woody*, * Od. 4, 737. 23, 139. h. Ap. 475.

πολύδεσμος, οὐ, poet. (*δεσμός*), *well-bound, well-jointed, σχεδη*, * Od. 5, 33. 7, 264.

Πολυδεύκης, οὐς, ὁ, accus. **Πολυδεύκεια**, Pollux, son of Jupiter and Leda, brother of Castor, one of the Dioscuri, famous as a pugilist; he alone as the son of Jupiter was immortal, see *Κάστωρ*, Il. 3, 237. Od. 11, 299 seq.

πολυδίψιος, οὐ (*δίψα*), *very thirsty, destitute of water*, epith. of Argos, Il. 4, 171. It refers to the tradition that the realm of Argos was once destitute of water, cf. Apd. 2, 1. 4. According to others, *long looked for*, Fr. 2, 1.

Πολυδώρη, ἡ, daughter of Peleus and Antigone, wife of Borus and mother of Menesthius, Il. 16, 175.

πολύδωρος, οὐ (*δῶρον*), *richly gifted*, i. e. **πολύεδρος**, epith. of *ἄλοχος*, who on account of her beauty had received many presents, Il. 6, 394. 22, 88. Od. 24, 293. In the last passage it has been translated, *well-portioned*. [Conf. Lenz Gesch. d. Weiber, S. 170.]

Πολύδωρος, ὁ, son of Priam and Laethoë. Because he was the youngest and most beloved of his sons, Priam would not permit him to take part in the battle. Disobedient to the command, he exposed himself in the fight and was slain by Achilles, Il. 20, 407 seq. 21, 85 seq. [2) One of the Epigoni, conquered by Nestor, Il. 23, 637.]

Πολύειδος, ὁ, see **Πολύδος**.

***πολυεύχετος**, οὐ (*εὔχομαι*), *much wished, much prayed for*, h. Cer. 165.

πολύζογος, οὐ, poet. (*ζυγόν*), *having many banks of rowers, well-oared, νηῦς*, Il. 2, 293. †

πολυηρατος, οὐ (*ἐράω*), *much beloved, greatly wished for, dear, Θῆβη, γάμος*, * Od. 11, 275. 15, 126. 366. h. Ven. 226.

πολυηχής, ἐσ (*ηχή*), *loud sounding*, i. e. 1) *loud singing, full voiced*, spoken of the nightingale, Od. 19, 521. 2) *loud echoing, loud resounding*, spoken of a shore, Il. 4, 422.

πολυθαρότης, ἐσ (*θάρος*), *very bold, very courageous, spirited*, Il. 17, 158. Od. 13, 387.

Πολυθερεσίωνης, οὐ, ὁ, son of Polytherves, = Cleippus, Od. 22, 287.

Πολύδος, ὁ (i), (*who knows much, from πολύς and δέος*, according to Wolf. Heyne on the other hand writes **Πολύειδος**, according to Etym. M. and also Eustath. mentions this orthography, so also Paus. Plat.) son of Cætanus, a prophet of Corinth, of the family

of Melampus, father of Euchenor, Il. 13, 663. 2) son of Eurydamas, a Trojan, Il. 5, 148.

πολυιδρείη, ἡ, poet. (*πολύιδρις*), much knowledge; hence, *wisdom, intelligence*, plur.

* Od. 2, 346. 23, 77.

πολύιδρις, ιος, ὁ, ἡ, poet. (*ἰδρις*), *much knowing*; hence, *wise, intelligent, crafty*, * Od. 15, 459. 23, 82.

πολύππος, ον (*ἴππος*), *having many horses, abounding in horses*, Il. 13, 171. †

* **πολυχθυός**, ον (*ἰχθύς*), *abounding in fish*, h. Ap. 417.

πολυκαγής, ἐς, poet. (*κάγκαρος*), *very parching*; δίψα, burning thirst, Il. 11, 642. †

πολύχαρπος, ον (*χαρπός*), *abounding in fruits, à l'orange*, * Od. 7, 122. 24, 221.

Πολυκάστη, ἡ (the much adorned), daughter of Nestor and Anaxibia, Od. 3, 464. According to Eustath. wife of Telemachus.

πολυχέρδεια, ἡ (*πολυκερδής*), *great craftiness, cunning*, in the plur. Od. 24, 167. †

πολυκερδής, ἐς (*κέρδος*), *very crafty, cunning, rôs*, Od. 13, 255. †

πολυκεστος, ον (*κεστός*), *much embroidered, richly embroidered*, ἴμας, Il. 3, 371. †

πολυκηδής, ἐς, poet. (*κῆδος*), *full of care, causing trouble, rôs*, * Od. 9, 37. 23, 351.

* **πολύκλαντος**, ον, poet. for **πολύκλαντος** (*κλαῖω*), *much wept, greatly lamented*, Ep. 3, 5.

πολυκλής, ἰδος, ἡ, poet. (*κλις*), *furnished with many benches of oars, well-oared*, epith. of ships, Il. 2, 74. 20, 382. Od. (Iota long in all the cases.)

πολύκληρος, ον (*κλῆρος*), prop. of a great lot; *having a great inheritance, very rich, wealthy*, Od. 14, 211. †

πολύκλητος, ον (*καλίω*), *called from many places, called from far*, epith. of allies, * Il. 4, 438. 10, 420.

πολύκλυντος, ον, poet. (*κλίνω*), prop. *much washed; heaving, rolling great waves, πόντος*, * Od. 4, 354. 6, 204.

πολύμητος, ον (*κάμω*), *wrought with much toil and effort, prepared with toil*, prop. spoken of iron which was hard for the ancients to work, (V. beautifully wrought,) Il. 6, 48. 10, 379; and often; θάλαμος only Od. 4, 718.

πολύκηρημος, ον, poet. (*κηρυμός*), *having many wooded hills, abounding in woods*, Il. 2, 497. †

πολυκοιρανίη, ἡ (*κοῖρανος*), *a multiplicity of rulers*, Il. 2, 204. †

* **πολύχροτος**, ον (*χρότος*), *very noisy, loud-resounding*, h. 18, 37.

πολυκτήμων, ον (*κτῆμα*), *having great possessions, wealthy*, Il. 5, 613. †

Πολυκτορίδης, ον, ὁ, son of Polycitor = Pisander, Od. 18, 299.

Πολύκτωρ, ορος, ὁ (wealthy, from *κτίσαι*), 1) son of Pterelaus, one of the oldest heroes of Ithaca, Od. 17, 207. 2) father of Pisander, Od. 22, 243. [3) a fictitious Myrmidon, feigned by Mercury as his father, Il. 24, 397.]

πολυλιήος, ον (*λιήον*), *rich in harvests, rich in fields*, Il. 5, 613. † h. Merc. 171.

πολύλιυστος, ον, ep. for **πολύλιυστος**, poet. (*λισσωματ*), *much prayed for*, Od. 5, 445; † *ηρός*, a temple in which the deity is often supplicated: *much frequented*, h. Ap. 347. h. Cer. 28.

Πολυμήλη, ἡ, daughter of Phylas, the beloved of Mercury and mother of Eudorus, afterwards wife of Echeclus, Il. 16, 181.

πολύμηλος, ον (*μῆλον*), *rich in small cattle, abounding in sheep, rich in flocks*, epith. of men and of regions, * Il. 2, 705; and h. 18, 2.

Πολύμηλος, ὁ, son of Argeas, a Lycian, Il. 16, 417.

πολύμητις, ιος, ὁ, ἡ, poet. (*μῆτις*), *very prudent, very wise, (rich in invention, V.)* epith. of Ulysses, Il. 1, 311. Od. 21, 274; and Vulcan, Il. 21, 355; of Mercury, h. Merc. 319.

πολυμηχανίη, ἡ, *fertility in expedients, invention, contrivance, prudence*, Od. 23, 321; † from

πολυμήχανος, ον (*μηχανή*), *rich in expedients, inventive, ingenious, very wise*, epith. of Ulysses, Il. 2, 173. Od. 1, 205; and of Apollo, h. Merc. 319.

πολυμητίστη, ἡ, poet. (*μηάμαι*), *much wooed, much courted, βασίλεια*, * Od. 4, 770. 14, 64. The masc. is obsolet.

πολύμυθος, ον (*μῦθος*), *of many words; loquacious, talkative*, Il. 3, 214. Od. 2, 200.

Πολυνείκης, ον, ὁ, Polynices, son of Oedipus and brother of Eteocles. When according to his engagement the latter would not yield him the throne of Thebes, Polynices fled to Adrastus at Argos, and raised the expedition of the seven heroes against Thebes, in order to obtain the kingdom. The two brothers finally slew each other in a duel, Il. 4, 377.

Πολύνησος, ὁ (having many ships), son of Tecton, a noble Phœcian, Od. 8, 114.

Πολύξεινος, ὁ, Ion. and Ep. for **Πολύξενος** (very hospitable), 1) a prince of Eleusis in Attica, h. in Cer. 154. 2) son of Agasthenes and grandson of Augias, leader of the Epeans, Il. 2, 623. *

***πολυνησέω** (*οἶνος*), fut. *ἱσω*, *to be rich in wine*, h. Merc. 91.

πολυπαίπαλος, *οὐρ*, poet. (*παπαλός*) [rather from *πάλλω*], prop. very tortuous; only trop. *very crafty, very cunning*, Od. 15, 419; † see *παπαλόεις*.

πολυπάμων, *οὐρ*, gen. *ονος* (*πάμα*), *possessing much, wealthy, rich*, Il. 4, 433. †

***πολυπείρων**, *οὐρ*, poet. (*πείρας*), having many borders, *from many regions, multifarious*, *λαός*, h. Cer. 297.

πολυπενθής, *ἴει* (*πένθος*), *very sad, mournful, grievous*, Il. 9, 563. Od. 14, 386. 23, 15.

Πολυπημονίδης, *οὐρ*, ὁ, son of Polypemon. Thus Ulysses calls his grandfather, in allusion to his sufferings, Od. 24, 305.

***πολυπήμων**, *οὐρ*, gen. *ονος*, poet. (*πῆμα*) *very injurious*, h. Merc. 37. Cer. 230.

***πολυπίδακος**, *οὐρ* = **πολυπίδαξ**, h. Ven. 54.

πολυπίδαξ, *ακος*, ὁ, *ἡ*, poet. (*πίδαξ*), *abounding in fountains*, epith. of Ida, Il. 8, 47. 14, 157; but Λακαδη, h. 18, 20.

πολύπικρος, *οὐρ* (*πικρός*), *very bitter, very painful*, Od. 16, 255. †

πολύπλαγχτος, *οὐρ*, poet. (*πλάγω*), *far-wandering, restless, unquiet*, *ληστήρ*, Od. 17, 511. 20, 195; as epith. of the wind, *raging around*, Il. 11, 308. Others explain it active-ly: *wide-scattering*.

Πολυποίης, *οὐρ*, ὁ (taking vengeance on many, as it were *Πολυποιήτης* from *πολνη*), son of Pithous and Hippodamia, who went with forty ships from Argissa, Gyrtion, etc. to the siege of Troy, Il. 2, 740. 23, 836.

***πολυπόνια**, *ἡ*, poet. (*πόνια*), *the highly venerable*, h. Cer. 211.

πολύπονος, *οδος*, ὁ, ep. *ποιλύπονος* (*πούς*), that has many feet; then, *the sea-polypus*, in the ep. form, Od. 5, 432. † h. Ap. 77. The ancients understood by it, the eight-armed polypus, *sepias octopodia* Linn., which belongs to the molluscas, and is found in almost all seas. It is about eight feet long, and its arms are furnished upon the under side with an apparatus with which it attaches itself

firmly to the objects around. It is very ferocious, and attacks any animal which it can conquer.

***πολύπτυχος**, *οὐρ* (*πτύξ*), prop. having many folds; metonym. *abounding in ravines, abounding in valleys* (much-curved, *Voss*), epith. of Olympus and Ida, * Il. 8, 411. 21, 449. *

***πολύπυργος**, *οὐρ* (*πύργος*), having many towers, *well-fortified*, h. Ap. 242; a false reading.

πολύπυρgos, *οὐρ* (*πύρος*), *abounding in wheat, spoken of countries and islands*, Il. 11, 756. Od. 14, 335. h. Ap. 242.

πολύφρηη, ηνος, ὁ, *ἡ* (*ΑΡΗΝ*), *abounding in sheep, rich in flocks, ἄνθρες*, * Il. 9, 154. 296.

πολύφρηηος, *οὐρ* = **πολύφρηη**, Od. 11, 257; † see Thiersch § 200. 10.

πολύς, **πολλή**, **πολύ**, besides the comm. forms, we have the following ep.: nom. **ποιλίς**, gen. **ποιλέος**, accus. **ποιλίν**, plur. nom. **ποιλέις** and **ποιλεῖς**, gen. **ποιλίων**, **ποιλέων**, **ποιλέων**, dat. **ποιλίσι**, **ποιλέσι** and **ποιλέσσι**, accus. **ποιλέας** and **ποιλεῖς**; **ποιλίς** is used by Hom. as comm. gend. Il. 10, 27. Od. 4, 709. Hom. has also nom. sing. **ποιλός**, neut. **ποιλόν**, compar. **πλειων**, *οὐρ*, superl. **πλειστος**, *η*, *οὐ*, 1) Prop. spoken of a multitude: *many, numerous*, but also of power, size, strength: *great, strong, vehement, violent*. **ποιλίς νιφέτος**, **ποιλή λυλλα**, a great snow-storm, a violent tempest. **π. ύπνος**, a deep sleep, Od. 15, 394. **ποιλέος αξιος**, worth much, Il. 23, 562. Od. 8, 405. 2) Spoken of place: *great, wide, broad, long, extended*. **π. πεδιον**, a wide plain. **ποιλή γαῖα**, the wide earth. **ποιλός τις ἔκειτο παρθενος**, he lay extended wide, Il. 11, 156. 3) Spoken of time: *long*. **ποιλώ χρόνον**, for a long time, Il. 2, 343. **ποιλλὸν ἐπὶ χρόνον**, Od. 12, 407. As peculiarities of expression, observe 1) It stands often with the gen. to express the idea of a part. **ποιλοὶ Τρώων**, many of the Trojans, Il. 18, 271. Also the neut. sing. **ποιλλὸν σαρκο**, *βίης*, Od. 19, 450. 21, 155. 2) Comm. **ποιλός** is treated as a complete predicate and hence is connected with another adj. by *καὶ*, ep. *τέ καὶ ποιλοὶ καὶ ἄλλοι*, many others. **ποιλλὰ καὶ ἑσθλά**, many valuables, Od. 4, 96. **ποιλές τε καὶ ἑσθλοὶ**, Il. 6, 452. 21, 536; or *τέ, τέ*, in which case **ποιλός** takes the second place. **παλαιά τε ποιλλὰ τέ**, Od. 2, 188. 2) Often it

stands alone as subst. in Homer, very rarely with article. τὰ πολλά, the many, i. e. the most, Od. 2, 58. 17, 537; so also πολλά, Il. 9, 333; πολλοί also stands sometimes for οἱ πολλοί, the most, the multitude, Il. 2, 483. 21, 524. 3) The neut. sing. and plur. as adv. *much, greatly, very, strongly, long, often, πολλός*, Il. 9, 506. 20, 178; πολλά, often μάλα πολλά, Il. 1, 35. Od. 2, 151. b) It enhances also the compar. and superl. πολὺ μᾶλλον, much more. πολλὸν ἀμείνων, much better. πολλὸν ἄριστος, by much the bravest.

* πολυσημάντωρ, οὐρος, ὁ, poet. who rules many, epith. of Pluto, h. Cer. 31. 84. 377.

πολύσκαρθμος, οὐρος, poet. (σκαλῶ), *leaping strongly, springing actively*, epith. of the Amazon Myrina, Il. 2, 814, † in reference to dancing; or according to some, *hastening away with steeds*.

πολυσπεργής, ἔσ, poet. (σπειρῶ), *widescattered, widely-scattered, ἄνθρωποι*, Il. 2, 804. Od. 11, 365.

πολυστάφυλος, οὐρος (σταφυλῆ), *abounding in grapes, abounding in wine*, * Il. 2, 507. † h. 25, 11.

πολύστορος, οὐρος (στέρεω), *much-groaning, unfortunate*, Od. 19, 118. b) *Act causing many groans*, epith. of Strife, of the arrow, Il. 1, 445. 11, 73.

πολύτιλας, αὐτος, ὁ, poet. (τιλῆται), that has endured much, *much-enduring, much-suffering*, epith. of Ulysses, only nom. Il. 8, 97. Od. 5, 171; and often.

πολυτήλιμων, οὐρος, ὁ, ἡ (τηλίμων), *much-enduring, much-enduring, epith. of Ulysses*, Od. 18, 319; θυμός, the much-enduring spirit, Il. 7, 152.

πολύτηλητος, οὐρος, poet. (τηλῆται), that has suffered much, *much-enduring, γέροντες*, Od. 11, 38. †

πολυτρήρων, οὐρος, ὁ, ἡ (τρήρων), *abounding in doves, epith. of regions*, * Il. 2, 502. 582.

πολύτρητος, οὐρος (τρητός), *much-pierced, much-perforated, σπόγγος*, * Od. 1, 111. 22, 439.

πολύτροπος, οὐρος (τρέπω), *that has endured much, far-travelled, epith. of Ulysses*, Od. 1, 10, 230. Thus Voss Myth. Br. p. 102, and Nitzsch ad loc., as also the epexegesis shows; on the contrary, Damm and Wolf: *very versatile, crafty*, and so also h. Merc. 13, 430.

* πολύνυμος, οὐρος, poet. (νύμνεω), *much-sung, highly celebrated*, h. 25, 7.

πολυτράχμακος, οὐρος (φάρμακον), *acquainted with many remedies or magic drugs, ητρός*, Il. 16, 28; Κλεκη, Od. 10, 276.

Πολυφείδης, οὐρος, ὁ, son of Mantius, grandson of Melampus, Od. 15, 249.

πολύφρημος, οὐρος (φήμη), *many-toned, much-speaking*; ἀοιδός, abounding in songs, Od. 22, 376; βάτραχος, the much-croaking frog, Batr. 12; ἄγοφη, the many-voiced, noisy market-place, Od. 2, 150.

Πολύφρημος, ὁ, 1) son of Neptune and of the nymph Thoossa, one of the Cyclopes in Trinacria, Od. 1, 70. After he had devoured six of the companions of Ulysses, the latter avenged himself by making him drunk and then putting out his eye with a glowing stake, Od. 9, 371 seq. conf. Κύκλωψ. 2) son of Elatus, brother of Cæneus, a Lapithe of Larissa, who took part in the Argonautic expedition. Having been left in Mysia, he founded the city Cios, Il. 1, 264.

πολύφλοισθος, οὐρος, poet. (φλοῖσθος), *much-roaring, loud-resounding*, epith. of the sea, Il. 1, 34; and Od. 13, 85.

Πολυφήτης, οὐρος, ὁ, a Mysian of Ascania, Il. 13, 791; it should prob. be read Περιφήτης, accord. to Strab. XIV. p. 511.

Πολυφόντης, οὐρος, ὁ, son of Autophonus, who was slain by Tydeus before Thebes in an ambush, Il. 4, 395.

πολύφροβος, οὐρος, poet. (φροβή), *much-nourishing, abounding in nourishment*, epith. of the earth, Il. 14, 200. 301; also πολυφρόβη, * Il. 9, 365.

πολύφρων, οὐρος, ὁ, ἡ, poet. (φρήν), *very intelligent, very wise, very crafty*, epith. of Ulysses, Od. 14, 424; and of Vulcan, Il. 21, 367. Od. 8, 297.

* πολύφρων, οὐρος (φάνη), *many-voiced, loud-croaking*, Batr. 216.

πολύχαλκος, οὐρος, poet. (χαλκός), *abounding in brass or copper, spoken of persons and places, having many copper utensils*, Il. 10, 315. 18, 289. Od. 15, 424. 2) *Made of much brass, adorned with much brass, brazen*, epith. of heaven, Il. 5, 504. Od. 3, 2. According to Voss Myth. Br. 1, 27, in the literal sense; on the other hand, Völcker Hom. Geogr. p. 5, metaphor. *imperishable, enduring*.

* πολυχρόνιος, οὐρος (χρόνος), *long-enduring, lasting*, h. Merc. 123.

πολύχρυσος, *or* (*χρυσός*), *abounding in gold*, *rich in gold*, epith. of persons and places, Il. 7, 180. 10, 315. Od. 3, 305; *adorned with gold*, epith. of Venus, h. Merc. 1.

***πολυώνυμος**, *or* (*ὄνοματα*), 1) *having many names*, epith. of Pluto, h. Cer. 18, 32. 2) *having a great name, much-renowned*, h. Ap. 82.

πολυωπός, *or* (*δύπη*), *having many holes, having meshes*, δίκτυον, Od. 22, 386. †

πομπεύς, *ἥσος, ὁ* (*πέμπω*), *a companion, a conductor upon a journey*, Od. 3, 325. 376; metaph. spoken of a ship: πομπῆς τηῶν, the companions of ships, * Od. 4, 362.

πομπεύος (*πομπεύς*), *to accompany, to conduct*, Od. 13, 422. †

πομπή, *ἡ* (*πέμπω*), 1) *the act of accompanying, escorting*, with the idea of protection, spoken of men and gods, Il. 6, 171. Od. 5, 32. 2) *dismissing, sending home*, Od. 7, 151. 191. 8, 30. πομπῆσιν ὑπ' Εὐρυσθῆος, sent by Eurystheus, h. 14, 5.

πομπός, *ὁ, a companion, a conductor*, Il. 13, 416. 16, 671; also *ἡ πομπός*, Od. 4, 826.

πονέομαι (*πόνος*), fut. πονήσομαι, aor. ep. πονήσαμην, plur. πεπόνητο (the act. πονέω not found in Hom.) 1) Intrans. *to have labor and pains, to work, to weary oneself, to be busy, to exert oneself*, often absol. Il. 2, 409; espec. spoken of battle, Il. 4, 374. 13, 288; περὶ τι, about any thing, Il. 24, 444; κατὰ τι, in any thing, Il. 15, 447; κατὰ δῶμα, Od. 22, 377; often κατὰ ἴσμυντην, to exert oneself in the battle, Il. 6, 84; with dat. instrum. τοῖς ἐπονέτο, Il. 18, 413, with which he worked, referring to the tools; in like manner Od. 16, 13. b) With particip. ὅφελε πονέσθαι λισσόμενος, to weary oneself with praying, Il. 10, 117. 2) Trans. with accus. *to produce by labor and pains, carefully to prepare any thing, to pursue diligently, πολλά*, Il. 9, 348. 18, 380; ἔργα, Od. 9, 250. 11, 9.

πόνος, *ὁ* (*πόνωμαι*), *work, espec. (like labor), hard work, pains, exertion*. πόνος ἐμείο χνύος, the labor about my shameless self, Il. 6, 355; espec. *the labor of war, battle*, Il. 5, 667. 6, 77; and often connected with νίκης, Il. 12, 348; δῆρις, Il. 17, 158; in the plur. πόνοι, in oppos. to ἄγομαι, Od. 4, 818; hence 2) *fatigue, pain, distress, suffering*, Il. 2, 421; connected with ὀξεῖς, Il. 13, 2; with κῆδεα, Il. 21, 525; ἀντη, Od. 7, 192; ἡ μῆν καὶ πόνος ἐστὸν ἀγηθέστα γενεθεῖ [Il. 2, 291], indeed,

it is also hard (a pitiable case) to be obliged to endure suffering so long, and then to go home, viz. *re infecta*. Thus correctly Wolf. *Nimirum laboribus fungimur, ut moleste ferentes redire velimus*, thus Lehrer de Aristarch. Stud. [p. 88; cf. also ἀνίδω]. (It signifies pain neither in Il. 19, 227, nor 21, 525; but prob. in Batr. 46.)

Πορτεύεις, *ἐώς, ὁ*, a Phœacian, Od. 8, 113.

***πόντιος**, *ον* (*πόντος*), *from or in the sea*, epith. of Neptune, the ruler of the sea, h. 21, 3.

ποντόθετ, adv. (*πόντος*), *from the sea*, Il. 14, 395. †

ποντογύδει, adv. (*πόντος*), *into the sea*, * Od. 9, 495.

Ποντίονος, *ὁ* (acquainted with the sea), a herald of the Pheaces, Od. 8, 65.

ποντοπορέων and **ποντοπορέω** (*ποντοπόρος*), *to navigate the sea, to sail upon the sea, to travel by sea*, Od. 5, 277. 278. 7, 267. The form ποντοπορέω only part. pres. * Od. 11, 11.

ποντοπόρος, *ον* (*πελφω*), *sailing over the sea, sea-traversing, sea-navigating*, epith. of ships, Il. 1, 439. 3, 46. Od. 12, 69; *ταῦται*, Ep. 8, 1.

πόντος, *ὁ, ep. gen. ποντόφιν*, Od. 24, 83; *the sea; espec. the open sea*. Σάλασσα πόντου, the waters of the sea, Il. 2, 145. **πόντος ἄλος**, the sea of brine, the briny deep, Il. 21, 59.

πόντοφιν, see **πόντος**.

***ποντογίνακτος**, *ον* (*τιγάσσω*), *shaken by the sea*, Ep. 4, 6, for the false reading ποντιάκτος, accord. to Pierson.

πόποι, interj. akin to πάπαι, an exclamation of astonishment, displeasure, and grief, always at something unexpected, and comm. unpleasant, except Il. 2, 272, where it is an expression of joyful surprise; always also ὁ πόποι, *strange, impossible, awful, horrible*; ἡ δή, ἡ μάλα, ἡ φά often follow, Il. 2, 337. Od. 1, 32. 4, 169. h. Merc. 309. Accord. to Ap. Lex. and the Schol. it means *O gods!* as the Dryopes called their gods πόποι; hence we find ὁ πόποι, h. Merc. 309, it being taken as a vocat., conf. Müll. Geschich. Hell. St. II. p. 41. Spitzner ad Il. 15, 184.

πόρδαλις, *ιος, ὁ, ἡ, ep. for πάρδαλις*, *the panther*, Il. 13, 103. 21, 573. Od. 4, 457, ed. Wolf, where now Spitzner reads πάρδαλις, cf. πάρδαλις. Accord. to the Gramm. πάρδαλις is fem. but falsely; for Il. 21, 573, πόρ-

δελις is also fem. The Greeks understood by this name *panthers*, *leopards*, etc. conf. Bothe ad Il. 13, 103.

πορεύω (*πόρος*), *to bring*; mid. *to go, to proceed*. Batr. 174.

Πορθέας, *ἥσ*, ὁ (the destroyer) (*Πορθέας*, Apd. 1, 7. 7), son of Agenor and Epiceaste, king of Calydon, father of *Œneus*, *Agrius*, etc. Il. 14, 115.

πορφέω (*πέρθω*), fut. *ἥσω, to destroy, to desolate, to pillage, πόλιας, τείχεα*, Il. 4, 30. Od. 14, 264; *to rob, to plunder, τριπόδας*, h. Merc. 180.

πορθμεύς, *ἥσ*, ὁ (*πορθμεύω*), one who conveys travellers over water, *a ferryman*, Od. 20, 187. †

πορθμός, ὁ (*πόρος*), *a place of passage, a ferry*; espec. *a strait, a sound*, * Od. 4, 671. 15, 29.

* **πορίζω** (*πόρος*), prop. *to bring into the passage*; hence, *to bring to pass, to procure, τινὶ τι*, Ep. 14, 10.

πόρις, *ιος*, ἡ, poet. for *πόρτις*, Od. 14, 410; † see *πόρτις*.

πόρκης, *ον*, ὁ, *the ring about the shaft of the spear, for holding fast the head*, * Il. 6, 320. 8, 495.

πόρος, ὁ (*πείρω*), prop. *a passage*, espec. through shallow water; *the ford of a river, Αλφειοῦ*, Il. 2, 592. 14, 433. b) Spoken of the sea in distinction from *ὅδος*: *πόροι ἀλός, the paths of the sea*, Od. 12, 259.

πόρηη, ἡ (*πείρω*), *the ring of a buckle, upon which lies the tongue (πεφόρηη)*, hence *a buckle, a brooch itself*, Il. 18, 401. † h. Ven. 164.

* **πορσαίνω** = *πορσύω*, fut. *πορσαίνουσα*, ep. for *πορσαίνοντα*, ed. Spitzner, accord. to Cod. Ven. Il. 3, 411. h. Cer. 156.

πορσύω (*ΠΟΡΩ*), poet. fut. *πορσυώω, to bring to pass, to further, to prepare, only λέχος, εἰνῶ τινι, to prepare a bed, a couch for any one, always spoken of the wife who shares the couch with the husband*, Il. 3, 411 (cf. Nitzsch ad Od. l. c.) Od. 3, 403.

πόργαξ, *ακος*, ἡ = *πόρτις*, *a calf, a heifer*, Il. 17, 4. †

πόρτις, *ιος*, ἡ, another form *πόρις*, Od. 10, 410; *a calf, a heifer*, Il. 5, 162. † h. Cer. 174.

* **πορτιρόφος**, *ον*, *nourishing calves or young cattle*, h. Ap. 21.

πορφύρεος, *η, ον* (*πορφύρα*), *purple, purple-colored*. a) colored with purple, dark

red in different degrees; spoken of garments and carpets, *φῆρος*, Il. 8, 221. Od. 4, 115; *αιμα*, Il. 17, 361. 2) Metaph. spoken of the sea: *πόρφ. κύμα, the purple wave*, spoken of the sea disturbed by wind or the stroke of the oar, Il. 1, 482. Od. 2, 428. *πόρφ. ἄλς*, Il. 16, 391; *νεφέλη*, a dark cloud, Il. 17, 351. *πόρφ. θάνατος*, dark death, like *μέλας*, Il. 5, 85. 16, 334; (accord. to Passow also *blood-red, bloody*.)

πορφύρω, poet. (*πορφύρα*), only pres. *to become purple, to purple*, spoken of the disturbed sea, which assumes a dark color, Il. 14, 16. b) Metaph. spoken of the heart: *to swell, to be restless*. *πολλά οἱ κραδῆ πόρφυρε*, his heart was greatly agitated, spoken of the unquiet spirit of one who cannot come to a resolution, Il. 21, 551. Od. 4, 427.

ΠΟΡΩ (*πόρος*), obsol. pres. poet. from which aor. *ἐπορον*, ep. *πόρον*, part. *πορών*, perf. pass. *πέπρωται*, part. *πεπρωμένος*, prop. to bring to pass, hence *to procure, to give, to grant, to bestow, τινὶ τι*, for the most part spoken of things and states: *δᾶρα, φάρμακα, πένθος*; of persons: *τινὶ νιόν*, Il. 16, 185. *ἀνδρὶ παράκοιτιν*, to give a wife to a man, Il. 24, 60. b) For the accus. constr. with infin. *πόρε καὶ σὺ Λίος κούροιν ἐπεοθαι τιμήν*, grant also thou, that to the daughter of Jupiter honor be yielded, Il. 9, 513. 2) The perf. pass. is impers.; prop. *it is divided or distributed to*; then *it is fated, allotted by destiny, τινὶ*, to any one, with accus. and infin. Il. 18, 329. The part. *πεπρωμένος*, *ομῆι αἰση*, to the same fate, Il. 15, 209. 16, 441.

πόσε, adv. (*πός*), *whither?* Il. 16, 422. Od. 6, 199.

Ποσειδάνων, *ωνος*, ὁ, voc. *Ποσειδάνων*, ep. for *Ποσειδῶν* (accord. to Herm. from *πόσις* and *εἰδεσθαι*, *quod potibilis videtur*), *Neptune*, son of Saturn and Rhæa, brother of Jupiter, of Pluto, etc., husband of Amphitrite, Il. 15, 187. He is ruler of the sea, espec. of the Mediterranean sea, which fell to him by lot, Il. 14, 156. 15, 189. Although he reigns independently in his vast dominion, yet he recognizes the precedence of Jupiter as the elder, Il. 8, 210. 13, 355; and even unharnesses his steeds, Il. 8, 440. He has his dwelling in the depths of the sea near *Ægæ* (see *Aiyal*), Il. 13, 21. Od. 5, 381. Here stand his steeds; but he also comes to the

assemblies of the gods in Olympus, Il. 8, 440. 15, 161. As sovereign of the sea he sends storms, Od. 5, 291; he gives also favorable winds and a prosperous voyage, Il. 9, 362. Od. 4, 500. He shakes the earth (*τροιχθωρ*, *τροιχίγαιος*), but he also holds it firm by his element (*γαῖοχος*). As the creator of the horse, he is the inventor and overseer of games with horses, Il. 23, 307. 584; and as such he is the god of the house and country of the horseman Nestor, see Nitzsch ad Od. 3, 7. In the Iliad he appears as the enemy of the Trojans, Aeneas excepted, Il. 21, 442 seq., since Laomedon refused him the promised reward, when he and Apollo built the walls of Troy (see *Λαομέδων*). In the Od. he persecutes Ulysses because he had blinded his son Polyphemus, Od. 1, 20. 5, 286 seq. The symbol of his power is the trident; with this he excites and subdues the sea, Il. 12, 27. Od. 4, 506. He was worshipped at Onchestus, Helicæ (see *Ἐλικώνιος*). Black bulls were sacrificed to him, Od. 3, 6. Il. 20, 404; also boars and rams, Od. 11, 130. Of his numerous progeny Homer mentions Eurytus and Cteatus, Nausithous, Polyphemus, Peleus, and Neleus.

Ποσιδήϊον, τό, a temple of Neptune, Od. 6, 266. †

Ποσιδήϊος, η, or, Ion. for Ποσείδειος, sacred to Neptune, ἄλσος, Il. 2, 506. †

πόσις, ιος, ὁ, poet. dat. *πόσει* and *πόσῃ*, Il. 5, 71; *a husband*, Il. and Od.

πόσις, ιος, ἡ (πίνω), *drink*, often connected with *ἔδητις*, Il. 1, 469; and *βρῶσις*, Il. 19, 210. Od. 1, 191.

ποσσῆμαρ, adv. ep. for *ποσῆμαρ* (*ἱμαρ*), *in how many days?* Il. 24, 657. †

πόστος, η, or (πόσος), how much? Od. 24, 288. †

ποταμόνδε, adv. *into the river*, Il. 21, 13. Od. 10, 150.

ποταμός, ὁ, a river, a stream, spoken also of Oceanus, Il. 14, 245. 2) *a river-god*, Il. 5, 544. 20, 7. 73. To the river deities were sacrificed bulls and horses, Il. 21, 131. (Fr. *πίνω*, *πώω*, prop. *potable water*.)

ποτάμοις, ep. form of *πέτομαι*, *to fly*, pres. *ποτῶνται*, Il. 2, 462. h. Merc. 558; perf. *πεποτήται*, Ion. for *πεπότηται*, Il. 2, 90; sing. *πεπότηται*, Od. 11, 221.

πότε, adv. interrog. *when? at what time?* Il. 19, 227. Od. 4, 642.

πότε, enclit. adv. *once, on a certain time*, often in connection with other words, spoken both of past and future: *ἡδη ποτί*, already once, Il. 1, 260; *ἢ ποτε*, Il. 1, 240; [*έντο ποτί*], 4, 182.

ποτέομαι, Ion. for *ποτάμοι*, *to fly*, Od. 24, 7. †

πότερος, η, or, which of the two, Il. 5, 85. † *ποτή, ἡ (πέτομαι)*, *the act of flying, flight*, Od. 5, 337. †

ποτής, ἥτος, ἡ (πότος), *the act of drinking, drink*, in connection with *ἔδητις*, *βρῶσις*, Il. 11, 780. Od. 18, 406.

ποτητος, ἡ, ὁ (ποτάμοι), ep. *flying, winged*; *τὰ ποτητά*, *souls*, Od. 12, 62. †

ποτί, ep. and Dor. for *πρός*, often alone and in composition.

ποτιβάλλω, Dor. for *προσβάλλω*.

ποτιδέγμενος, see *προδέχομαι*.

ποτιδέρκομαι, ep. for *προδέρκομαι*.

ποτιδόρπιος, ος, ep. for *προδόρπιος*.

ποτικέντιται, see *προκυλίνω*.

ποτινίσσομαι, ep. for *προσνίσσομαι*.

ποτιπεπτηνία, see *προσπίπτω*.

ποτιπτύσσομαι, for *προσπτύσσομαι*.

ποτιτέρπω, ep. for *προστέρπω*.

ποτιφωνήεις, εσσα, ετ, ep. for *προφωνήεις*.

πότμος, ὁ, poet. (πίπτω), prop. that which falls to any one, *lot, destiny*, in Hom. always in a bad sense: *fate, misery, death, αἰτία πότμοις ἔφενται τινί*, Il. 4, 396. *πότμοις ἀναπλήσται*, Il. 11, 263. *πότμοις ἐπισπεῖν*, to overtake one's fate, i. e. to die, Il. 6, 412; hence often in connection with *θάνατος*, Il. 2, 359; and *θανεῖν καὶ πότμοις ἐπισπεῖν*, Od. 4, 196.

πότνια, ἡ and *πότνια, h.* Cer. 118; only nom. voc. and accus. *πότνιαν, h.* Cer. 203; poet. a female title of honor, 1) Adj. *honored, venerable*, spoken of goddesses and of mortal women, *πότνια Ἡρα*, Il. 1, 551; *μήτηρ*, Il. 6, 264. 2) As subst. *sovereign, mistress, θηρῶν*, Il. 21, 470. (Nitzsch would prefer *πότνια ad Od. 5, 215*; cf. on the word, Buttm. Ausl. Gram. I. p. 161.)

[*ποτνιάνακτος*, a false reading for *ποτνιάνακτος*, Ep. 4, 6; *regali nomine clara*, Barnes.]

ποτόν, τό (πίνω), *the act of drinking, drink*, Il. 1, 470. 11, 630. Od. 9, 354.

ποῦ, adv. interrog. (*πός*), 1) *where?* Il. 5, 171. Od. 1, 407. 2) *whither?* *ποῦ δέ σοι ἀπειλαὶ οἴχονται*, *where are thy threats*, Il. 13, 219.

πονός, enclitic, adv. 1) *any where, some where*, Il. 16, 514. Od. 1, 297. 2) *any how, perhapse, perchance, very often in connection with other particles, οὕτω πονός*, Il. 2, 116; *ἢ πονός, μή πονός, νύ πονός*, etc.

πονλυβότειρα, ἡ, ep. for πονλυβότειρα, which see.

Πονλυδάμας, ep. for Πολυδάμας.

πονλύπονς, ep. for πολύπονς.

πονλύς, πονλύν, ep. for πολύς, πολύν, q. v.

πονός, ποδός, ὁ, dat. plur. ποστὶ, ep. ποστὶ and ποδεστὶ, dual. ποδοῖν for ποδοῖν, 1) *a foot, spoken of men and brutes, also of birds: the claws, the talons, Od. 15, 526.* a) *a step, course, running, race, Il. 9, 523.* (cf. έλέγχος); ποστὶς ἔργειν, with feet, i. e. to contend in the race, Il. 13, 328; ποστὶ νικᾶν, Il. 20, 410. Od. 13, 261. b) Proverb phrases: *ἔς πόδας ἐξ περατῆς*, from the head to the feet, Il. 18, 353; πρόσθιτος ἢ προπάρουθε ποδῶν, before the feet, spoken of any thing lying near, Il. 20, 324. 21, 601; παρὰ ποστὶ, Od. 8, 376; cf. Il. 15, 280. 2) Metaph. *a foot; a) the lower part of a mountain, Il. 2, 824. 20, 59. b) the extremity of a sail, or the rope at the lower extremity of a sail, with which the sails were set, cf. Köpke Kriegsw. d. Gr. p. 171. Od. 5, 260. 10, 32.*

Πρώκτιος, ὁ, a river in Troas, which falls into the Hellespont between Abydos and Lampeacus, now *Bargus*, Il. 2, 835.

Πράμνειος οἶνος, ὁ, *Pramnian wine*, Il. 11, 639. Od. 10, 235. According to Eustath. named from the mountain *Pramne* on the island Icaria (now *Nikaria*); according to other critics it grew near Smyrna or Ephesus, Plin. Hist. N. 14, 5, 6. It was used in the preparation of a strengthening drink, and probably the ancients understood by it, all strong and sour wines without reference to the origin. Some would therefore derive the word from παραμένειν (wine which keeps good), Aelian, V. h. 12, 31.

πρωπίδες, αἱ, poet. 1) Prop. = φρένες, the *diaphragm*, Il. 11, 579. 17, 349. 2) Metaph. *the understanding, thought; because the diaphragm was regarded as the seat of thought, comm. ἴδιλλοι πρωπίδεσσι, Il. 1, 608. Od. 7, 92.*

πρασία, ἡ, *a garden-bed, only plur.* Od. 7, 127. 24, 247.

***Πρασσαῖος, ὁ**, ep. **Πρασσαῖος** (**πράσσων**), *Garlic-green, name of a frog*, Batr. 225.

***πράσσων, τό**, *garlic, a sea-plant similar to garlic*, Batr. 56.

***Πρασσοδάγος, ὁ**, ep. for **Πρασσοφ.** (**φραγίν**), *Garlic-eater, name of a frog*, Batr. 235.

***πράσσω**, Att. for **πρήσσω**, Batr. 186. †

***πρέμνος, τό** (akin to **πρυμνός**), *a trunk, a block*, h. Merc. 238.

πρέπω (akin to **πείρω**), prop. to shine, to gleam out; comm. to be prominent, to be distinguished, διὰ πάντων, Il. 12, 104; in tmesis, μετὰ πρέπει ἀγρομένουσιν, Od. 8, 172; τινὲς, in any thing, Od. 18, 2. h. Cer. 214.

***πρέσβειρα, ἡ**, poet. = **πρέσβα**, h. 3, 32.

πρέσβιτ̄, ἡ, ep. fem. of **πρέσβις**, *an aged woman, a venerable female, venerable, an epith. of honor in Il. 5, 721. 8, 383; in the Od. also of mortals*, Od. 3, 452.

πρεσβίτ̄ος, τό (**πρέσβις**), *a present which the eldest received, a gift of honor*, Il. 8, 289. †

***πρεσβήτ̄ις, ἵδος, ἡ**, poet. fem. = **πρέσβα**; τιμὴ, *worthy honor*, h. 29, 3.

***πρέσβις, ἡ**, poet. = **πρεσβεία, age**, h. Merc. 431.

πρέσβιτος, ἡ, οὐ, see **πρέσβις**.

πρεσβυτερής, ἡς (**γένος**), *elder in years, first-born*, Il. 11, 249. †

πρέσβις, ὁ, poet. for **πρεσβύτης**, not occurring in Hom., but the fem. ep. **πρέσβα**, **πρέσβειρα**, **πρεσβήτ̄ις**, compar. **πρεσβύτερος**, **η, οὐ**, Il. 11, 787; superl. **πρεσβύτατος**, **η, οὐ** and **πρεσβύτιος**, h. 30, 2; *old, venerable. πρεσβύτατος γενεῆς*, *eldest in birth*, Il. 6, 24. Od. 13, 142.

πρήσω, poet. form of **πίμπημι**, which is not found in Hom.; aor. 1 **ἐπρήσα**, ep. **πρῆσσα**, 1) *to burn, to inflame, τι, with gen. mater.* (cf. Kühner § 455. Anm.); *θύμφετα πυρός*, with fire, Il. 2, 415; cf. *ἐντρητῶν*. 2) *to blow upon, to swell, spoken of wind, τι; μέσον ἱστον*, Od. 2, 427. b) *to cast out, to breathe out, to blow out, αἷμα ἀνά στόμα*, Il. 16, 350. (Accord. to Buttm. Lexil. I. p. 107, akin to **πρέλω** and **πρέθω**; it is uncertain whether its prop. signif. is to kindle, to inflame, or to spout out, to emit; accord. to Rost it is, to rattle, to crack.)

πρηγχίρη, ἥρος, ὁ (**πρήσσων**), Ion. for **πρωτητή**, 1) *a performer, a doer, an author, ἕργον*, Il. 9, 443. 2) *Espec. a tradeeman*, Od. 8, 162.

πρηνής, ἑς, Ion. for **πρατής** (akin to **πρό**), *bent forward, headlong, κατὰ (adv.) πρηνές βάλλειν τι*, to cast any thing down, Il. 2, 414;

πρηνής ἡρέτη, he fell forwards, Il. 5, 58. ἔπεστε, έλασθη, also πρηνής ἐν κονίσται, Il. 2, 418.

πρῆξις, τος, ἡ (πράσσω), 1) *doing, an action, business, undertaking, κατὰ πρῆξιν, on business, in opposition to μαχιδῶς, Od. 3, 72. espec. traffic, h. Ap. 398.* 2) the availss of it, gain, advantage, οὐτὶς πρῆξις πέλεται γοῦσσο, there is no advantage from lamentation, (V. 'we effect nothing') Il. 24, 524; or οὐτὶς πρέτυλγετο μιφομένουσιν, there was no help to them complaining, Od. 10, 202.

πρήσω, Ion. for πράσσω, fut. πρέξω, aor. ἐπρηξα, prop. to do, to act; hence, 1) to effect, to accomplish, to attain, with accus., Od. 16, 88; ἔργον, Od. 19, 324; absol. Il. 18, 357; espec. part. πρήξας, Od. 3, 60; often with οὐτὶ, Il. 1, 562, 11, 552. Od. 2, 191. 2) Espec. spoken of a way: to finish, to pass over, with accus. κύλευθον, Il. 14, 282. Od. 13, 83; ἄλα, to sail over the sea, Od. 9, 491; with gen. ὁδόν, Il. 24, 264. Od. 3, 476. 3) to collect, to gather, τινὰ τόκονς, usury from any one, Batr. 186.

*πρηνώ, Ion. for πραῦνω (πραῦς), to render mild, to calm, to appease, with. accus. h. Merc. 417.

*πρηνός, ὁ, Ion. for πραῦς, mild, gentle, h. 7, 10. cf. Gramm.

πρίασθαι, mid. defect. verb, of which only aor. 2 is in use, 3 sing. πρίατο, to buy, τι, any thing, κτεάτεσσιν, ~~for~~ treasures, * Od. 1, 430. 14, 115, 452. ^{with}

Πρίαμος, ον, ὁ, son of Priam, (the first & long by the arsis).

Πρίαμος, ὁ, son of Laomedon, king of Troy, husband of Hecuba. Accord. to Hom. he had fifty sons, nineteen of them by Hecuba. Hector was the dearest of them all, Il. 24, 493 seq. Of the time before the Trojan war, it is mentioned that he aided the Phrygians against the Amazons, Il. 3, 184 seq. At the beginning of the siege of Troy he was already at an advanced age, and took no part in the contest, Il. 24, 487. He appears only once on the battle field, to conclude the treaty concerning the duel of Paris and Menelaus, Il. 3, 261. After Hector's death, he went under the conduct of Mercury into the tent of Achilles, and redeemed the corpse of his son, Il. 24, 470 seq. Accord. to later tradition he was slain by Neoptolemus, son of Achilles. (On the name Πρίαμος, cf. Apd. 2, 6, 4.)

πρό, adv. and conjunct. I) Adv. of time: in independent sentences, before, ere, first, sooner, and gener. earlier, at an earlier time; comm. oppos. to νῦν, Il. 2, 112. 344; πολὺ πρό, long before, Od. 2, 167. 2) Often with the article, τοπέρ or τὸ πρό, ed. Spitz. Il. 6, 125. 16, 373; but Od. τὸ πρό, Od. 3, 265. 4, 32; formerly (olim). 3) As adv. it stands also with indicat. πρίν μιν καὶ γῆρας ἔπεισον, first shall old age come upon her, Il. 1, 29; cf. Thiersch § 292. 2. Il. 18, 283; with optat. πρόν καὶ ἀνηδέλε σὴν πατρίδα γαῖαν ἵκοιο, before thou shouldst come to thy native land distressed, Od. 3, 117. II) Conjunct. in relative clauses of time: before, ere; in this signif. πρό—πρόν, πρό—πρόν γε, πάρος—πρόν γε, etc., often stand in Hom. 1) With indicat. in the Hom. poems alone only in h. Ap. 357; but πρόν γ' ὅτε, as long as, until, Il. 9, 588. 12, 437. Od. 4, 180. 13, 322. h. Ap. 47. 2) With the future only in conceived actions, when the main clause is always denied. a) With subjunct. after a primary tense in the main clause, Il. 24, 551. Od. 10, 175; with πρόν γε, Il. 18, 135. Od. 13, 336; with πρόν γ' ὅτε, Od. 2, 374. b) With optat. after an historical tense in the main clause, Il. 21, 580; after πρόν γ' ὅτε, Il. 9, 488. 3) Most frequently with infin. aor. when the action of the subordinate clause appears as a temporal consequence of the main clause: οὐδὲ ὅγε πρίν—Κῆρας ἀφέει, πρίν γ' ἀπὸ πατρὶ—δομέναι—κουρῆ, Il. 1, 98. 9, 387; and often. The infin. with accus. occurs when the dependent clause has a new subject, Il. 6, 82. 22, 156. Od. 23, 138. Also πρίν γ' ἦ (cf. priusquam), Il. 5, 288. 22, 266. 4) In Hom. passages also occur where the infin. is exchanged with the optat., Il. 17, 504 seq. 5) πρό stands elliptically, Od. 15, 394; πρό ὥρη subaud. ἢ, before it is time. (is short, but is used as long ep.)

πριστός, ἡ, ὁν (πρίω), prop. sawn, cut; διέφρις, polished ivory, * Od. 18, 196. 19, 564.

πρό, I) Prep. with gen.; ground signif. before. 1) Spoken of place: before, pro; in oppos. to μετά and ἐν, πρὸ ἀστεος, before the city; πρὸ πυλῶν, also with the idea of withdrawing: πρὸ ὁδοῦ ἐγένοντο, they were forward upon the way, further on, Il. 4, 382. 2) Spoken of time: before, πρὸ γαμοιο, Od. 15, 524; and separated from the case: καὶ τε πρὸ ὁ τοῦ ἐνόντεον, i. e. ὁ ἔτρος πρὸ τοῦ

έτερου, one perceived it before the other, Il. 10, 224. Thus Voss, correctly with the Schol. [br. and Heyne]. (Köppen, 'the one thinks for the other.') 3) In causative relations: a) To indicate protection, primarily, still bordering on the idea of place: *for, in defence of*, (pro). μάχεσθαι πρό τινος, to fight for any one, Il. 4, 156. 8, 57. ἀεθλεύειν πρὸ ἄνακτος, Il. 24, 734; ὀλέσθαι πρὸ πόληος, *pro patria mori*, Il. 22, 110. b] In assigning the cause: *for*; πρὸ φόβοι, for fear, Il. 17, 667. [But φόβος in Hom. always signifies flight; hence the sense is *before flight*, and the passage belongs to no. 2.] Sometimes πρὸ is separated from its case by other words, Il. 23, 115.

II) Adv. 1) Of place: *before, forwards, in front*, Il. 1, 195. 13, 799. 17, 355; in connect. with adv. πρὸ Πλιόθι, before Troy, Il. 8, 561; *forth, forward*; πρὸ φώσεις, forth to the light, Il. 16, 188. h. 9, 119. b) Spoken of time: *before, formerly*, Il. 1, 70. Od. 1, 37; ηῶθι πρό, before morning, Od. 5, 469. c) Often with other prep.: ἀποπρό, διαπρό, περιπρό, etc. III) In composition it has the significations of place: *before, forwards, onward, forth*; of time: *before, formerly*; and of preference: *sooner, rather*.

προσαλής, ἐς (ἀλλομαι), leaping forward, i. e. descending, *prone, steep, χῶφος*, Il. 21, 262. †

προβαίνω (*βαίνω*), only perf. προβίβηκα, plurperf. προβεβήκει, also ep. part. pres. προβιβάς and προβιβών. 1) Intrans. *to stride forward, to go forward, to step along, ποσι*, Il. 13, 18; προβιβῆκε ἀστρα, the stars have already gone far forward, i. e. are near to setting, Il. 10, 252. 2) *to go before, τινός τινι*, any one in any thing, i. e. to excel, Il. 6, 25. 16, 54.

προβάλλω (*βάλλω*), only aor. 2 without augm. προβάλον, iterat. προβάλεσθε, Od. 5, 331; aor. 2 mid. προβαλοῦμαι, *to cast before, τινὶ τι or τινα*; Νότος Βορέη προβάλεσθε φέρεσθαι, sc. αὐτόν, Notus cast him (Ulysses) to Boreas to drive him, Od. 5, 331; metaph. ἔριδα, to begin a strife, Il. 11, 529. Mid. *to cast before oneself, to sprinkle or strew, with accus. οὐλοχύτας*, Il. 1, 458. Od. 3, 447; θεμέλια, to lay the foundation, Il. 23, 255. b) *to cast oneself beyond any one, i. e. to excel any one, τινός νοήματι*, Il. 19, 218.

πρόβασις, ἰος, ἡ, ep. prop. the act of stepping forwards; hence, *moveable possessions*,

in distinction from κειμήλιον, espec. *herds*, Od. 2, 75. †

πρόβατον, τό (*προβαλνω*), that which goes forward, comm. in the plur., *cattle, herds of cattle*, * Il. 14, 124. 23, 500; (later, *a sheep*).

προβέβοντα, defect. perf. from an obsol. verb, προβούλομαι (*βούλομαι*), ep. *to choose rather, to prefer, τινά τινος*, one to another, Il. 1, 113. †

προβιβάς, ep. as part. pres. *striding forward*, of προβαίνω, from a form προβίβημαι, Il. 13, 18. Od. 17, 27.

προβιβών, ὥντος, ep. part. pres. of προβαίνω, from a form προβιβών, Il. 13, 807. 18, 609. Od. 15, 555.

προβλής, ἥτος, ὁ, ἡ (*προβάλλω*), prop. cast forth; comm. *prominenț, springing upwards, σκόπελος, πίτηρ*, Il. *στῆλαι*, projecting pillars upon the walls, *buttresses, props*, Il. 12, 259; ἄκτα, Od. 5, 405. 13, 97.

προβλάσκω (*βλάσκω*), aor. πρόμολον, ep. without augm. *to go or come forth, to go out*, Il. 18, 382. 21, 37; θύραζε, Od. 19, 25. 21, 239. 385.

προβοάδω (*βοάω*), *to cry out before others*, i. e. *to cry aloud*, Il. 12, 277. †

πρόβολος, ον (*προβάλλω*), *prominent, projecting, subst. ὁ, a projecting rock*, Od. 12, 251. †

προβούλομαι, see προβέβοντα.

προγενέστερος, η, ον, compar. earlier born: *older, more aged*, and superl. προγενέστατος, η, ον, from an obsol. positive, προγενής, *the eldest*, compar. with γενεῆ, Il. 9, 161; † superl. h. Cer. 110.

προγίγνομαι (*γίγνομαι*), only aor. 2 προγενόμηται, without augm. prop. *to happen before*. 2) *to be before, to go before*, Il. 18, 525. † ἐπὶ τι, h. 7, 7.

* προγιγνόσκω (*γιγνώσκω*), only infin. aor. 2 προγνῶναι, *to know before, to learn before*, tι, h. Cer. 258.

πρόγονος, ὁ (*γίγνομαι*), *one born first, the elder*; πρόγονος, the older sheep, Od. 9, 221. †

προδάγναι: (*ΔΑΩ*), ep. part. aor. 2 pass. προδαινεῖ, *to learn or know before*, Od. 3, 396; † see ΔΑΩ.

προδοκή, ἡ (*προδέχαμαι*), a place where one lies in wait, *an ambush, an ambuscade*, ἐν προδοκήσιν, Il. 4, 107. †

πρόδομος, ὁ (*δόμος*), *a vestibule*, sometimes the place before the door of the house, sometimes the passage from the house to the

court, a front entry, a porch, Il. 24, 673. Od. 4, 302. 14, 5.

προεέργω, ep. for *προείργω* (*είργω*), to avert before, to repel, τινά, and infin. Il. 1, 569. †

προεήκα, see *προῖημι*.

προείδων (*εἰδον*), part. *προειδών*, aor. mid. 3 plur. subj. *προείδωται*, Od. 13, 155; aor. 2 of *προοφάω*, to look forwards, to see at a distance, to spy at a distance, *τι*, spoken only of place, Il. 17, 756. Od. 5, 393. Mid. = act.

[*προεπον*, in tmesis, Od. 1, 37; or *πρό* may be adv.]

προέμειν, see *προῖημι*.

προερέσσω (*ἐρέσσω*), aor. 1 *προέρεσσα*, ep. σσ, to row forwards, onwards, ἐς λιμένα, Od. 13, 279; trans. *την* (*νῆα*) δὲ εἰς ὁρμὸν *προερέσσαν* ἔρετμοις, Il. 1, 435; a reading adopted by Spitzner for *προέφυσσαν*, because *προερέσσειν* signifies 'to draw forward,' and hence cannot be spoken of oars. Also in Od. 9, 73; αὐτὰς—*προερέσσαμεν* ἡπειρόνδε.

προερύνω, poet. (*έριώ*), aor. 1 *προέρυνσα*, ep. σσ, to draw forwards, onwards; spoken always of ships, a) From the shore into the sea, ἀλαδε, Il. 1, 308. b) From the open sea to propel by rowing to the land, ἡπειρόνδε, Od. 9, 73. Il. 1, 435; but conf. *προερίσσω*.

πρόξει, see *προῖημι*.

προέχω, contr. *προῦχω* (*ἔχω*), always in the contr. form, except imperf. 3 sing. *πρόχει*, Od. 12, 11. 2) Intrans. to be before, to come before, spoken of persons: *προέχων*, the prominent man, Il. 23, 325. 453; δύμου, to be eminent among the people, h. Cer. 151; spoken of things: to project, to be prominent, Od. 12, 11. Mid. to have or hold before oneself, ταίρους, Od. 3, 8; (where others read, *προύθεντο*).

προηκήσης, ες (*ἀκή*), pointed before, Od. 12, 205. †

**προθαλής*, ἄρις, poet. (*θάλλω*), growing well, h. Cer. 241.

προθέλυμας, or, poet. (*θέλυμαν*), by the roots, utterly, entirely (Schol. *πρόθειζος*), *προθελύμαν* ἔλετο χαίτας, he pulled his hair out with the roots, Il. 10, 15. *προθέλυμα χαμαὶ βάλε δύνδρεα*, he utterly pros-trated the trees (V. 'one upon another'), Il. 9, 541; *φράστιν σάκος σάκει*, shield pressed on shield compactly, densely, in close array, Il. 13, 130. They locked the shields so closely together that no space remained

between. (Others take it in reference to *τετραθέλυμος*, with close layers. The derivation from *θέλυμον* = *θυμέλιον*, from the foundation, is most probable; the signif. closely, one upon another (Schol. *ἐπ' ἀλλήλοις*), seems borrowed from the last passage; still Voss follows it, and Köppen ad Il. 13, 130.)

προθέσσονται, Il. 1, 291; see *προτίθημι*.

.*προθέω* (*θέω*), Ion. iterat. imperf. *προθέσσει*, to run before, Il. 10, 362. 22, 459. Od. 11, 515.

Προθοίνωρ, οὐρος, ὁ, son of Arelycus, leader of the Boeotians, Il. 2, 495.

Πρόθοος, ὁ, son of Tenethredon, leader of the Magnetæ, Il. 2, 756.

προθοράω, see *προθεάσκω*.

Προθόωρ, αὐρος, ὁ, a Trojan, slain by Teucer, Il. 14, 515.

προθράσκω (*θράσκω*), part. aor. *προθράσκων*, to leap before, to spring before, *Il. 14, 363. 17, 522.

προθύμαί, ἡ (*θυμός*), readiness, good will, good courage, plur. Il. 2, 588. † (Poet. with *τι*.)

**προθύματος*, or (*θύρα*), before the door, τὰ προθύματα = *πρόθυρα*, h. Merc. 384.

προθύρον, τὸ (*θύρα*), comm. plur. the door-way to the court, Il and Od. 2) the place before the door, a porch, Od. 20, 355. 21, 299. 22, 474.

προϊάλλω (*ιάλλω*), poet. only imperf. to send forth, to send away, τινὰ ἀπ' οὐρανούθεν, Il. 8, 365; ἐπὶ νῆας, Il. 11, 3; ἀγρούνδε, Od. 5, 369.

προϊάπτω (*ιάπτω*), fut. *προϊάψω*, aor. *προϊάψα* (*ἴ*), prop. to thrust forth; then, to send away, to send, τινὰ Αΐδι, any one to Pluto, Il. 1, 3, 6, 487; Αΐδωνη, *Il. 5, 190.

προίειν, see *προῖημι*.

προίημι (*ἴημι*), imperf. Ion. and Att. *προϊεῖν*, aor. 1 *προήκα* or *προεήκα*, 2 aor. 3 plur. *προέσσαν*, imperat. *πρόει*, *προέτω*, infin. *προέμειν*, ep. for *προείναι*, prop. to send forwards; hence, 1) Spoken of persons: to send forth, to send away, to let go, τινά, Il. 1, 326; with infin. following, καλήμεναι, in order to call, Il. 10, 125. cf. v. 388. 563. b) Of things: *νῆας*, Il. 7, 468; of missiles: to let fly, to cast, to hurl, *οἴστον*, *βέλος*, *ἔγχος*, Il. 8, 297. 17, 516; of a river: *ὑδωρ ἐς Πηρείον*, it sends out, i. e. pours its water into the Peneus, Il. 2, 752. 2) to let go, to let fall, *πηδάλιον* ἐς *χειρῶν*, Od. 5, 316; *ἴπος*, to let a word drop,

Od. 14, 466. πόδα προσήκε φέρεσθαι, Od. 19, 468; φήμη, Od. 20, 105. 3) *to send to*, τινά or τί τινι, Il. 1, 127; ἀγγελας, to send an embassy, Od. 2, 92; and gener. *to give, to bestow*, like διδόναι; κύδος τινι, Il. 16, 241. έμοι πνοιήν Ζεφύρου προσήκεν ἀγνα, he let the breath of the Zephyr blow upon me, Od. 10, 25; οὐρον, Od. 3, 183. [But πρό cannot signify *to*; it rather means *forth*, and these citations may better be referred to no. 2.]

προϊκτης, ου, ὁ (προϊς), *a beggar*, Od. 17, 449. ἀνὴρ προϊκτης, * Od. 17, 347. 352.

προϊς, contr. προϊς, gen. προϊκός, *a gift, a present*. γείσοθαι προϊκής, to enjoy a present, Od. 17, 413; then προϊκός, as adv. *gratuitously*, i. e. without a present in return, χαρίζεσθαι, Od. 13, 15 (conf. Thiersch § 198. 6). Another Schol. connects προϊκός as a subst. with χαρίσασθαι; hence Voss and Passow: 'to bestow generous gifts.'

προϊστημι (ίστημι), aor. 1 part. προστήσας, trans. *to place before, to put before*; τινὰ μάχεσθαι, any one to fight, Il. 4, 156. †

Προῖτος, ὁ, son of Abas, king of Tiryns, husband of Antia. Being expelled by his brother Acrisius, he fled to king Iobates in Lycia. He gave him his daughter Antia, and restored him to his kingdom, Il. 6, 157 seq.

προναθίζω (ίζω), *to sit down before, to settle*, spoken of cranes, Il. 2, 463. †

προκαλέω (καλέω), only mid. aor. 1, ep. προκαλεσσάμην, subj. προκαλέσσεται with shortened vowel, Il. 7, 39, 1) *to call forth to oneself, to challenge*, τινά, absol. Od. 8, 142; and χάρημη, to battle, Il. 7, 218. 285; or μαχεσθαι, Il. 4, 432. 2) Metaph. *to solicit, to court*, ὑπνον, h. Merc. 241.

προκαλίζομαι, ep. form, only mid. pres. and imperf. *to challenge, to call forth to battle*, τινά, Il. 5, 807; and with infin. Il. 3, 19. Od. 8, 228; χεροι, to a pugilistic combat, Od. 18, 20.

* προκάς, ἄδος, ἡ = πρόξ, h. Ven. 71.

* προκατέχω (ξεω), only mid. *to hold down before oneself*, τι, h. Cer. 197.

πρόκειμαι, depon. mid. (κέιμαι), *to lie before, to be ready*, only προκειμενα ὄντεται, Il. 9, 91. Od. 1, 149.

πρόκλητος, ον, poet. (κλήνω), *heard before*. πρόκλητα ἔπεια, words formerly heard, i. e. old traditions, Il. 20, 204. †

Πρόκρις, ιδος, ἡ, daughter of Eretheus,

king of Athens, wife of Cephalus, known for her want of fidelity to her husband. She is said to have been unintentionally slain by Cephalus, who took her for a wild animal, Od. 11, 321.

πρόκροσσος, η, ον (κρόσσα), accord. to the Schol. *step-wise*. προκρόσσας ἔρυσαν τῆς, they drew the ships up in the form of steps, Il. 14, 35; † i. e. in several rows one behind another as in a theatre, because the shore could not contain them all side by side. Schneider and Passow, on the other hand: *prominent like the battlement of a wall*, so placed, that their high sterns formed a kind of wall with projecting battlements, see Hdt. 7, 188.

προκυνλίνω (κυνλίνω), *to roll forward*; only mid. *to roll oneself forward, to roll on*, spoken of the sea, Il. 14, 18. †

προλέγω (λέγω), *to select, to choose*, part. perf. pass. προλεγέμαντο, the most select, Il. 13, 689. †

¹ **προλείπω** (λείπω), aor. part. προλιπάν, infin. προλιπάν, perf. προλιπόστεν; prop. to leave before, gener. *to abandon, to leave behind*, τεκνούς, Il. 17, 275; with accus. metaph. μῆτρές σε προλιπόστε, prudence forsook thee, Od. 2, 279.

προμαχίω, poet. (πρόμαχος), *to be a champion, to fight in the front ranks*; Τροσι, amongst the Trojans, Il. 3, 16. 2) *to fight as a champion with any one*, τινι, Il. 20, 376.

προμάχομαι (μάχομαι), *to fight before, to fight in the front ranks*, τινός, before any one, * Il. 11, 217. 17, 358.

πρόμαχος, ὁ (μάχη), *a champion, one who fights in the front ranks, often in the plur.* Il. 4, 505. Od. 18, 379.

Πρόμαχος, ὁ, son of Algenor, a leader of the Boeotians, Il. 14, 476. 482.

προμιγνῦμι (μίγνυμι), aor. pass. infin. προμιγνῆται, *to mingle before*; pass. *to unite oneself with any one before*, τινι, Il. 9, 452. †

προμητεύομαι, αι, α, only plur. *singlly, one after another*, Od. 11, 233. 21, 230. (Accord. to Eustath. and the Gramm. from μίνε, fut. μενίσσω for προμενεύομαι.)

προμολώτη, see προβλάσκω.

πρόμος, ὁ (πρό), prop. *the front man*; always *a champion, ἀνὴρ*, Il. 5, 333. Od. 11, 493; τινι, against any one, Il. 7, 75.

προνοέω (νοέω), aor. 1 ep. προνόησα, 1) *to see before, to perceive before, with accus.*

δόλον, Il. 18, 526. 2) *to consider beforehand, to devise beforehand, ἄμεινόν τι*, Od. 5, 365.

Πρόνοος, ó, a Trojan, slain by Patroclus, Il. 16, 399.

πρόξ, προκός, ἡ, prob. *a deer*, Od. 17, 285. † (The Schol. explain it by δορκάς and ἔλαφος.)

προπάροιθε and before a vowel *προπάροιθεν*, poet. (πάροιθε), 1) Adv. of place: *before, in front, κιών*, Il. 15, 260; *ἴέναι*, Od. 17, 277. b) Spoken of time: *before, previously*, Il. 10, 476. 11, 734. 15, 356; in oppos. to ὀπίσσω, Od. 11, 483. 2) Prep. with gen. spoken of place: *before, πόλιος*, Il. 2, 811. 6, 307. b) *along before, along, ἥπτοντος*, Il. 2, 92. Also it stands after the gen. Il. 14, 297. 15, 66.

πρόπας, ἄστα, ἄν, poet. (πᾶς), *whole, ημαρ,* Il. 1, 601. Od. 9, 161. h. Merc. 206.

προπέμψω (πέμψω), aor. 1 *προπέμψωμα*, 1) *to stand before, τινά*, Od. 17, 54. 117; comm. *to send forth, to send; εἰς Άιδαος, sc. δόρον*, to send any one to the abode of Pluto, Il. 8, 367.

προπέμπεται, see *προπαῖνεται*.

προπίπτω (πίπτω), part. aor. *προπεπίπτων*, to fall forwards, Batr. 255. 2) *to bend forwards, to lean forwards*. *προπεσόντες θρεστον*, bending forward they rowed (*incumbentes*), *Od. 9, 490. 12, 194.

προποδίζω (ποδίζω), to put forward the foot, *to step forward*, *Il. 13, 158. 806.

**πρόπολος*, ó, ἡ (πολεω), *a servant, a handmaid*, h. Cer. 440.

προπρηγής, ἐς, poet. (πρηγής), *bending forwards, prone, oppos. to ὀπίσσω*, Il. 3, 218. *τύπτειν τινά προπρηγῆς*, sc. φαγάνω, to strike any one with the bent sword, Od. 22, 98; (in distinction from thrusting with the point, Eustath. supplies χειρί.) *ἴκτανειν προπρηγέα τινά*, to stretch out prone, Il. 24, 18.

προπροκύλιθδομαι, poet. strengthened κυλῆν. 1) *to roll oneself forward; τινός*, to roll hither and thither before any one's feet, to supplicate him, Il. 22, 221; metaph. *to wander continually around*, Od. 17, 523.

προρέω (ῥέω), poet. for *προρέῃ*, *to flow forwards, to flow on, ἄλαδε*, Il. 5, 598. 12, 19; *εἰς ἄλαδε*, Od. 10, 351. 2) *to cause to flow, ὕδωρ*, h. Ap. 380. cf. Herm. ad loc.

πρόρριζος, or (ῥίζα), *with the roots, from the foundation, radical*, *Il. 14, 415. 11, 157.

πρός, Dor. and ep. *προτὶ* and *ποτὶ*, I) Prep. with gen. dat and accus.; it is derived from

πρό and has likewise the signif. *before*, but by construction with the three cases, in manifold relations; *προτὶ* and *ποτὶ* occur comm. with the accus., rarely with the dat., and each form only once with gen. Il. 11, 831. 22, 198.

A) With gen. 1) Spoken of place: a) Prop. to indicate motion from an object: *from*. *ἴκετο—ἥς πρὸς ἡσολῶν ἦ διπερπλεύσαντων*, from eastern or western men, Od. 8, 29; comm. *πρός* indicates only motion, hence to a point, *to, towards*. *πρὸς ἄλος*, to the sea, Il. 10, 428. 430. *πρὸς νηῶν*, Il. 15, 670. *πρὸς Βορέαο*, to the north, Od. 13, 110. 21, 347. conf. 3) With accus.

b) In indicating near approach to an object: *close upon, near by, before (coram)*. *ποτὶ πτέλιος πίτερ ἀει*, he flew always close by the city, Il. 22, 198. *τοῦτο σοι πρὸς Τροίων κλίσεσται*, this shall redound to thy glory before the Trojans, Il. 22, 514. conf. 16, 85. 2) In causative relations, as indicating any thing which proceeds from or is effected by a person or thing: *from, through, by means of, by virtue of*. a) Spoken of the author: *ἔχειν τιμὴν πρὸς Ζηνόν*, Od. 11, 302. *ἀκούειν τὸ πρός τινος*, from any one, i. e. from his mouth, Il. 6, 525. *οἵτις θέμιστας πρὸς Διός εἰργάται*, from Jupiter (*auctore Jove*), Il. 1, 339; and with the pass. *διδάσκεσθαι πρός τινος*, to be taught by any one, Il. 11, 831. conf. Il. 6, 57.

b) Spoken of the possessor: *πρὸς Διός εἰσι ξένοι*, strangers belong to Jupiter, Od. 6, 207. 14, 57. c) In oaths and asseverations: *πρὸς θεῶν*, by the gods (for the sake of the gods), Il. 1, 339. 19, 188. Od. 11, 67. 13, 324. B) With dat. spoken only of place in indicating continuance with an object: *before, by, near, beside, upon, at*. *πρὸς ἄλληλοις ἔχονται*, by one another, Od. 5, 329. Often with the implied idea of motion: *λιάζεσθαι ποτὶ γαῖην, βάλλεσθαι προτὶ γαῖην*, Il. 20, 420. 22, 64. 2) In indicating approach: *to, towards*, Od. 10, 68. c) With accus. 1) Spoken of place: a) In indicating motion or direction to an object: *to, towards, against*. *ἴσται πρὸς Ολυμπον*, φίρειν τι προτὶ ἄστην; also *εἰπεῖν, μνθῆσανθαι πρὸς τινα*, to speak to any one; spoken also of the situation of places: *πρὸς Ἡώ τ' Ἀλέιόν τε*, Il. 12, 239. Od. 9, 26. cf. Il. 8, 364. b) In a hostile signif.: *μάχεσθαι πρὸς Τρώας*, to fight against the Trojans, Il. 17, 471; metaph. *πρὸς δαιμόνα*, against the deity, i. e. against the will of the deity, Il. 17, 98.

104. 2) Spoken of time: *towards*, ποτὶ σπερα, Od. 17, 191. 3) In causative relations; only of exchange: ἀμείβειν τι πρὸς τινα, to exchange any thing with any one, Il. 6, 235. II) Adv. without cases: comm. πρὸς δι, besides, moreover, in addition, Il. 1, 245. 5, 307. III) In composition, πρός has the signif. already given: *to, towards, etc.*

προσάγω (ἀγω), aor. 2 προσῆγαγον, to lead to, to bring to, to procure for, τι τινι, Od. 17, 446; † δῶρά τινι, to present gifts to any one, h. Ap. 272.

* προσαῖσσω (ἄσσω), part. aor. προσαῖξας, to rush upon, to leap or spring to, * Od. 22, 337. 342. 365.

προσαλείφω (ἀλείφω), to rub on, to anoint; φάρμακόν τινι, to anoint one with a drug, Od. 10, 392. †

προσαμύνω (ἀμύνω), infin. aor. προσαμύναι, 1) to repel, to avert, τινά, Il. 5, 139. 2) With dat. τινι, to come to protect, to aid, * Il. 2, 238. 16, 509.

* προσαναγκάζω (ἀναγκάζω) aor. προστρέψασθε, poet. στο, to constrain still farther, to compel, with infin. h. Cer. 413.

προσάπτω, Dor. and ep. προτιάπτω (ἄπτω), to attach; metaph. to dispense, to grant, κῦδος τινι, Il. 24, 110. †

προσαραρίσκω (ΑΡΩ), only part. perf. προσαρηφός, intrans. to fit to, to suit; ἔτοστιρα προσαρηρότα, close fitting tires, Il. 5, 725. †

προσαρηρότα, see προσαρηρίσκω.

προσανδάω (ἀνδάω), poet. 3 sing. imperf. προσήνδα, 3 dual προσανδήτην, to speak to, to address, often absol. and with accus. τινά, ἐπέσσοντι, Il. 11, 136. Od. 15, 440; and μελιχίσιον sc. ἐπέσσοντι, to address with friendly words, Il. 4, 256; κερτομίσιον, Il. 1, 539. b) Most frequently with double accus. τινὰ ἔπαντα, to speak words to any one.

προσβαίνω (βαίνω), part. aor. 2 προσβάς, aor. mid. ep. προσεβήσθοτο, 1) to go to, to step to; λας προσβάς, treading upon any thing with the heel, Il. 5, 620. 2) With accus. Ολυμπον, to mount Olympus, Il. 2, 48; κλιμακα, Od. 21, 5; πρὸς δειράδα, h. Ap. 281.

προσβάλλω (βάλλω), ep. and Dor. προτιβάλλω, aor. 2 προσβάλλον, mid. προτιβάλλειν, ep. for προσβάλλη. 1) Prop. to cast to; gener. to cast, τι γαῖη, only in tmesis, Il. 1, 245. b) With accus. to cast upon any thing, to hit or touch any one, or any thing, thus Ἡέλιος

προσέβαλλεν ἀρσίνας, Helios touched the fields, i. e. illuminated them, Il. 7, 421. Od. 19, 433. Mid. to cast oneself upon any one, to attack any one, τινὰ ἔπει, ἔργῳ, any one with words, in act, Il. 5, 879.

προσδίκομαι, Dor. and ep. ποτιδίκομαι, poet. (δίκομαι), to look upon, to behold, τινά, Od. 20, 385; ποτιδ., Il. 16, 10. Od. 17, 518.

προσδέχομαι, depon. mid. Dor. and ep. ποτιδέχ. (δέχομαι), only part. aor. sync. ποτιδέγμενος, prop. to receive, to take up; only metaph. to expect, to await, τινά or τι, Il. 10, 123. 19, 234. Od. 2, 403; absol. to wait, to stay, with ὅπποί ἄν or εἰ, Il. 7, 415. Od. 23, 91.

προσδόρπιος, or, ep. ποτιδόρπ. (δόρπον), pertaining to eating, or serviceable in eating, * Od. 9, 234. 249.

προσειλέω, ep. προτιειλέω (εἰλέω), infin. προτιειλέν, to press on, to drive, τινὰ προτινῆς, Il. 10, 347. †

πρόσειμι (εἰμι), only part. pres. προσιών, to go to, to come to, to rush upon, Il. 5, 515. 7, 308. Od. 16, 5.

προσείπον (εἴπον), aor. of πρόσφημι, always ep. προσέποντο, optat. Dor. and ep. προτιείποι, Il. 22, 329; prop. to speak to; hence, to address, τινά ἐπέσσοντι, Il. 1, 224; also with double accus. μῆδόν τινα, Il. 7, 46. 8, 280. Od. 6, 21.

προσεργύματι, mid. (ἐρεύγομαι), prop. to vomit forth with a noise; metaph. spoken of the waves of the sea: to dash roaring upon, to beat upon, with accus. πέτρην, a rock, Il. 15, 621. † (Others read ἀκτήν for αὐτήν).

πρόσθε, I) Adv. 1) Of place: before, forwards, in oppos. to ὅπιθεν, Il. 6, 181; ὅπλαι αἱ πρόσθεν, the fore hoofs, h. Merc. 77; ἔχειν, to hold before, Il. 4, 113; ἔποντις πρόσθε βάλλειν, to drive the horses forwards, Il. 23, 572; but to drive away, prævertere, Il. 23, 639. 2) Spoken of time: before, formerly, Il. 5, 851. οἱ πρόσθε, men of former times, Il. 9, 524; also τὸ πρόσθε, Il. 12, 40. II) Prep. with gen. 1) Spoken of place: before, πρόσθεν ἔθε, Il. 5, 56. 107. πρόσθε ποδῶν, before the feet, Od. 22, 4; then, with the implied idea of protection: ἵστασθαι πρόσθε τινός, to place oneself before any one, Il. 4, 54. τάσσω πρόσθε, before these for defence, Il. 16, 833. cf. Il. 21, 587. Sometimes the dative appears to be connected with it, which would better be referred to the verb,

Il. 5, 300, 315. Od. 5, 452. 2) Of time: before, Il. 2, 359.

πρόσκειμαι (*κεῖμαι*), *to lie or to be upon*, spoken of a tripod, *οὐστα προσάκειτο*, there were handles (ears) upon it, Il. 18, 379. †

προσκηφής, *ἐς* (*κῆδος*), *careful, interested*, (V. 'intimate'), Od. 21, 35; † accord. to others, related.

προσκλίνω, ep. *ποτικλίνω* (*κλίνω*), perf. pass. *ποτικλίματι*, *to lean upon, to lay upon*, *τι τινι*: *βέλος κορύνη*, Od. 21, 138. Θέρος *ποτικλίται αὐγῇ*, others (*αὐτῇ*), a seat stood in the light, * Od. 6, 308.

προσλέγομαι, mid. (*λέγω*), aor. sync. *προσλέκτο*, *to lay oneself beside, or near*, Od. 12, 34. †

προσμῆθομαι, depon. mid. Dor. and ep. *προτιμῦθ*. (*μῆθίσκαι*), infin. aor. 1 *προτιμῆθησθαι*, *to speak to, to address, τινί*, Od. 11, 143. †

προσνίσσομαι, Dor. *ποτιώσται*, poet. (*νισσομαι*), *to go to or come to, with εἰς τι*, Il. 9, 381; † in the Dor. form.

προσόσσομαι, see *προτιόσσομαι*.

προπελάζω, poet. syncop. *προπλάζω* (*πελάζω*), Od. 11, 583. 1) Trans. *to bring near, to cause to approach*; *ηγα ἄκηη*, to urge the ship to the promontory, Od. 9, 285. 2) Intrans. *to approach, to come near*, spoken of the waves of the sea: *to come rolling on*, Il. 12, 285. Od. 11, 583; in the syncop. form.

προπιλναμαι, mid. (*πιλναμαι*), only imperf. *to approach, to draw near, τινί, to any thing*, Od. 13, 95. †

προπίπτω (*πιπτω*), part. perf. ep. *προπιπτής*, *to fall upon*; metaph. *to happen upon or to*; in the perf. *to lie upon or near*. *ἄκται λιμνὸς ποτιπεπτηνίαι*, the shores lying near, towards the harbor, (V. 'falling into, or forming a bay'), Od. 13, 95. †

προπλάζω, ep. for *προπελάζω*, q. v.

προπτύνσσομαι, mid. Dor. and ep. *ποτιπτύσται*, Od. 2, 77; (*πτύσσω*), fut. *προπτύνεσθαι*, aor. subj. *προπτύνομαι*, Od. 8, 478; prop. to lie closely in folds. 2) Comm. metaph. a) *to embrace, to encompass, to enfold, τινά*, Od. 11, 451; to address, to petition with words: *μῆθη*, Od. 2, 77; to show oneself friendly, *ἴπει, ἔχη*, h. Cer. 109; gener. *to address in a friendly manner, to greet*, Od. 3, 22, 4, 647. 17, 509.

πρόσσοθεν, adv. poet. for *πρόσωθεν*, *forwards*, Il. 23, 533. †

πρόσσω, ep. for *πρόσω*.

προστείχω, poet. (*στείχω*), aor. 2 *προστείχη*, *to stride to, to go to*, *Ολυμπον*, Od. 20, 73.

προστέρω, Dor. and ep. *ποιτιέρω* (*τιρπω*), *to delight at, to animate, to entertain, τινά*, Il. 15, 401; † Dor. form.

προστίθημι (*τιθημι*), aor. 1 *προστέθηκα*, *to place at or upon, Μθον*, Od. 9, 305. † 2) *to attach to, τι τινι*, h. Merc. 129.

* *προστρέψω* (*τρέπω*), aor. mid. *προστραπόμην*, *to turn to*. Mid. *to turn oneself to, τινά*, any one, Ep. 15.

προσφάσθαι, see *πρόσφημι*.

πρόσφατος, ov. (*ΦΑΩ*, *ΦΕΝΩ*), *just before, newly slaughtered or slain*, Il. 24, 757. †

προσφῆμι (*φημι*), comm. imperf. *προσφέρω*, as aor. *προσεῖπον*, is used; infin. mid. *προσφάσθαι*, Od. 23, 106; *to address, τινά*, Il. 1, 84; absol. *to speak*, Il. 10, 369 [also Il. 21, 212; although in both passages an *αὐτόν* is implied, and hence they are not prop. absol.]

προσφῆται, *ἐς* (*φίω*), prop. *to grow to; gener. clinging or attached to, ἐκ τηρος*, Od. 19, 58. †

προσφύνω (*φυνώ*), only aor. 2 part. *προσφύς*. *ῦνα, ὑ*: 1) Trans. *to let grow, to cause to grow*; metaph. *to cling to, to hold fast to*, with dat. *τῷ προσφύτις ἔχόμην*, I held fast clinging to it, Od. 12, 433; absol. *προσφύνα*, Il. 24, 213.

προσφωνέω (*φωνέω*), prop. *to sound to, to call to; gener. to address, τινά*, Il. 2, 22; and often absol.; with dat. instrum. *τοῖσιν*, sc. *ἔπειτιν*, with these words, Od. 22, 69.

προσφωνέεις, *εσσα, εν*, Dor. and ep. *ποτιφων*, poet. (*προσφωνέω*), *capable of addressing*, (V. 'if thou understandest language') Od. 9, 456. †

πρόσω, poet. *πρόσσω*, adv. (*πρό*), 1) Spoken of place, *forth, forwards*, Il. 11, 572. 12, 274. 16, 265. 2) Of time: *forwards, in future*, only in connection with *ὁπίσσω*, Il. 1, 343. 3, 109. 18, 250. (In the two forms, Il. 17, 598. Od. 9, 542.)

προσώπατα, *τά*, old. ep. plur. of *πρόσωπον*.

πρόσωπον, *τό* (*ῶψ*), ep. plur. *προσώπατα*, Od. 18, 192; (elsewhere *πρόσωπα*) dat. *προσώπατοι*, Il. 7, 212; *face, countenance, aspect*, for the most part plur. (see Thiersch § 185, 22.)

προτέμνω (*τίμνω*), aor. 2 *πρωταμόν*, optat.

aor. mid. προταμοῖμην, 1) to cut before, Il. 9, 489. 2) to cut off before, with accus. κορμὸν, ἐκ φύλης, to cut off the trunk at the root, Od. 23, 196. Mid. to cut off for oneself; metaph. ἀλικα διηρεχεῖαι, to cut a straight furrow, Od. 18, 375.

πρότερος, η, or (πρό), compar. without posit. the former, the earlier, prior, 1) Spoken of time: former, earlier, elder, γενεῇ, Il. 15, 166. πρότεροι ὄνθρωποι, men of former times, ancestors, Il. 5, 637; also πρότεροι alone: πρό παῖδες, children of a former marriage, Od. 15, 22. τῇ προτερῃ sc. γῆρᾳ, on the former day, Od. 16, 50; with gen. ἡμέο πρότερος, earlier than I, Il. 10, 124. 2) Of place: before, fore, that is before, Il. 16, 569. πόδες πρότεροι, the fore-feet, Od. 19, 228.

προτέρω, adv. (πρότερος), further, further forwards. πρό ἔπει, step nearer, Od. 5, 91; ἄγειν, Il. 3, 400. Od. 5, 91; metaph. forward, more violent. ἥρις προτέρω γίνετο, the contest went forward, waxed more violent, Il. 23, 490.

* προτέρωσε, adv. (πρότερος), forwards, h. 32, 10.

προτεύχω (τεύχω), perf. pass. προτείνυμαι, to make or to prepare before. τὰ μὲν προτεύχθαι εάσομεν, these things we will let happen, i. e. what is past we will let alone, Il. 16, 60. 18, 112. 19, 65.

προτί, Dor. for πρός.

προτιάπτω, see προσάπτω.

Προτιάπτων, ονος, ὁ, a Trojan, father of Astyponus, Il. 15, 455.

προτιβάλλειν, see προβάλλω.

προτιελεῖν, see προειλέω.

προτιείποι, see προείπον.

προτίθημ (τίθημι), 3 plur. pres. προθίσουσι for προτιθέσαι, Il. 1, 291; as if from the theme ΘΕΩ, cf. Thiersch § 224. Kühner I. § 202. 2.) aor. 1 προνήθηκα, 1) to place before, to put before, to lay before, τὶ κνοῖν, to devour, Il. 24, 409. 2) to put out, to expose publicly for sale, for use; hence metaph. to allow, to permit, τινί, with infin. Il. 1, 291. Mid. to place before oneself, τραπέζας, Od. 1, 112.

προτιμθῆσασθαι, see προσμυθόμαι.

προτιόσσομαι, Dor. for προσόσσομαι (σσομαι), 1) to look upon, to behold, τινά, Od. 7, 31. 23, 365. ἡ σὲ εὐ γιγνώσκων προτιόσσομαι οὐδὲ ἀρ̄ ἔμελον πείσων, indeed knowing

thee well, I behold thee, i. e. indeed, I see thee now as I have ever known thee, (and I was not about to persuade thee,) Il. 22, 356. Thus Passow and Bothe. Krause takes it as a pres. perf.: 'I anticipated it and anticipate it still.' 2) to foresee, to anticipate, ὅλεθρον, θάνατον, Od. 5, 389. 14, 219.

πρότημσις, ιος, ἡ (τέμνω), 1) the part cut off. 2) Metaph. spoken of the human figure: the region about the loins and navel, the waist, Il. 11, 424. †

πρότονος, ὁ (τείνω), in the plur.; a rope, primar. the two great ropes that extend from the top of the mast, the one to the bow and the other to the stern of a ship, to support the mast and also to lower it, Il. 1, 434. Od. 12, 409. h. Ap. 504.

προτρέπω (τρέπω), only mid. aor. 2 ep. προτραπόμην, 1) to turn forwards. 2) Mid. to turn oneself forward, to betake oneself, to go, [to turn in flight,] ἐπὶ τηῷ, Il. 5, 700; spoken of Helios: ἐπὶ γαῖαν, to turn to the earth, Od. 11, 18. 2) Metaph. to turn oneself to, to yield to; ἄχει, to grief, Il. 6, 336.

προτοπάδηρ, adv. (προτρέπω), prop. turned forwards; φοβίσονται, they fled ever forward, i. e. without stopping, Il. 16, 304. †

προτύπτω (τύπτω), aor. προύτυψα, prop. trans. to strike forwards; in Hom. only intrans. to press forwards, to push forward, Il. 13, 136. 15, 306. 17, 262. ἀνὰ φίνας οἱ δρυμὸν προύτυψε, fierce wrath pressed into his nose, Od. 24, 319.

προύθηκε, see προτίθημ.

προύπεμψε, see προπέμπω.

προύφαινε, see προφαίνω.

προύχω, for προέχω.

προφαίνω (φαίνω), imperf. προφαίνων, perf. pass. 3 plur. προπέμφαται, aor. 2 pass. part. προφανεῖς, I) Act. trans. to exhibit, to cause to appear, with accus. τίραν, Od. 12, 394. b) Intrans. like mid. to appear, to shine forth, spoken of the moon, Od. 9, 145. II) Mid. with aor. pass. to shine forth, to show oneself, to become visible, Od. 13, 169. οὐδὲ προφανεῖσθαι οἴεσθαι, nothing appeared so that one could behold it, or to the sight, Od. 9, 143. προφέφαται ἄπαντα, all things become visible at a distance, Il. 14, 332. b) Espec. of persons: to appear, to step forth, Od. 24, 160; ἀνὰ γεφύρας πολέμοι, Il. 8, 378; ἐς πόλεμον for ἐν πολέμῳ, Il. 17, 487; ἐς πεδίον, Il. 24, 332.

πρόφασις, *ιος*, *ἡ* (*πρόφημι*), *a pretext*, *a pretence, appearance*; *absoL προφασιν*, in appearance, in pretence, * Il. 19, 262. 302.

προφερής, *ές* (*προφέρω*), *compar. προφερέστερος*, *η, ον*; *superl. προφερέστατος*, *η, ον*, Od.; *prop. borne before, placed before; then gener. eminent, distinguished, excellent*, with dat. of the thing, *ἄλματι, βίῃ*, Od. 8, 128. 221. 21, 134; with infin. Il. 10, 352.

προφέρω (*φέρω*), *only pres. and imperf. to bring forward; hence 1) to bear onward, to carry forwards, to bear away, spoken of a storm, *τινὰ εἰς ὅρος*, Il. 6, 346. Od. 20, 64. 2) to bear to, to convey to, *τινὶ τι*, Il. 9, 323. 17, 121; metaph. in a bad sense, *ὄνειδεα τινι*, to cast reproaches upon any one, hence to cast before, *δῶρά τινι*, Il. 3, 64 [to reproach with, or on account of]. 3) to bring forward, i. e. to bring to light, to present, to show, *μένος*, Il. 10, 479; *ἔριδα*, to exhibit emulation, Od. 6, 92. II) Mid. with reference to the subject: *ἔριδά τινι*, to present a contest to any one, i. e. to challenge him to it, Il. 3, 7; *ἀνθελ*, Od. 8, 210.*

προφεύγω (*φεύγω*), *aor. 2 optat. 2 sing. προφύγουσθα*, *part. προφυγών*, 1) *to fly forward or forth*, Il. 11, 340. 2) *Trans. to escape*, with accus. *χεῖρας, μένος*, Il. 7, 309. 14, 81; *θάνατον*, Od. 22, 318.

πρόφρασσα, *ἡ* (*φράζω*), *an ep. fem. of πρόφραν, willing, kind, compliant, well-disposed, or provident, considerate, decided*, cf. Thiersch § 201. Anm., Il. 10, 290. Od. 5, 161. 10, 386.

προφρονέως, *ep. προφρόνως*, *adv. fr. πρόφων*, *readily, willingly, μάχεσθαι*, Il. 5, 810; with confidence, Il. 7, 160; h. Merc. 558.

πρόφρων, *ονος*, *ὁ, ἡ* (*φρωνίον*), 1) *having a well-inclined disposition, kind, compliant, willing, Θυμός*, Il. 8, 40. 9, 480. 2) *having a decided mind, intentional, serious, earnest*, Il. 1, 77. 8, 23. 14, 317. Od. 2, 230; in an ironical sense: *πρόφρων κτεν δὴ ἔπειτα Άλα λιτοίμην*, then could I have prayed to Jupiter with my whole heart, i. e. I could not, Od. 14, 406.

* **προφυλάσσω** (*φυλάσσω*), *ep. imperat. προφύλαχθε* for *προφυλάσσεσθαι, to watch or guard a place, ηρόν*, h. Ap. 538.

προχέω (*χέω*), *to pour out, to pour forth*, spoken of a river, Il. 21, 219. h. Ap. 2, 41. Pass. *to pour forth, to stream forth*, spoken of masses of men, * Il. 2, 465. 15, 360. 21, 5.

πρόχνη, *adv. (γόνυ)*, *upon the knees, upon the knee*; *καθίσεσθαι*, to sit upon the knees, i. e. to sink upon the knees, Il. 9, 570. b) Metaph. spoken of vanquished enemies: *πρόχνη ἀπολέσθαι κακός*, to perish miserably kneeling or prostrate, Il. 21, 460; *ἀλεσθαι*, Od. 14, 69.

προχοή, *ἡ* (*προχέω*), *an outlet, the mouth of a river*, Pl. 17, 263; of a fountain, h. Ap. 383. 2) In the plur. a place which is washed by flowing water, *a wave-washed shore*, Od. 5, 453. 11, 242. 20, 65.

πρόχοος, *ἡ* (*προχών*), *a vessel for pouring out water, a pitcher, an ewer*, Il. 24, 304. Od. 1, 136; *a wine-can*, Od. 18, 397.

πρυλέες, *ων, οι*, *ep. dat. πρυλέεσσι* and *πρύλεσσι*, *ep. heavy-armed foot-soldiers*, in oppos. to cavalry, * Il. 11, 49. 5, 744. [According to Herm. Opusc. IV. p. 288 seq., “*prænudis sive præstutore, qui ante cateros progressi saltationem cum armis præeunt.*”]

Πρυμνεύς, *έως, ὁ* (the pilot), a Phœacian, Od. 8, 112.

πρύμνη, *ἡ*, Ion. and ep. for *πρύμνη*, prop. fem. of the adj. *πρύμνος*, sc. *ηῆς, the stern, the poop of a ship*. It was rounder and higher than the prow, and the seat of the pilot; often in full, *πρύμνη ηῆς*, Il. 7, 383. Od. 2, 417.

πρύμνηθεν, *adv. poet. from the stern; λαβθάνειν*, to lay hold of the stern, Il. 15, 716. †

πρυμνήσιος, *ἡ, ον* (*πρύμνη*), *belonging to the stern or poop; comm. τὰ πρυμνήσια (retinacula), a halter, the rope with which a ship was made fast when she lay at the shore; also πείσματα [the two words are, however, distinguished Od. 9, 136. 137. cf. πείσμα], the stern-ropes. Upon departure they were loosed; hence πρ. λύειν, Od. 2, 418. The oppos. is καταδῆσαι, ἀνάψαι, Il. 1, 436. Od. 9, 137.*

πρυμνός, *ἡ, ον*, *superl. πρυμνότατος*, *η, ον*, Od. *the extreme, the last, the hindmost, the lowest; βραχλὼν*, the end of the arm (at the shoulder), Il. 13, 532; *σκέλος*, the lower leg, Il. 16, 314; *γλῶνα*, the root of the tongue, Il. 5, 292. *πρ. χέας*, Il. 13, 705; spoken of a stone: *πρυμνὸς παχύς*, thick beneath, Il. 12, 446; hence *ὑληρ πρυμνήν ἐκτάμειν*, to cut up the wood by the root, Il. 12, 149. Neut. as subst. *πρυμνὸν θίναρος*, the end of the hand, Il. 5, 339.

προμνάρεια, ἡ (ὅφος), the lowest part, the foot of a mountain, Il. 14, 307. †

* *προταρεῖο (πρύτανις), fut. σω, to rule, to govern, with dat. h. Ap. 68.*

Πρύτανις, ιος, ὁ (a ruler, akin to πρώτος), a Lycian, slain by Ulysses, Il. 5, 678.

*πρότηρ, adv. in Hom. lately, very recently, formerly, spoken of time past, * Il. 5, 832. 24, 500; (contr. for πρωτήν, subaud. ὥστα.)*

πρωθίβης, ον, ὁ, ep. for προθήβος, Il. 8, 518. Od. 8, 263. h. Ap. 450.

πρωθήβος, ον, ep. also πρωθήβη, Od. 1, 431. † (πρώτος, ἡβη), just entering the age of puberty, manly, marriageable, ὄντος, h. 7, 2.

*πρωΐ, adv. (πρό), early, in the morning, on the next morning, * Il. 8, 530. 18, 277. 303.*

πρωϊζα, adv. (πρωϊζος), early; gener. formerly. χθιζά τε καὶ πρωϊζα, yesterday and day before, Il. 2, 303. †

πρωΐος, η, or (πρωΐ), early, early in the day. The neut. πρωΐον as adv. early this morning, or, more correctly, early yesterday, Il. 15, 470. † cf. Spitzner ad loc.

*πρώτη, πρώνος, ὁ, ep. expanded πρώνος (πρό), prop. any thing projecting, hence a summit, an elevation, espec. a point of land projecting into the sea, a cape, a promontory, Il. 8, 557. 12, 282; always in the full form, except nom. sing. πρών, * Il. 17, 747.*

Πρωρεῖς, ἕως, ὁ (= πρωράτης, the pilot's mate), a Phœacian, Od. 8, 113.

πρώηη, ἡ, ep. and Ion. for πρώην (πρό), the prow of a ship; it runs to a point that the ship may more easily cut the waves. Hom. ῥῆς πρώηη, Od. 12, 230. † (Prop. adj. from the obsol. πρώρος.)

πρώτα, adv. see πρώτος.

Πρωτεῖλαος, ὁ, son of Iphiclus of Phylace in Thessaly, leader of the Thessalians of Phylace. He was properly denominated Iolaus, and received this name because he leaped upon land first amongst the Greeks (πρώτος τοῦ λαοῦ). He was [accord. to the Cypr. Carm.] soon after slain by Hector. After his death, he was worshipped as a hero in the Chersonesus, Il. 2, 698 seq. 13, 681.

Πρωτεύς, ἕος, ὁ, a fabulous sea-god; accord. to Od. 4, 385. He was father of Idothea, servant of Neptune, and attended his sea-calves in the Egyptian sea. He had the gift of prophecy, and of changing himself into every possible form, Od. 4, 456 seq.

Upon the advice of Idothea, Menelaus bound him, and forced him to inform him how he could return home. The later tradition made him king of Egypt, Hdt. 2, 112 seq.; or represented him as coming from Thrace to Egypt, Ap. 2, 5, 9.

πρωτιστος, η, or, poet. superl. fr. πρώτος, the first of all; also of two endings, κατά πρωτιστον ὀπωπή, upon the very first look, h. Cer. 157. The neut. sing. and plur. πρωτιστον and πρωτιστα, as adv. first of all, Il. 1, 105. Od. 8, 57. τὰ παρωτιστα, h. Ap. 407.

*πρωτόγορος, ον (γόνος), first-born, * Il. 4, 102. 23, 864.*

*πρωτοπαγής, ἐξ (πήγνυμι), now first constructed, just or newly made, ἄρμα, * Il. 5, 194. 24, 267.*

πρωτόπλοος, ον (πλόος), sailing for the first time, newly made, νηῦς, Od. 8, 35. †

πρώτος, η, or (πρό), superl. contr. from πρόστος, the first, the foremost, often with ὑστατος, Il. 2, 281. 11, 299; then the most distinguished, the noblest, hence a) of πρώτοι=πρόμαχοι, the first, the front warriors, Il. 5, 536. 12, 306. 321; also pleonast. πρώτοι πρόμαχοι, Od. 18, 279. b) τὰ πρώτα, sc. ἀθλα, the first prizes, Il. 23, 275. The neut. sing. and plur. as adv. πρώτοι, πρώτα, in like manner with the article, τοπρώτοι, ταπρώτα, Il. (also separate, τὸ πρώτον, τὰ πρώτα, ed. Spitz. and in Od.). 1) first, at first, for the first time, Il. 9, 32; often πρώτον καὶ ὑστατον. 2) too early. ἡ τὸ ἥρα καὶ σὸν πρώτα παραστήσεσθαι ἔμελλε Μούρα, truly fate was about to approach thee too early, Od. 24, 28. 3) After an adv. of time [and in other constructions, conf. Il. 1, 319]: once. ἐπεὶ and ἐπειδὴ πρώτον or πρώτα, quād primū, when once, as soon as, Il. 6, 499. Od. 3, 183. ἐξ οὐ δὴ πρώτα, Il. 1, 6.

πρωτοτόχος, ον (τίκτω), bearing for the first time, μητηρ, Il. 17, 5. †

Πρωτώ, ονς, ἡ, daughter of Nereus and Doris, Il. 18, 43.

πρώτον, οντι, etc. see πρώτη.

πταιώ, aor. 2 ἐπταιρον, to sneeze, as a sign of good omen, Od. 17, 541. †

πτέμενος, πτάτο, see πέτομαι.

*πτελέη, ἡ, an elm, ulmus campestris, * Il. 6, 419. 21, 242.*

Πτελεός, ἡ [rather ὁ or τό, see λεξεποίης] (πτελή, an elm), 1) a place in Elis, a colony from the Thessalian Pteleos; in Strabo's

time ruinous, Il. 2, 594. τὸ Πτελέον, Strabo. 2) an Achæan town in Thessaly, between Antrum and Pyrasus, with a port, Il. 2, 697.

*πτέρυνα or πτέρυη, ἡ, the heel, Il. 22, 397. †
2) Poet. for πέρνα, the ham, Batr. 37.

*Πτερυγολύφρος, ὁ (γλύφω), Ham-hollower, name of a mouse, Batr. 227.

*Πτερυτράχητος, οὐ, ὁ (τράχω), Ham-gnawer, name of a mouse, Batr. 29.

*Πτερυφάγος, ὁ (φαγεῖν), Ham-eater, name of a mouse, Batr. 230.

πτερόεις, εσσα, εἰ, poet. (πτερόν), prop. feathered, winged, epith. of an arrow, since it was furnished with feathers at the upper end, Il. 4, 117. 5, 171. 2) Metaph. πτερόεστα λαιστῆα, easily-branded shields (as if feather-light), Il. 5, 453; often πτεροέστα ἔπεια, winged words, which escape quickly from the lips, Il. and Od.

πτέρον, τό (πτεροῦ), a feather, a wing, a pinion, mostly in plur. πτέρη βάλλειν, to strike the wings, Il. 11, 454; as an image of swiftness, Od 7, 36. 2) Metaph. an oar or sail of a ship, Od. 11, 125. 23, 272.

πτέρυνξ, υγος, ἡ (πτέρον), a wing, a pinion, Il. 2, 316. 462. Od. 2, 149. ὑπὸ πτερύγων, under the stroke of the wings, h. 20, 1.

πτήσσω (πίπτω, πέιω), aor. 1 ἐπτηξα, ep. perf. πεπτηγός, ἦτος, intrans. to creep away for fear, to crouch, to cringe, to shrink. κείμηται πεπτηγός, I lay crouched together, Od. 14, 354. 22, 362. ὑπὸ τεύχους πεπτηγάτες, Od. 14, 474; gener. to be in fear, hence 2) Trans. in the aor. 1, to put in fright, to terrify. πτῆξε θυμὸν Ἀχαιῶν, he terrified the hearts of the Achæans, Il. 14, 40; πτήσσω as trans. is uncommon, hence some read πτῆξε from πτήγυμι; others consider the verse not genuine, as Bothe; (Spitzner ad loc. defends πτῆξε.)

πτοέων, ep. πτούμω, poet. (akin to πτήσσω), aor. pass. ep. 3 plur. ἐπτοηθεν, to put in terror, to terrify. Pass. to be terrified, to fear, Od. 22, 298. †

Πτολεμαῖος, ὁ (a warrior), son of Piræus, father of Eurymedon, Il. 4, 228.

πτολεμῖων, ep. for πολεμῖων.

πτολεμιστής, οῦ, ὁ, ep. for πολεμιστής.

πτόλεμόνδε, adv. for πόλεμόνδε.

πτόλεμος, ὁ, ep. for πόλεμος.

πτολεμεθρον, τό, ep. for πολ. (πόλις), a city; always with the name in the gen. Πίλου πτολεμεθρον, Il. 2, 133. Od. 1, 2. (The

form πολλεθρον is not used.) [It cannot, with Passow, be regarded as a dimin. of πόλις, for Hom. knows nothing of dimin.]

*πτολιπόρθος, ὁ = πτολίπορθος, *Od. 9, 504. 530.

πτολίπορθος, ὁ, ἡ, ep. for πολιπορθος (πεφθω), city-destroying, the destroyer of cities, epith. of Mars, Ulysses, Achilles, and of heroes, Il. 2, 278. 8, 372; as fem. epith. of Bellona, Il. 5, 333. (The form πολιπορθος is not used.)

πτόλις, ιος, ἡ, ep. for πόλις.

πτόρθος, ὁ (πειρω), a sprout, a twig, a branch, Od. 6, 128. †

πτύγμα, ατος, τό (πτύσσω), a fold, a plait; πέπλοι, the folds of a robe, Il. 5, 315. †

πτυκτός, ἡ, οὐ (πτύσσω), folded, doubled together. πτ. πτύνει, Il. 6, 169; † see πτύνει.

πτύξ, πτυχός, ἡ (πτύσσω), that which is several times doubled; hence a fold, a layer, a plait, spoken of a garment, h. Cer. 176. πτύχες σάκεος, the layers of a shield, of brass or leather, placed one above another, for a protection, Il. 7, 247. 18, 481. 2) Metaph. spoken of mountaines: a curve, a hollow, a ravine, a valley, Il. 11, 77. Od. 19, 432. Sing. rare, Il. 20, 22. h. Ap. 269. Merc. 555.

πτύνω, τό (πτίω), ep. gen. πτυνόφιν, a winnowing-shovel, made of wood or iron, and having the form of the palm of the hand; the wooden were used for sifting earth, the other, as here, for cleaning grain, Il. 13, 588. †

πτυνόφιν, see πτύνω.

πτύσσω (akin to πετάρνυμι), aor. 1 ἐπτυξα, to lay in folds, to fold, to plait, with accus. γετῶνται, εἴμασται, Od. 1, 439. 6, 111. 252. Mid. to fold themselves together. ἔγχεα ἐπτύσσοντο, the spears were entangled, since the combatants, standing in thick ranks, threw many at once, Etym. M. εἰς τὸ αὐτὸν συνήγετο, Il. 13, 134. (V. ‘they shook;’ Passow, ‘they bent;’ both contrary to the *usus loq.*) [“Close-pressed upon one another were the spears hurled from brave hands,” Lucas; see Jahrb. J. und K., p. 281.]

πτύνω, to vomit forth, to cast out, αἴγα, Il. 23, 697. †

*πτωκάς, ἀδος, ἡ (πτώξ), timid, fearful, Ep. 8, 2.

πτώξ, πτωκός, ὁ, ἡ (πτώσσω), timid, trembling, fearful, epith. of the hare, Il. 22, 310.

2) Subst. poet. a hare, *Il. 17, 676.

πτωσκάζω, poet. (*πτώσσω*), *to shrink, to be fearful, to be timorous*, Il. 4, 372. †

πτώσσω (akin to *πτήσσω*), 1) Intrans. *to conceal oneself for fear, to crouch, to shrink away*, ὑπό τινι, before any one, Il. 7, 126; καθ' ὑδωρ, to flee into the water; ὑπό χρεμούς, Il. 21, 14. 26. b) Gener. *to be in fear, to be timorous, to be fearful*, Il. 4, 371. 6, 634. c) Spoken of a beggar: *to crouch*, Od. 17, 227; then = *πτωχεύω*, to beg, Od. 18, 363. 2) Trans. *to fly in fear from any one*, ἀλλήλους, Il. 20, 427; ὄρνιθες τὸν πεδίῳ νέρεα πτώσσουσσας λεγαται, the birds flying from the clouds, flutter in the plain, Od. 22, 304. (V. ‘these fly terrified from the clouds into the plain.’) (The explanation by the Schol. of *νέρεα*, as a net, is unnatural; the birds pursued by vultures, leave the clouds and seek protection on the earth, in perfect accordance with nature.)

πτωχεύω (*πτωχός*), fut. *σε*. 1) Intrans. *to be poor as a beggar, to beg*, Od. 15, 309. 19, 73. 2) Trans. *to beg, to procure by begging, δαῦτα*, *Od. 17, 11. 18, 2.

πτωχός, ή, ὁ (*πτώσσων*), properly, that crouches, *begging*; as subst. ὁ *πτωχός*, a *beggar*, Od. 14, 400; also πτ. ἀνήρ, *Od. 21, 327.

Πυγμαῖοι, οἱ (from *πυγμή*), the *Pygmies*, a fabulous nation of dwarfs, located in the southern part of the earth towards Ethiopia or India, Il. 3, 6.

πυγμαχίη, η (*μάχομαι*), *a pugilistic combat*, *Il. 23, 653. 665.

πυγμάχος, ὁ (*μάχομαι*), *a pugilistic combatant*, Od. 8, 246. †

πυγμή, ἡ (*πύτ*), *a fist, a pugilistic combat*, Il. 23, 669. †

πυγούσιος, η, or, poet. (*πυγών*), *a cubit long*, *Od. 10, 517. 11, 25.

πύλελος, ή, a trough, a tub, espec. for feeding animals, Od. 19, 553. †

πυθέσθαι, see *πυρθάνομαι*.

***Πύθιος, η, or**, *Pythian* (see *Πυθώ*), ὁ **Πύθιος**, epith. of Apollo, either because he had an oracle in Pytho, or because he slew the dragon Python, h. Ap. 373.

πυθμή, ἐνος, ὁ, *the lower end, the foundation*; hence, 1) Espec. *the trunk, the root, θλιψης*, Od. 13, 122. 372. 23, 204. 2) *the bottom, the basis, the foot, of goblets and tripods*. The passage: δνοὶ δ' ὑπὸ πυθμένες ἡσαν, Il. 11, 635, has given critics great trouble. The

discourse relates to the mixer of Nestor; the easiest explanation seems to be, to take *πυθμή*, as *a foot*; hence, ‘there were two feet under it,’ and if these were broad, as in the case of tables, this was possible. Such a cup, with two silver feet, accord. to Athen. Deipn. XI. 12, was shown at Capua as the goblet of Nestor. This signif. is also warranted by another passage, Il. 18, 375, where the discourse relates to the artificial tripods of Vulcan: χρύσεις δὲ σφ' ὑπὸ κίνητα ἵκαστη πυθμάνι θήκει, he placed golden wheels under each foot; for the wheels must plainly have been under the feet of the tripods, and not under the bottom. In the first passage, Voss translates accord. to the ancient critics, who explain it as a *bottom*: there were two (i. e. double) bottoms under, and so, also, Il. 18, 375. Others, as Köppen, Cammann. after Athen. XI. 488, understand it of the cavities or bellies, which were one over another.

πύθω, fut. *πύσω*, 1) *to cause to decay, to putrify, to consume*, with *δοτία*, Il. 4, 174. h. Ap. 369. Mid. *to moulder, to decay, to putrefy*, Il. 11, 395. Od. 1, 161. 12, 46.

Πύθώ, οὐς, ή, dat. *Πυθῶ*, accus. *Πυθώ*, h. Ap. 372; dat. Il. 9, 405; also *Πυθών*, ἄνος, ή, an earlier form, Il. 2, 519; accus. *Πυθώνα*, h. Merc. 178; *Pytho*, the oldest name of the region, on Parnassus, in Phocis, where was the temple and oracle of the Pythian Apollo; later also a name of the city of *Delphi*, which was not known to Hom.; Herod. I. 54, understands *Πυθώ* of the seat of the oracle, and *Δελφοί*, of the town and the inhabitants. (Accord. to h. Ap. 372, the name comes from *πύθεσθαι*, to putrify, because the dragon slain by Apollo decayed there; accord. to others, from *πυθεσθαί*, to inquire of the oracle, opposed to which is the short first syllable).

Πύθώδε, adv. *to Pytho*, Od. 11, 581.

πύνα, adv. poet. 1) *closely, firmly, βάλλειν*, Il. 9, 588; *ποιητός*, Il. 18, 608. Od. 1, 333. 2) Metaph. *carefully, intelligently, τρίσπειν*, Il. 5, 70; *φρονεῖν*, Il. 9, 554.

πυκάζω (*πύκα*), aor. *ἐπύκασα*, ep. *πύκασα*, part. perf. pass. *πυκνασμένος*, η, or, 1) *to make close, firm, to press closely together, ἐνὶσθιστάνειν*, Od. 12, 225. 2) *to cover thickly, to veil, to conceal, τινὰ νερπάγη*, Il. 17, 551; *νέκυν*, Il. 24, 581; spoken of a helmet: *πύκαστος κάρη*, Il. 10, 271; in the pass., Il. 2,

777; dat. instrum. ὅζοισιν, χρυσῷ, Il. 14, 289. 23, 503. 3) Metaph. *to envelope, to overshadow, to encompass*; spoken of pain, τινὶ φρένας, Il. 8, 124. 17, 83.

πυκιμῆδης or *πυκιμῆδης*, ἐς (μῆδος), of a considerate mind, *careful, prudent, wise*, Od. 1, 438; † h. Cer. 153.

πυκινά, adv. prop. neut. plur. from *πυκινός* = *πυκνός*.

πυκινός, ἡ, ὁ, ep. for *πυκνός*, q. v.

* *πυκινόφρενον*, ον (φρέν), *intelligent, wise*, h. Merc. 538.

πυκνός, ἡ, ὁ, poet. *πυκνός*, ἡ, ὁ (πύκνα), 1) *thick, firm*. a) In respect of the mass: *firm, strong, θώρηξ, ἀσπίς, χλαινα*. b) In respect of single parts: *close, pressed together, λίχος*, Il. 9, 621 (because several covers were laid one upon another); *ῥίψος*, Il. 5, 751; *φάλαγγες, στήχες*, dense phalanxes, columns, Il. 4, 281. 7, 61; *πτέρα* thickly feathered wings, Il. 11, 454; *βέλεα, λάτες*, thick arrows or stones, which were thrown in great numbers, Il.; also spoken of time; *frequent*, Il. 10, 9. d) Spoken of something done: *thick, strong, δόμος*, Il. 10, 267. Od. 6, 134; *close-locked, θύραι*, Il. 14, 167. 2) Gener. *great, strong, ἄχος, ἄτη*, Il. 16, 599. 24, 480; *πυκνόν ἄχενάν*, Od. 11, 88. b) Spoken of the mind: *considerate, prudent, wise, intelligent, φρένες τόσος, μάθεα, βουλή, ἔπος*, [also *ἔρετημη, μῦθος*]. The neut. *πυκνόν* and *πυκνά*, *πυκνόν* and *πυκνά*, as adv., as also *πυκνός*, 1) *thickly, firmly, θύραι πυκνώς ἀραιρύται*, closely fitted doors, Od. 2, 344. 2) Metaph. *strongly, greatly, exceedingly, πυκνώς ἀσύχηματα*, Il. 19, 312; *considerate, intelligent*, Od. 1, 279. *πυκνά φρενῖν*, to be wise of heart, Od. 9, 445.

Πυλαιμένης, οντς, ὁ, king of the Paphlagonians, who came to the aid of Priam. Menelaus slew him, Il. 2, 831. 5, 576. In Il. 13, 643 seq., Pylæmenes, prince of the Paphlagonians, appears accompanying the corpse of his son Harpalion. The ancient critics attempted to remove the contradiction, by supposing two persons of this name. Modern critics have found in the circumstance a proof of the later formation of the Iliad.

Πύλαιος, ὁ (adj. *πυλαιός*), son of Lethus, leader of the Pelaegians, Il. 2, 842.

πυλάρης, αο, ὁ (ἄρω), *who locks fast the gates of the nether world, the door-keeper*, epith. of Pluto, Il. 8, 367. Od. 11, 276.

Πυλάρης, αο, ὁ, prop. name of a Trojan, slain by Patroclus, Il. 11, 491. 16, 696.

πυλαρός, ὁ (ἄρω), ep. for *πυλαρός*, *door-keeper, door-watch*, Il. 21, 530. 24, 681; spoken of dogs, *Il. 22, 69.

πύλη, ἡ, *a door, a gate*, of a chamber, a house, or a town, comm. in the plur. *Ἄιδαο πύλαι*, the gates of Pluto, as a periphrasis for death, Il. 5, 646. 9, 312; poet. also *πύλαι οὐρανοῦ, Οἰλίου*, Il. 5, 749. 8, 411; *οὐρίων*, Od. 19, 562. [In Hom. always plur.; accord. to Passow the sing. prop. one of the wings of a folding door; in the plur. both wings; hence, a folding-door, cf. Jahrb. J. und K. p. 292.]

Πυληγενής, ἐς, see *Πυλογενής*.

* *πυληδόκος*, ὁ (δίχομαι), *one who receives at the door, a door-keeper*, h. Merc. 15.

Πύληνη, ἡ, a town in Aetolia, later Proschium, Il. 2, 639. Strab.

Πύλιος, η, ον (*Πύλος*), *of Pylos, Pylian, ὁ Πύλιος γέρων* = Nestor. Subst. the *Pylian*, Il. 1, 248. Od. 3, 59.

Πυλόθεν, adv. *from Pylos*, Od. 16, 323. †

Πυληγενής, ἐς (*γεγνομαι*), *born in Pylos*, epith. of Nestor, Il. 2, 54. 23, 303. The form *Πυληγενής*, h. Ap. 398. 424.

Πυλόνδε, adv. *to Pylos*, Od. 13, 274.

πύλος, ἡ = *πύλη*, *a door, a gate*; however only ἐν πύλῳ, which reading Wolf has adopted after Aristarch., Il. 5, 397. † *Ἄιδαν* (Voss. ‘at the gate of Pluto,’) is supplied, and it is referred to the fable, that Hercules, when he wished to bring up Cerberus, fought with Pluto; cf. Il. 8, 367. But as *πύλος* for *πύλη* does not occur elsewhere; and as we do not know who the *ρέσνες* are, the reading *ἐν Πύλῳ* is adopted by Heyne. He refers it to the contest of Hercules with Neleus, and in this he wounded Pluto himself, cf. Apd. 2, 7. 3. Paus. 2, 7. 3., who quotes vs. 395–397; and Pind. Ol. 9, 31. cf. Otf. Müller Orchomen. I. p. 364.

Πύλος, ἡ (ὁ Strab.). According to Strabo and the well-known verse: *Λαστὶ Πύλος πρὸ Πύλου, Πύλος γε μέν ἐστι καὶ ἄλλῃ*, Arist. Eq. 1059, there were in the Peloponnesus three cities of this name: 1) a town in the north of Elis on the Peneus, ὁ *Ιλειακός* in Strab. 2) a town in Triphylia (Elis), south of the Alpheus, near Lepreion and Samicon: ὁ *Τρεφυλιακός, Λεπρεατικός* in Strab. 3) a town

in Messenia, on the coast, (hence called sandy) on the Pamisus, upon an elevation on the promontory Coryphasium, a city founded by Neleus, cf. Apd. I. 9. 9. Strabo calls it ὁ Μεσσηνιακός, now the port *Old Navarino*. Even in antiquity it was debated which of the last two towns was the city of Nestor. It is probable, at least in the Od. that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and amongst the moderns by Mannert, Sickler and Nitzsch Anin. ad Od. I. p. 132. Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alpheus seems to favor this opinion, Il. 11, 671-760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Epeans, cf. Müller Orchomen. I. p. 384. However, Πύλος in Homer, like Ἀργος, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus., Il. 1, 252. Od. 1, 93.

Πύλων, αρος, a Trojan, slain by Polypoite, Il. 12, 187.

πύματος, η, or, ep. (from πυθμήν), the extreme, the last, the hindmost, Il. 4, 254. 10, 475. The neut. πύματος and πύματα, as adv. at last, finally. πύματόν τε καὶ ὕστατον, for the very last time, V.: 'yet once and finally,' also ὕστατα καὶ πύματα, Od. 4, 685. 20, 13.

πυνθάνομαι, poet. πεύθομαι, depon. mid. fut. πεύσομαι, aor. ἐπεύθόμην, ep. optat. πεπίθοιτο, perf. πέπινομαι, pluperf. ἐπεπίνησμην. (The form πυνθάνομαι only Od. 2, 315. 13, 256.) 1) to seek, to ask for, to inquire after, mostly with accus. νόστον πατρός, to seek for the return of his father, Od. 2, 380; with gen. πατρός οἰχομένου, Od. 1, 281. 2) Comm. to learn, to perceive, to hear, often with accus. Il. 5, 702; also with gen. ἀγγελῆς, to hear of news, Il. 17, 641; μαχης, Il. 15, 224; τινος, to hear any thing from or through any one, Il. 17, 408; also ἐξ τινος, Il. 20, 129; with part. πυνθόμην ὄφελον γοντα δόδον, I had perceived him proceeding on the way, Od. 4, 732. πέπιντο νιος πεσόντος, he perceived his son had fallen, Il. 13, 522; with ὅτι, Il. 13, 674. The pres. has the signification of the perf. Od. 3, 187. ἵπποι—πυνθίσθην, plur. with dual,

since horses were thought of in pairs, Il. 17, 427.

πύξ, adv. (akin to πύκα), with the fist, in pugilistic combat. πὺξ ἀγαθός, excellent in boxing, Il. 3, 237; μάχεσθαι, Il. 23, 621; νικᾶν, Od. 8, 130.

πύξιος, η, or (πύξος), of box-wood, Il. 24, 269. †

πύρ, πυρός, τό, plur. τὰ πυρά, the watch-fires (after the 2d decl.), fire, espec. a sacrificial fire, also a funeral pile, Il. 7, 410. 15, 350; often as an image of violence, danger and destruction; hence proverb. ἐν πυρὶ γένεσθαι, to go into the fire, i. e. be destroyed, Il. 2, 340. ἐν πυρὸς αἰθομένοιο γοστῆσαι, to return from flaming fire, i. e. from great danger, Il. 10, 246. The plur. τὰ πυρά, watch-fires, Il. 8, 509. 9, 77. 10, 12.

πυρά, see πῦ.

πυράχηρ, ḥ (ἄγριον), a pair of tongs, Il. 18, 477. Od. 3, 434.

Πύραιχμης, ον, ὁ, Πυραιχμα (fire-fighter, αἰχμή), leader of the Peonian, an ally of the Trojans, slain by Patroclus, Il. 2, 848. 16, 287.

πυραχτέω (ἄγω), to turn about in the fire, to harden, τι, Od. 9, 328. †

Πύρασος, ὁ, 1) a Trojan, slain by Ajax, Il. 17, 491. 2) ḥ, a town in the Thessalian Phthiotis, having a grove sacred to Ceres, Il. 2, 695. (From πυρός, the wheat-town.)

* πυραιθονσα, ḥ, Ep. 14, 11; perhaps a part of a potter's oven, ed. Herm. and Frank. but Wolf: πύρ αἴθονσα.

* πυραγής, ἔς (ἀνγή), bright as fire, shining, brilliant, Ep. 7, 6.

πυργηδόν, adv. (πύργος), prop. turret-wise, metaph. in troops (in well-arranged squadrons, V.), espec. in a square, * Il. 12, 43. 13, 152. 15, 618; see πύργος.

πύργος, ὁ, 1) a tower, espec. upon a city wall, prob. only a kind of frame-work of wood, upon which armed men stood, Il. 3, 153. 9, 574; hence also a wall with towers, Il. 7, 338. Od. 6, 262. b) Metaph. a bulwark, a bastion, a protection, spoken of Ajax, Od. 11, 556; of a shield, Il. 7, 219. 11, 485. 2) a body of troops arranged in a square, gener. a close squadron, a troop, Il. 4, 334. 347. 12, 332.

πυργών (πύργος), aor. ep. πυργώσα, to furnish with towers, to fortify, τι, Od. 11, 263. † Ep. 4, 3.

πυρετός, ὁ (πῦρ), *burning heat, glow or fever*, Il. 22, 31. †

πυρή, ἡ (πῦρ), prop. a fire-place, espec. a *funeral pile*, Il. 1, 51. 4, 99. Od. 10, 523.

**πυργίον, τό*, Ion. for *πυρεῖον* (πῦρ), in the plur. pieces of wood, with which fire was kindled by rubbing, *fire-implements*, h. Merc. 111.

πυρηφόρος, ον=*πυροφόρος*.

πυρηκής, ες (ἀκή), *pointed in the fire*, Od. 9, 387. †

πυρίκανστος, ον (*καλώ*), *burned with fire, ('hardened in the flame,' V.) σκάλος*, Il. 13, 564. †

[*Πύρις*, a Trojan, slain by Patroclus, Il. 16, 416.]

Πυριφλεγέθωτ, οτος, ὁ (poet. for *πυριφλέγων*, flaming with fire), a river in the lower world, Od. 10, 513.

πυρκαϊή, ἡ, Ion. for *πυρκιά* (*καλώ*), prop. a *blazing fire-place*; espec. a *funeral pile*, * Il. 7, 428. 23, 158.

πύργον, τό (sync. from *πύριον*, adj. from *πυρός*, sc. *σιτίον*), *wheaten bread*, Od. 15, 312; plur. * Od. 17, 362.

πυρός, ὁ, wheat, in the plur. Il. 11, 69. Od. 4, 604; as food for horses, Il. 8, 188. 10, 569.

πυροφόρος, ον (*φέρω*), poet. also *πυρηφόρος, ον*, Od. 3, 495; *wheat-bearing*, ('sowed with wheat,' V.) *ἄρουρα, πεδιόν*, * Il. 12, 314. 14, 123. 21, 602.

**πυρπαλαμάω* (*παλάμη*), elsewhere depon. prop. to work with fire: according to Eustath. = *πανοτεκνίων, to practice crafty devices*. *διὰ πυρπαλάμησεν ὄδοι*, h. Merc. 157. ed. Wolf and Herm. But others: *διαπυρπαλάμησεν*, cf. Frank.

πυρπόλεων (*πυρπόλος*), *to kindle a fire, to keep a watch-fire*, Od. 10, 30. †

πυρός, ὁ (πῦρ), *a fire-brand, a torch*, Il. 18, 211. †

πώ, enclitic particle, *somewhat, in some*

way, yet; always in connection with a negative, often compounded *οὐτώ, μήπω*, *not yet, or separately*: *οὐτε τί πω*, Il. 1, 108. Od. 3, 23; *οὐ γάρ πω*, Il. 1, 262; *μὴ δή πω*, Il. 15, 426.

πωλέομαι, depon. mid. (ep. frequentat. of *πέλομαι*) pres. 2 sing. *πωλέ*, i. e. *πωλέσαι*, part. Ion. *πωλέμενος*, iterat. imperf. *πωλέσκατο*, fut. *πωλήσομαι*, (versor,) to be frequently in a place, *to frequent, to have intercourse, to come or go anywhere frequently, εἰς αγοράν, πόλεμον*, Il. 1, 490. 5, 788; *εἰς ἡμέτερον, σεδώμα*, Od. 2, 55; *εἰς εὐηήν*, h. Ap. 170; *μετ' ἄλλονς*, Od. 9, 189.

πωλέσκετο, see *πωλέομαι*.

**πωλέω, ἥσω, to sell*, Ep. 14, 5.

πῶλος, ὁ, a young horse, *a foal, a colt*, Il. 11, 681. Od. 23, 246. h. in Ap. 231.

πώμα, τό, the cover of a quiver, of a chest and a cup, Il. 4, 116. Od. 2, 353.

πώτος, adv. (ποτέ), at some time, at any time, comm. after a negat.: οὐ πώποτε, not at any time, never yet, Il. 1, 106. 3, 442.

πῶς, adv. interrog. *how, in what way?* and often connected with other particles: *πῶς γάρ*; *for how?* *πῶς δή*; *how indeed?* *πῶς γάρ δή*; *πῶς ἄρα*; *πῶς νῦν*; *how now?* i. e. what thinkest thou? Od. 18, 223. It stands a) With indicat. Il. 1, 123. 10, 61. b) With subj. Il. 18, 188. Od. 3, 22. c) With optat. Il. 11, 838. d) *πῶς ἀν* and *πῶς κε*, with optat. Il. 9, 437. Od. 1, 65.

πώς, enclitic particle (*πός*), *in some way, somehow, in any way*, after another particle: *αὐτόν πώς*, if by any means, Il. 1, 66; *οὐ μέν πώς*, in no way, Il. 4, 158; *οὐκέτι πώς*, Od. 20, 392.

πωτάμαται, poet. form of *πέτομαι*, *to fly*. *Μέντοι πωτάντο*, Il. 12, 287. † h. Ap. 442. 30, 4.

πῶν, εος, τό, dat. plur. poet. *πόστοι*, a flock, always spoken of sheep; hence, *οὖν πῶν* and *πῶει μήλων*, Il. 3, 199. 11, 678. Od. 4, 413.

P.

P, the seventeenth letter of the Greek alphabet; hence the sign of the seventeenth rhapsody.

ὅς, an enclitic particle, ep. for *ἄρα*, often before a vowel *ὅ*, see *ἄρα*.

δάβδος, ἡ (φάντη), *a rod, a staff, a wand*; in the plur. rods for fastening the leather to the shield, Il. 12, 297; espec., 1) the wand of Mercury, *the magic-rod*, to compose to sleep and to awaken men, Il. 24, 343. Od. 5, 47.

24, 2. h. Merc. 210, 526. 2) *the magic wand* of Circe, Od. 10, 238, 319; of Minerva, Od. 13, 429. 3) *an angling rod*, Od. 12, 251.

φαδαλός, ἡ, ὁν, a reading of Zenodot. for φοδατός, Il. 18, 576; which is explained as a form of φραδαλός, easily moved.

[φαδανός, a false reading in Il. 18, 576; see φόδανός.]

'Ραδάμανθυς, νος, ὁ, son of Jupiter and Europa, brother of Minos, Il. 14, 321, 322. Accord. to Od. 4, 565, he was translated, as being the son of Jupiter, to Elysium. The Phœaces conveyed him at one time to Euœa, Od. 7, 322. Accord. to a later tradition, he was expelled by his brother from Crete, and fled to Boeotia. On account of his justice he was made judge in the lower world, Apd. 3, 1. 2.

φαδινός, ἡ, ὁν, poet. *slender, flexible*; μασθὴ, Il. 23, 585; † hence, *agile, active, fleet, πόδες*, h. Cer. 183. [From this was derived the false reading φαδανός, in Il. 18, 576.]

φαθάμιγξ, τργος, ἡ, poet. (*φαθαμίζω*), a drop, plur. Il. 11, 536; metaph. κονίης φαθάμιγξ, drops, i. e. particles of dust, Il. 23, 502.

φάινω, from theme 'PAZL, ep. aor. imperat. φάσσατε, Od. 20, 150; perf. pass. 3 plur. Ion. ἐφάδαται, plur. ἐφάδατο, see Buttm. § 103. IV. 3. Rost Dial. § 52. c., *to sprinkle, to besprinkle, to bestrew, τι τινι, any thing with another, κονίῃ, with dust, αἵματι δ' ἐφάδαται τοῖχοι, the walls are drenched with blood*, Od. 20, 354; ἐφάδατο, Il. 12, 431.

φαιστήρ, ηρος, ἡ, poet. (*φαιλω*), a hammer, Il. 18, 477; † elsewhere masc.

φαίω, poet. fut. ep. infin. φαισμένεια for φαστιν, aor. 1 ἐφέασα, aor. pass. ἐφαστόθη, *to break in pieces, to strike in pieces, to destroy, to dash in pieces, τινα*, Od. 13, 151; τινά, *to dash about any one, espec. spoken of shipwrecked persons*, Od. 5, 221, 6, 326. Pass. *to burst asunder, to fly in pieces*, Il. 16, 339. τῷ οἱ οἱ ἐκύρωλος διὰ σπιὸς θειούσουν φαιστο πρὸς οὐδει, then should the brain of him dashed in pieces, fly through the cave over the ground, Od. 9, 459. The gen. of the particip. comes from the circumstance that Hom. uses the dat. of the pron. instead of the gen. Kühner II. § 587.

φάκος, εος, τό (*φῆγρυμι*), prop. a piece torn off, *a rag, a shred, a fragment of cloth; an old garment, a frock*, Od. 14, 342.

φάπτος, ἡ, ὁν (*φάπτω*), *sowed together, patched*, *Od. 24, 228, 229.

φάπτω, aor. 1 ep. φάψα, 1) *to sow together, to join together, to stitch, τι, any thing. βοτίας θαμείας χρυσείης φύβδοισι διηγείσιν*, to fasten the numerous hides with golden rods running quite around, (that the leather might not warp,) Il. 12, 296. 2) Metaph. *to plot, to machinate, to devise craftily, κακά τινι*, Il. 18, 367. Od. 3, 718; φόρον, Od. 16, 379, 422.

'Ράριος, ίη, τον, Rharian; το 'Ράριον, the Rharian plain, in Eleusis, which was sacred to Ceres, and upon which the first grain is said to have been sown, h. Cer. 350. 'Ράριος is to be written without the spiritus asper, cf. Herm. ad. l. c.

φάσσατε, see φάινω.

*φάρανη, ἡ, radish, Batr. 53.

φάρη, ἡ (*φάστω*), a seam, Od. 22, 186. †

φάρης, τος, ἡ (*φάσσω*), a back-bone, a back-piece, Il. 9, 208. †

φάψωδία, ἡ (*φάπτω, φάδη*), prop. a poem chanted by a rhapsodist; espec. a single book of the Hom. poems, a *rhapsody*.

'Ρέα, ἡ, comm. ep. and Ion. 'Ρεη, h. Ap. 93; gen. 'Ρειης, Il. 14, 203. 'Ρέα, monosyllabic, Il. 15, 187. † 'Ρέη, h. Cer. 459; daughter of Uranus and of Gœa [Cœlus and Terra], wife and sister of Saturn, mother of Jupiter, Neptune, Pluto, Vesta, Ceres, and Juno, Il. 14, 203, 15, 187. h. Cer. 60, 442. (Accord. to Plat. Cratyl. p. 402, from φεῖν, to flow, Herm. Fluonia, quod ex ea omnia effluerint; accord. to others, ἥη, the earth by metathesis.)

φέα and φέα, adv. poet. of φάδιος, *easily, without trouble, θεοὶ φέα ζάοντες*, the gods who live without labor or trouble, Il. 6, 138. Od. 4, 805. (φέα is used by Hom. as monosyllabic, Il. 5, 304, 12, 381; and often.

φέεθρον, τό, Ion. and poet. for φεῖθρον (*φέω*), a current, a stream; always plur. φέεθρα, the floods, the waves, Il. 2, 461. Od. 6, 317; once φεῖθρα, h. 18, 9.

φέζω, poet. fut. φέξω, aor. 1 ἐφέξα and φέξα, pass. only aor. pass. infin. φέχθησαι, part. φεχθεὶς, cf. φέδω, from which it is formed by metathesis. 1) *to do, to make, to effect, with adv. or with accus. αἰσνίλα, to practise impiety*, Il. 5, 403; with double accus. τινά τι, *to do any thing to any one: κακόν or κακά τινα*, Il. 2, 195. 4, 32; rarely τι τινι, Od. 20,

314; εὐ φέρει τινά, to benefit any one, Il. 5, 650; on the other hand, κακῶς τινα, to abuse any one, Od. 23, 56; pass. φέρθεν κακόν, Il. 9, 250. φέρθεν δὲ τε νηπιος ἔγροι, even a simpleton knows what has happened, Il. 17, 32. 2) Espec. to sacrifice; prop. οἴσα, to offer sacrifices, θεῷ, to a god, Il. 8, 250; ἵσταμβην, to offer a hecatomb, θαλίστια, to present the first fruits, Il. 9, 535; βοῦν θεῷ, Il. 10, 292.

φένθος, εος, τό, poet. a limb, only plur., * Il. 16, 856. 22, 68. 362.

φένη, adv. = φέα, q. v.

'Pεῖη, ἡ, see 'Pέα.

φένθρον, τό, poet. for φένθρον, q. v.

'Pεῖθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see 'Ιθάκη.

φέπω (akin to φίω), to bend down, to sink; espec. spoken of a balance, to sink, and thereby give the preponderance or decision, φέπε αἰσιμον ἡμαρ Ἀχαιῶν, the fated day of the Greeks preponderated, i. e. the misfortune of the Greeks was decided, Il. 8, 72; spoken of Hector, * Il. 22, 212.

φέρουμενος, see φυπόν.

φέρθείς, see φένω.

φέω, imperf. φέψον, ep. φέον, aor. φέψιγν, ep. φήν, Od. 3, 455. 1) to flow, to run, spoken of water, blood and sweat; also of brains, Il. 3, 300; with dat. πηγὴ φέει ὑδατι, the fountain runs with water, Il. 22, 149; φέει αἵματι γῆτα, the ground flows with blood, Il. 4, 451. 2) metaph. to flow, to stream forth; spoken of discourse: ἀπὸ γλώσσης φέει αὐδὴ, Il. 1, 249; of missiles: ἐκχειρῶν, issue from the hands, Il. 12, 159; τῶν ἐκ μελέων τρίχες ἔφεον, the hairs fell from their limbs, Od. 10, 393.

'PΕΩ, from this the aor. pass. part. φέθεις; ἐπὶ φέθεται δικαιών ('a just sentence,' V.), Od. 18, 414. 20, 322; see εἰώ and φημι.

φέγγυς, ἴνος, ὁ (φέγγυνμ), in the nom. not used; 1) a high shore, upon which the waves break, a breaker, Il. 1, 437. Od. 4, 430. 2) breaking waves themselves, the dashing waves, Il. 20, 229. Od. 12, 214. [Cf. however Jahrb. J. und K. p. 282. 'Pήγαια' (Pήγη, Hdt. 'Pήγα, Plut.), an island, one of the Cyclades, (separated from Delos only by a strait), where all the dead of Delos were buried, now Great Delos, h. Ap. 44.]

φέγγυνμ, another form φέσσω, iterat. imperf. φέγγυνσκε, fut. φέξω, aor. φέγγεις, ep. φέξα, mid. aor. 1 ἐφέγγειμην, ep. φέγγειμην, 1) to tear, to tear in pieces, to break in pieces, to dash in pieces, with accus. χαλκόν, ἵματα, νεύρη; πύλας, to break through gates, Il. 13,

124. b) Espec. in war: to break through the ranks, φάλαγγας, ὄμιλον, στίχας, Il. 6, 6. 11, 539. 15, 615. 2) Absol. to stamp, to strike, prop. πέδον ποσί, to stamp the ground with the feet, in the form φέσσω, Il. 18, 571. h. Ap. 516. Mid. to break, spoken of the sea, φήγυντο κίμα, Il. 18, 67. 4, 425. 2) to break through any thing for oneself; to dash through, with accus. τέχος, φάλαγγας, Il. 12, 90. 440. 11, 92. 3) to let break out, with accus. ἥριδα, Il. 20, 55.

φῆγος, εος, τό (φήγυνμ), prop. a piece torn off, a rug, a covering, a carpet, prob. of wool, in oppos. to λίνον, Od. 13, 73; often in the plur. coverings, coverlets, which were spread over beds, Il. 9, 661. 24, 641. Od. 3, 349; or over chairs, Od. 10, 352.

φῆδιος, η, or, Ion. and ep. for φάδιος, compar. φῆτερος, η, or, superl. φῆτατος and φῆτος, η, or (von 'ΠΗΣ'), easy, without pains, with infin. τάφρος περὶσσαι φῆδη, a ditch easy to pass, with dat. of the pers. and infin., Il. 20, 265. Od. 16, 211; [φῆδ. ἐπος, an easy response, one easily complied with, Od. 11, 146]; φῆτεροι πολεμίζειν ἡσαν' Ἀχαιοι for φῆτερον ἦν πολεμ. τοῖς Ἀχαιοῖς, the Greeks were more easy to war against, Il. 18, 258. cf. Il. 24, 243.

φῆδιως, adv. easily, without trouble, Il. 4, 390. Od. 8, 376.

φῆστος, η, or, superl. of φῆδιος.

φῆτατος, η, or, superl. of φῆδιος.

φῆτερος, η, or, compar. of φῆδιος. φῆτρός, ἡ, ὡν (φήγυνμ), torn, that may be torn, poet. spoken of a man: χαλκῷ φῆτρός, that may be injured by the brass (weapon), ('that may be pierced,' V.), Il. 13, 323. †

* 'Pήγαια, ἡ, ep. [accord. to Jahrb. J. und K. p. 282. 'Pήγαια'], for 'Pήγεια ('Pήγη, Hdt. 'Pήγα, Plut.), an island, one of the Cyclades, (separated from Delos only by a strait), where all the dead of Delos were buried, now Great Delos, h. Ap. 44.

'Pήγη, ἡ, wife [or rather concubine] of Oileus, mother of Medon, Il. 2, 728.

φῆξηροίη, ἡ (φηξήνωρ), the valor that breaks through troops or ranks of men, ('assaulting strength,' V.), Od. 14, 217. †

φῆξήνωρ, ορος; ὁ (ἀνήρ), dashing men in pieces; breaking through ranks of men, epith. of Achilles, Il. 7, 228. Od. 4, 5.

'Pήξηρωρ, ορος, ὁ, son of Nausithous, brother of Alcinous, Od. 7, 63.

φῆσις, ιος, ἡ (*'PEΩ*), *the act of telling, speaking; discourse, speech*, Od. 21, 291. †

Πῆσος, ὁ, 1) son of Elaneus, king of the Thracians, Il. 10, 435 seq.; or, according to Apd. 1. 3. 3, son of Strymon and a Muse; Diomedes and Ulysses slew him and seized his famous horses, Il. l. c. 2) a river in Troas which flowed into the Granicus, Il. 12, 20.

φήσσω, a form of φῆγνυμι, q. v.

φῆτήρ, ἥρος, ὁ, poet. (*'PEΩ*), *an orator, a speaker, μιθῶν*, Il. 9, 443. †

φῆτός, ἡ, ὁν (*'PEΩ*), *said, spoken; espec. expressly mentioned, definite, μιθός*, Il. 21, 445. †

φῆτρη, ἡ (*'PEΩ*), *a speech, a sentence; hence, an agreement, a convention*, Od. 14, 393. †

φῆγεανός, ἡ, ὁν (*φῆγίω*), *shivering, that inspires shuddering, horrible, odious, epith. of Helen*, Il. 19, 326. †

φῆγέω, poet. (*φῆγος*), fut. φῆγέσω, aor. ἔφεγγησα, perf. ἔφεγγηγα, prop. to shiver with cold, to be cold, in Hom. always metaph. 1) Intrans. *to shudder, to be terrified, to be struck with fear*, mostly absol. Il. 3, 259; with partic. Il. 4, 279. 12, 331; or with a particle of time, Il. 12, 108. 2) Trans. *to shudder before, to shrink trembling before, τι; to fear, πόλεμον*, Il. 5, 351. 17, 175. Instead of the accus. the infin. Il. 3, 353; or with μή following, Od. 23, 216. The perf. has a pres. signif. Il. 7, 114.

φῆγιον, poet. compar. of φῆγος, used only in the neut. ; also superl. φῆγιστος, η, or, 1) *more chilly, more cold*, Od. 17, 191. 2) Metaph. *more terrible, more fearful, more horrible*. τὸ δὲ φῆγιον, Il. 1, 325. Od. 20, 220. τὰ φῆγιστα, *the most terrible things, most horrible*, Il. 5, 873. †

Πίγμος, ὁ, son of Pirous, from Thrace, an ally of the Trojans, Il. 20, 485 seq.

φῆγος, εος, τό, *cold, chilliness*, Od. 5, 472. † φῆγών (*φῆγος*), fut. infin. ep. φῆγωσίμεν, *to be cold, to feel chilly*, Od. 14, 481. †

φῖζα, ἡ, *a root of plants; also as a remedy*, Il. 11, 846; metaph. spoken of the eye, Od. 9, 390.

φῖζω (*φῖζα*), aor. ἔφεζωσα, perf. pass. ἔφεζωμαι, *to cause to take root, to plant, ἀλωῆ*, Od. 7, 123. 2) *to root, to fasten*, spoken of a ship which Neptune changes to stone, *Od. 13, 163.

*φῖντρός, ἡ, ὁν (*φῆγος*), *stiff, contracted with cold; gener. bent, crooked, πόδας*, h. Ap. 317.

φίμφα, adv. (*φίπτω*), prop. hurled; hence *quickly, fleetily, swiftly*, Il. 6, 511. Od. 8, 193. φίσ, better φίς, q. v.

φίνόν, τό = φίρός, *a shield*. εἰσαπέ οὐδ' ἄστε φίνον ἐν—ποντο, it appeared to him as a shield in the sea (spoken of Phœacia). The neut. is the later form, Od. 5, 281. †

φίνός, ἡ, 1) *the skin of the human body*, Il. 5, 308; also plur. Od. 5, 426. 14, 134. 2) *the skin of an animal drawn off, the hide*, Il. 7, 474. φίνος λύκοι, a wolf's skin, Il. 10, 334; espec. of horned cattle, Il. 10, 155; hence 3) *a shield* which was made of ox-hide (V. ox-hide), with βοῶν, Il. 12, 263; and often alone, Il. 4, 447. φίνον τε, βοῖν τε εὐποιητάνον seems accord. to Aristarch a case of hendiadys, like πόλεμόν τε μάχην (V. leather and well-prepared ox-hide), Il. 16, 636.

φίνοτρός, ὁ (*τορίω*), *piercing the skin or the shield, shield-breaking*, epith. of Mars, Il. 21, 392. †

φίον, τό, *the projecting point of a mountain; hence 1) a peak, a mountain-summit*, Il. 8, 25; a rock, h. Ap. 383. 2) *Espec. a promontory*, Od. 3, 295.

φίπη, ἡ (*φίπτω*), *a cast, a thrust, a throw, violence, force with which any thing is thrown*, Il. 8, 355. h. Ap. 447. b) the force which any thing thrown has. φ. λαος, a stone's cast, Il. 12, 462. Od. 8, 192; αἰγαίνης, the cast of a spear, Il. 16, 589; and gener. *force, violence of the wind and of fire*, Il. 15, 171. 21, 12.

Πίπη, ἡ, a town in Arcadia near Stratus, Il. 2, 606.

*φίπιζω (*φίπτεις*), part. aor. φίπιστας, *to put in motion, to excite, ἔφει*, Fr. Hom. 26.

φίπταζω (frequent. from φίπτει), *to sting hither and thither, to hurl about, as abuse, Θεοὺς κατὰ δῶμα, Il. 14, 257. 2) Intrans. to move convulsively, to twitch, φίπταζοντες ὄφρον*, h. Merc. 279.

φίπτασκον, see φίπτω.

φίπτω, ep. iterat. imperf. φίπτασκον, Il. 15, 23. conf. Thiersch § 210. 22; fut. φίψει, aor. ἔφεψα, ep. φίψα, *to cast, to sling, to hurl, τινὰ ἀπὸ βηδοῦ*, Il. 1, 591; ἐς Τάρταρον, Il. 8, 13. Batr. 97; τὶ μετά τινα, *to cast any thing at any one*, Il. 3, 378. Od. 6, 115; ἔφεψε (Matthiae ἔφεψεν), h. Merc. 79.

φίς, φίνός, ἡ, later φίν, *the nose*, plur. φίνες, the nostrils, Il. 14, 467. 19, 39. Od. 5, 456.

φίψ, φίπτος, ἡ, dat plur. φίπτεσσ, *a reed, a*

rush; plur. osier-work, a hurdle, a mat, Od. 5, 256. †

*ροδάση, ἡ, the thread of the wool, the wool, Batr. 186.

φόδανός, ἡ, ὁ, pliant, flexible, Il. 18, 576. παρὶ φόδανὸν δοναχῆ, at a waving thicket of reeds. Thus reads Wolf after Aristarch, which Damm after Eustath. strangely derives from φοή, whence φονός, φόδανός; it is akin to φραδάω. Other readings are: φάδαλός, φάδανός, φάδινός), the last according to Apoll. from φάδινος δονεῖσθαι.

*Ρόδεια, ἡ (the rosy), daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 419.

'Ρόδιος, η, or, see 'Ρόδος.

'Ροδίος, ὁ or 'Ροδιός (with accent changed), a river in Troas, north of cape Dardania, Il. 12, 20.

φόδοδάκτυλος, ον, poet. (δάκτυλος), rosy-fingered, epith. of Aurora, since she was conceived of as youthful, or according to Eustath. from the color of the dawning east, Il. 6, 175. Od. 2, 5.

φόδόεις, εσσα, εν, poet. (φόδον), of roses, rosy; ἔλαιον, oil of roses, which in the opinion of the ancients prevented putrefaction, Il. 23, 186. †

*φόδος, τό, a rose, h. Cer. 6.

*Ροδόπη, ἡ (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

*φόδόπηγξ, ὁ, ἡ, poet. (πῆκτος), rosy-armed, h. 31, 6.

'Ρόδος, ἡ, Rhodes, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Jalysus, and Camirus; now Rhodis, Il. 2, 655. The chief city, Rhodus, was built at a later date, whose harbor is famed on account of the Colossus, Strabo; from this 'Ρόδιος, η, or, Rhodian; subst. a Rhodian, Il. 2, 654.

φόη, ἡ (φέω), a flowing, a current, always in the plur. the floods, the waves, spoken of Oceanus and of rivers, Il. 2, 869. Od. 6, 216.

φόθιος, η, ον (φόθος), roaring, resounding, espec. spoken of water, κύμα, Od. 5, 412. †

φοιά, ἡ, the pomegranate, both fruit and tree, Od. 7, 15. 11, 599. h. Cer. 373. 412.

φοιβδέω (φοιβδος), aor. optat. φοιβδήσσειν, prop. to sip up, to swallow, spoken of Charybdis, Od. 12, 106. †

φοιζέω (φοῖξος), aor. 1 ep. φοῖξη, to whizz, to hiss, and gener. spoken of any sharp sound, to whistle, Il. 10, 502. †

φοῖξος, ὁ, Ion. and ep. ἡ, whistling, whizzing, hissing, spoken of arrows and spears in rapid motion, Il. 16, 361; of the whistling of the Cyclops, Od. 9, 315. (Akin to φέω.)

φόος, ὁ (φέω), flowing; a river, a stream, a current; only sing. often with gen. Ἀλφεοῦ, Λεανοῦ, Il. 11, 726. 16, 151. καρ (ep. for κατὰ) φόον, down stream, Il. 12, 33. κατὰ φόον, Od. 14, 254. ἀνά φόον, up stream, Il. 12, 33.

φόπαλον, τό (φέτω), a staff that becomes thicker towards the top, a cudgel, a club, Il. 11, 559. 561; of the Cyclops, Od. 9, 319. παγχάλκεον, the brazen club of Orion, Od. 11, 575.

φόχθέω, poet. (φόχθος), to roar, to resound, spoken of the waves which dash upon the shore, *Od. 5, 402. 12, 60.

φύατο, see φύαμι.

φύδον, adv. (φέω, φυῆναι), in a stream, abundantly, immoderately, ὄφρος, Od. 15, 426. †

φύη, ep. for ἐφύη, see φύει.

φύμός, ὁ (ἔρω), the pole by which draught-animals draw the chariot, *Il. 5, 729. 10, 505. cf. ἀφρα.

φύομαι, depon. mid. (prop. mid. of φύει, but. only in the signif. to deliver), aor. 1 ἐφύσαμην, ep. φύσαμην, syncop. form of the pass. infin. φύσθαι, Il. 15, 141; imperf. 3 plur. φύατ for ἐφύνοτα, Il. 18, 515; iterat. imperf. 2 sing. φύοντει, 1) to deliver, to rescue, to liberate, τινὰ ἵπ' ἐκ χακοῦ, any one from evil, Od. 12, 107; ἵπ' ἡρός, Il. 17, 645. cf. Od. 1, 6. 2) Gener. to deliver, to protect, to shelter, to preserve, to defend, with accus. a) Spoken of gods and men, Il. 15, 257; ὑπό τινες, from any one, Il. 17, 224. b) Spoken of things, espec. of weapons, Il. 10, 259. 12, 8; μηδεια φροτός, to protect, i. e. to cover the man's shame, Od. 6, 629. 3) to have under guard, to detain, to restrain, Ἡρό, Od. 23, 246. (ν has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before σ, conf. Spitzner Pros. § 52, 6. Accord. to Buttm. Lexil. I. p. 66, ν is short in the fut. and aor. conf. Rost Gram. p. 302.)

φύτα, τά, see φύτος.

φύταώ, ep. φύταώ, to be dirty, foul, Od. 19,

72. 23, 115. Part. δυπόστα, * Od. 13, 435. 6, 87. 24, 227. * Od.

δύπος, ὁ, metaplast. plur. τὰ δύπα, *filth, foulness*, Od. 6, 93. † (Sing. τὸ δύπον or δύπος is doubtful.)

δύπος, part. perf. ep. δερπιπεμένα for ἐφ-
δύπ., *to defile, to soil*, Od. 6, 59. † 2) Ep. for
δύπα, q. v.

δύσθαι, see δύομαι.

δύσιον, τό (ἀρνός, 'PTL), prop. that which is dragged away, *booty, plunder*; espec. τὰ δύπα, that which is taken away from one who injures us, in order to compel satisfaction, *a pledge, a hostage, a reprisal*. δύσια ἀλαύσοθαι, to drive off booty as a reprisal, Il. 11, 674. †

δύσκειν, ep. for δύσκον, see δύομαι.

δύσσος, ἡ, ὄν (ἀρνός), prop. drawn together, hence shrivelled, wrinkled, epith. of the Litæ, Il. 9, 503. †

δυταίζω (frequent. from 'PTL, ἀρνός), ep. iterat. imperf. δυταίζεσθαι, poet. *to draw hither and thither, to drag, to trail*, with accus. of the corpse of Hector, Il. 24, 755. 2) Gener. *to pull about, to abuse, γυναικας*, Od. 16, 109. 20, 319.

δυτακτής, νός, ἡ, poet. (δυταίζω), the act of *dragging around, pulling about*, gener. *abusing*, Od. 18, 224. †

δύτηρ, ἥρος, ὁ ('PTL, ἀρνός), prop. one drawing; hence 1) *a drawer of the bow*, Od. 21, 173; δύταρ, the shooter of arrows, Od. 18, 262. 21, 173. 2) *the strap* on the bit of horses in which they draw, or *a rein*. οἱ δύτηροι τάναθον, they ran in the reins, see τανώ, Il. 16, 475. 3) (δύομαι), *a protector, a watch, σταθμῶν*, Od. 17, 187. 223.

'Πύριον, τό, a town in Crete, later prob. Πεθυμία, now Retimo, Il. 2, 648.

δύτος, ἡ, ὄν, poet. ('PTL, ἀρνός), *drawn on, drawn to, dragged on, spoken of large stones*, * Od. 6, 267. 14, 10.

δύγαλέος, ἡ, ὄν (ράξ), *torn asunder, split, cut apart*, Il. 2, 417. Od. 13, 435. 17, 198.

δύξ, δύγος, ὁ and ἡ, poet. (ἔφθηγα, perf. from ὕγγνυμι), *a rent, a fissure*. δύγες μεγάρου are according to Eustath. δύοδοι, passages; Apoll. θυρίδες, side-doors of the hall; Etym. Mag. ἀναβάσεις; and Voss translates: ἀνα δύω. μηγ., up the stairs of the house; Wiedeasch correctly: *the galleries of the dwelling*, Od. 22, 143. †

δύσμαι, depon. mid. only 3 plur. imperf. ἔδύσωτο and ὀδύστο, and aor. ἔδύσατο, 1) *to move oneself violently and rapidly*. γονῆτα δ' ἔδύσατο, Od. 23, 3. conf. Il. 18, 411. κατὰς ἔδύστο, the manes fluttered, Il. 23, 367. 2) *Espec. to go rapidly, to hasten, to run, to rush*, Il. 11, 50; ἀμφὶ τινα, Il. 16, 166. 24, 616; πυρὴν πέρι, Od. 24, 69. ἵνε δ' ἀμφίπολοι φέσοντο ἄνακτι, the handmaids hastened with the king, Körpen; or, they exerted themselves for the king (supported the king, V.), Il. 18, 417. 3) *Trans. with accus. χορόν, to speed the dance, i. e. to dance*, h. Ven. 262.

δύστηρ, τό, Ion. for δυτεῖον (δύω), a place grown up with bushes, *a thicket, a coppice*, comm. plur. πυκνὰ δύτηρα, Il. 13, 199. 21, 559. Od. 14, 473. h. 18, 8.

δύχμός, ὁ (ράξ), *a rent, a fissure, a cleft*, Il. 23, 420. †

δύψ, δυπός, ἡ, poet. (akin to δύψ), *a low bush, bushes, shrubbery, brambles*, plur. * Od. 10, 166. 14, 49. 16, 47.

Σ.

Σ, the eighteenth letter of the Greek alphabet; the sign, therefore, of the eighteenth book.

σ', apostroph. for σι. 2) More rarely for σοι [perhaps in Il. 1, 170, but conf. φίσσω]. 3) For εά, Od. 1, 356.

[Σαβάκτης, pr. n. a domestic goblin, Ep. 14, 9.]

Σαγγάριος, ὁ, the largest river in Bithynia, rising near the village Sangia at the mountain Didymus, flowing through Phrygia and falling into the Pontus, now Sakaria, Il. 3, 187. 16, 719.

* Σαιδήνη, ἡ, a lofty mountain in Asia Minor, near Cyme, Ep. 1, 3.

σάινω (akin to σιλω), aor. Σαίρα, *to wag,*

to move, prop. spoken of dogs, Od. 10, 217. 219. 16, 6; *οὐρῆν*, with the tail, * Od. 17, 302; of wolves, h. Ven. 70.

σακίσπαλος, ὁ (*πάλλω*), *shield-shaking* (*shield-brandishing*), epith. of Tydeus, Il. 15, 126. †

σάκος, *εος*, *τό*, *a shield*; prop. distinct from *ἀσπίς*, prob. larger than that. It was made of several ox-hides stretched one over another; the largest shield mentioned by Homer consisted of seven layers of ox-hide, above which was a plate of beaten brass, Il. 7, 219 seq. It was besides variously adorned, see Il. 11, 32 seq., and espec. the description of the shield of Achilles received from Vulcan, Il. 18, 478 seq.

Σαλαμίς, *ἴρος*, *ἡ*, later *Σαλαμῖν*, 1) an island off the coast of Attica, which at an earlier period constituted a state, but afterwards came under the dominion of Athens, now *Kokuri*; from it Ajax conducted twelve ships to Troy, Il. 2, 557. 2) a town in Cyprus, founded by the Salaminian Teucer, now *Porto Constanza*, h. 9, 4.

Σαλμωνέύς, *ηος*, *ὁ*, son of *Æolus* and Enarete, father of Tyro; he reigned first in Thessaly, migrated to Elis and built the city Salmone. In his pride he wished to be equal to Jupiter, and imitated thunder and lightning by riding in a brazen chariot upon a copper floor and hurling down blazing torches. Jupiter struck him with lightning, Od. 11, 236.

σάλπιγξ, *γγος*, *ἡ*, *a trumpet* with which the signal of attack was given, Il. 18, 219. † This is the only passage in which this instrument is mentioned; perhaps it was used as a signal in sieges.

σαλπίζω, fut. *σαλπίξω*, *to sound a trumpet*, Batr. 203; metaph. *to resound like a trumpet*. ἀμφὶ δὲ σάλπιγξεν οἰχαρός (the heaven round about resounded like a trumpet, V.), spoken of thunder, Il. 21, 388. † 2) Trans. with accus. *to peal forth, to trumpet*, Batr. 202.

Σάμη, *ἡ* or **Σάμος**, Il. 2, 634. Od. 4, 671; an island near Ithaca, which belonged to the kingdom of Ulysses, later *Cephallenia*, now *Cephallonia*. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, *ἡ*, 1 = *Σάμη*, q. v. 2) **Σάμος Θρησκάη**, later *Σαμοθράκη*, *Samothrace*, an island of the *Ægean sea*, on the coast of Thrace, opposite the mouth of the river He-

brus, later famed by the mysteries of the Cabiri, having a town of the same name, now *Samothraki*, Il. 13, 12; also simply *Σάμος*, Il. 24, 78. 753. 3) an island in the *Ægean sea*, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Juno, h. Ap. 41.

* **σάνδαλος**, *τό*, *a sole of wood*, which was bound to the feet by thongs, *a sandal*, h. Merc. 79. 83.

σανίς, *ιδος*, *ἡ*, 1) *a board, a plank*. 2) *any thing made of boards*; hence a) *doors*, always plur. *σανίδης*, *folding doors*, Il. 9, 583. Od. 2, 344. b) *a scaffold of boards, a stage*, sing. Od. 21, 51.

ΣΑΩΣ, obsol. ground form of *σῶς*, *σόως*, from which the compar. *σωώτερος*, *η*, *ον*. *σωώτερος ὡς κε νεἵαι*, that thou mayest return the more safely home, Il. 1, 32; † prop. compar. with only a slight degree of augmentation (cf. Thiersch § 202. 10). On the other hand, Buttm. Gr. Gram. § 69. N. 8, considers it as a simple positive.

σωφροσύνη, *ἡ*, ep. for *σωφροσύνη* (*φρήν*), prop. a sound understanding, *discretion, prudence*, * Od. 23, 13. 30.

σωφρων, *ονος*, *ὁ*, *ἡ*, ep. for *σωφρων* (*φρήν*), *discreet, intelligent, prudent*, Il. 21, 462. Od. 4, 158; (later, *temperate, abstinent*.)

σαύω, contr. *σῶ*, from which poet. *σῶω* and *σόω*, ep. form of *σώζω*, (which occurs only once, Od. 5, 490, in the part. pres., but where prob. the reading should be *σώω*.) Hom. has 1) From *σαύω*, fut. *σαύσω*, aor. *σάυσα*, fut. mid. *σαύσομαι*, Od. 21, 309; aor. pass. *ἐσαύσθην*, also imperat. aor. *σάω* for *σάσω*, contr. *σῶ* and expanded by *α*, *σάω*, cf. *ταυτάσσω*, Od. 13, 230. 17, 595; 3 sing. imperf. *σάον* for *ἐσαύό*, contr. *σῶ*, and expanded *σάω*, Il. 16, 363. 2) The contracted form *σῶ* does not occur; but the expanded forms, a) *σώω* (from which *σώζω*), whence part. *σώζεται* and imperf. *σώσκων*. b) *σόω*, from this subj. pres. *σόγι*, *σόγης*, *σόνται*, 1) *to sustain in life, to save, to keep unconsumed, to preserve, to deliver, τινά*, also *ζωούς*, Il. 21, 238; hence pass. *to be saved, to remain alive*, Il. 15, 503; in oppos. to *ἀπολέσθαι*, Il. 17, 228. b) Spoken of things: *νῆας, πόλιν*; also *σπέρμα πυρός* [semina flammæ, Virg.], to preserve the seeds of fire, Od. 5, 490. 2) *to rescue, to deliver, to bring safely*, with accus. from what? *ἐς φιλοσθοῖο, πολέμου*, Il. 5, 469. 11, 752;

ἴπο τιος, Il. 8, 363. b) to what? ή προχοάς, Od. 5, 452; ἐπὶ τῆα, Il. 17, 692; πόλινδε, Il. 5, 224; μεδ' ὅμιλον, Il. 17, 149. On this, cf. Thiersch § 222.

*σαπήν, ep. for σαπή, see σήπω.

Σαρδάνιος, η, or, ed. Wolf, from which: μελῶσε δὲ θυμῷ Σαρδάνιος μάλα τοῖον, he laughed in his heart a very bitter laugh, Od. 20, 302. † Voss translates: ‘with horrible laughter he concealed his anger; Wiedasch, ‘he concealed with forced laughter, anger in his mind; used of Ulysses, who escapes the missile of Ctesippus by an inclination of the head. Σαρδάνιος is either neut. sing. and used as an adv., or is accus. sing. and γέλων is to be supplied. Σαρδάνιος γέλων, signifies accord. to the ancients, ‘the scornful daughter of an enraged man,’ (σαρκαστικός). Prob. the word is to be derived from σαίω (Eustath. Apoll. ἀπὸ τοῦ σεσηρέναι τοῖς ὁδοῖς, or ἄκροις χελεύσοι), hence also σαρδάζω, and signifies prop. showing the teeth, grinning. Others write σαρδόνιος, and derive it from σαρδόνιος, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (Σαρδοί). Eustath. quotes still other explanations. [Sardonic, Cowper, whose explanation from the Schol., see ad Od. 20, 359.]

*σάρξ, σαρκός, ή, dat. plur. σάρκεσσι, flesh, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 380. Od. 9, 293.

Σαρπηδών, όνος, ὁ, ep. form Σαρπηδόντος, Il. 12, 379; Σαρπηδοντί, Il. 12, 392; voc. Σαρπηδόνος, Il. 5, 633; from the obsol. Σαρπηδών, son of Jupiter and Laodamia, Il. 6, 198 seq. (Accord. to a later tradition, son of Evander and Didamia, grandson of an elder Sarpedon, Apd.), sovereign of the Lycians, an ally of the Trojans, Il. 2, 876; he was slain by Patroclus, Il. 16, 480 seq. Upon the command of Jupiter, Apollo cleansed the dead body from blood and dust, and anointed it with ambrosia, Il. 16, 667.

*σατείη, ή, a chariot, a war-chariot, h. Ven. 13.

Σαρνίοις, εντος, ὁ, a large torrent in Mysia, Il. 6, 34. 14, 445; Σαφνίοις, Strab.

Σάρνιος, ὁ, son of Enops and a river nymph, slain by Ajax, Il. 14, 443.

*σαύλος, η, or (akin to σάλος), vain, mincing, affected. σαύλα βαλνειν, h. Merc. 28. σανγωτήρ, ἥρος, ὁ, the lower end of a

shear; elsewhere οὐρλαχος, the point of the shaft, which was furnished with iron, that it might be set upright in the ground, Il. 10, 153; † (prob. from σαῦρος, a kind of snake or perhaps a point).

σάργα, adv. (from σαρής for σαρέα), clearly, certainly, definitely; connected with εἰδίγαι, εἰπεσσθαι, Il. 2, 192. Od. 4, 730. σάρα εἰπεῖν, to speak distinctly, to speak truly, Il. 4, 404.

*σαρέως, adv. = σαρές from σαρής, h. Cer. 149.

*σαρής, ἔς, clear, certain, sure, h. Merc. 208.

σάω, for σάου, see σάω.

σαώσαι, σάωσε, etc., see σάω.

σαύτερος, η, or, ep. compar. from ΣΑΟΣ. σβέρνυμι, only aor. 1 ἔσβεσαι, ep. infin. σπάσαι, aor. 2 ἔσβην. 1) Trans. in the aor. 1, to extinguish, to put out, with accus. πνκατίγη, Il. 23, 237. 24, 791. b) Metaph. to moderate, to check, to restrain, χόλον, Il. 9, 678; μέρος, Il. 16, 621. 2) Intrans. in the aor. 2, to go out, spoken of fire, Il. 9, 471. b) Metaph. to become calm, spoken of wind, Od. 3, 182.

σεβάζομαι, depon. mid. (σιβασι), aor. 1 only ep. 3 sing. σιβάσσατο, to stand in awe, to be afraid of, τὸ θυμῷ, *Il. 6, 167. 417.

σέβασ, τό (σιβομαι), only used in nom. and accus. 1) reverential fear, awe, in respect of gods and men, of doing any thing; fear, shame, with infin., Il. 19, 178. h. Cer. 10. 2) astonishment, wonder, admiration, at uncommon occurrences; σέβας μὲν ξεῖ, Od. 3, 123. 4, 75.

σεβόματ, depon. (akin to σεύω), to stand in awe, to be ashamed, absol., Il. 4, 240. †

σέθεν, ep. for σοῦ, see σύ.

σεῖ, abbreviated for σεῖο, see σύ.

*Σειληνός, ὁ (later orthography Σιληνός), Silenus, foster-father and companion of Bacchus, who followed him always drunken and riding upon an ass. In the plur. οἱ Σειληνοί, gener. the ancient Satyrs, companions of Bacchus, h. Ven. 263.

σεῖο, ep. for σοῦ, see σύ.

σειρή, ή (εἰρω), a rope, a cord, a string, Il. 23, 115. Od. 22, 175; σ. χρυσεῖη, a golden chain, Il. 8, 19.

Σειρήν, ηνος, ή, comm. plur. οἱ Σειρῆνες (from σειρή, the entangling, the enticing), the Sirens, mythic virgins, who, according to Homer, dwelt between Αἴαντα and the

rock of Scylla, and by their sweet voices allured passengers and put them to death, Od. 12, 39. 52. Hom. knows but two, for v. 56, we have the dual Σειρήνοι. At a later day there were supposed to be three or four, cf. Eustath. ad loc. They were in antiquity, for the most part, placed in the Sicilian sea, on the south-west coast of Italy, hence also the three small dangerous rocks not far from the island Caprea, were called Σειρηνοῦσαι, Strab. They are the daughters of the river god Achelous and a muse, Ap. Rh. 4, 895. Apd. 1, 34. At a still later period they were represented as birds with the faces of virgins.

σείω (akin to *σείνω*), aor. 1 ep. *σεῖσα*, aor. mid. ep. *σεσάμην* always without augm., *to shake, to brandish*, with accus. *τύχειας*, Il. 3, 345; and pass. Il. 13, 135; *θύρας*, *to shake the doors, i. e. to knock at the doors*, Il. 9, 583; *ζυγός*, *to shake the yoke, spoken of running horses*, Od. 3, 486. Mid. *to move oneself, to shake, to quake*, Il. 14, 285. 20, 59; *σελατὸς εἰνὶ θρόνῳ*, *she was violently agitated*, Il. 8, 199.

σέλα for *σείλα*, see *σείλας*.

Σέλαγος, ὁ, father of Amphius from Pæsus, Il. 5, 612.

σέλας, αος, τό (akin to *σείη*), dat. *σέλαι* and *σέλῃ*, *light, splendor, brightness, a beam*, spoken of fire, Il. 8, 509. Od. 21, 246; of constellations and meteors, Il. 8, 76. h. Ap. 442. b) *a torch*, h. Cer. 52.

σελήνη, ἡ (*σείλας*), *the moon*, Il. 8, 555; *πλήθουσα*, *the full moon*, Il. 18, 484; *an image of splendor*, Od. 4, 45.

Σελήνη, ἡ, prop. name, *Luna*, the goddess of the moon; in the Il. and Od. we find nothing of her origin or of her rising and setting. In h. 31, 6 seq., she is called the daughter of Hyperion and Euryphæssa (of Theia, Hes. Th. 375.); in h. Merc. 94, daughter of Pallas, cf. h. 32.

Σεληνιάδης, ον, ὁ, son of Selepius = *Euenus*, Il. 2, 693.

σελīνος, τό, *parsley*, a plant which belongs to the family of celery, and grows chiefly in depressed situations, Il. 2, 776. Od. 5, 72. Batr. 54. Accord. to Billerbeck Flor. Class. p. 70, *hipposelinum s. Smyrnium olusatrum* Linn., accord. to Heyne. *apium graveolens* Linn., also *έλειοσελίνον*; it is mentioned as a food of horses.

Σελήνης, ερεος, ὁ, 1) a river in Elis

between the Peneus and the Alphena, now *Pachytola*, Il. 2, 659. 15, 531. 2) A river in Troas near Arisbe, Il. 2, 839. 12, 97.

Σελλοί, οι (*Ελλοί*, in a Frag. Pind. in Strab. VII. c. 7.), *the Selli*, priests of Jupiter in Dodona, who communicated or explained oracles, Il. 16, 234. They appear, perhaps in accordance with a priestly vow, to have led a very austere life, hence they were called *ἀνιπτόποδες*. Accord. to Strab. VII, the original inhabitants of Dodona.

**σελμα, ατος, τό* (akin to *σείλης*), *a rower's bench, gener. the upper deck (transnum)*, h. 6, 47. cf. *ζυγός*.

Σεμέλη, ἡ (accord. to Diod. Sic. 3, 61, from *σεμνός*), daughter of Cadmus, mother of Bacchus by Jupiter. She implored Jupiter that he would show himself to her in the full glory of his divinity. He fulfilled her request, but she was destroyed by his lightning, Il. 14, 323; h. in Bacch. 6, 57. (Accord. to Hesfeld from *σιώ*, Boeot. = Θέω, the frantic, Herm. *solsequia* from *σιέσιν* and *θέη* = *vitis*.)

**σεμνός, ἡ, ὁ* (*σεβόμαι*), *venerable, honored, holy*, prop. spoken of the gods, h. 12, 1. Cer. 486.

σένο, ep. for *σεῦ*, see *σύ*.

σεν and *σεν*, see *σύ*.

σενά, ep. for *ἔσσενα*, see *σείνα*.

**Σεντλαῖος, ὁ* (*σεντλον*), *Beet-eater*, a frog's name, Batr. [212.]

**σεντλον, τό*, *a beet, a soft culinary vegetable, beta vulgaris* Linn. Batr. 162.

σεώ, poet. (akin to *Θέω*), aor. ep. *ἔσσενα* and *σενά*, aor. mid. *ἔσσενάμην*, perf. pass. *ἔσσεμαι*, pluperf. *ἔσσεμην*. The perf. pass. has often a pres. signif. hence part. *ἔσσεμενος*, *η, ον*, with retracted accent. The plupf. is at the same time ep. aor. 2 *ἔσσεμην*, *ἔσσενο*, *ἔσσεντο*, ep. *σύντο*, Il. 21, 167. The pres. act. not found in Hom., the augm. tenses have double Sigma. 1) *Act. trans. prop. to put in violent motion, to drive; hence, accord. to the prepos. a) to drive, to urge, to chase, τινὰ κατὰ Νυσσίον*, Il. 8, 133; *τινὰ ἐπὶ τινὶ*, any one to any one, Il. 11, 293. 294; *ἴππον*, Il. 15, 681. b) *to drive away, to chase away, κίνας*, Od. 14, 35; *κατὰ ὄφεων*, to drive down from the mountains, Il. 20, 189. c) *Spoken of inanimate things: to cast, to hurl, κεφαλῆν*, Il. 11, 147. 14, 413; *αἷμα*, to drive out the blood, i. e. to cause to flow, to draw, Il. 5, 208. II) *Mid. with ep. aor. 2 and perf. pass. 1) In-*

trans. to move oneself violently, to run, to hasten, to rush, ἀνὰ στον, Il. 6, 505; ἐπὶ τι, Il. 14, 227. ψυχὴ καὶ ὑπειλήν ἔσσυτο, the soul rushed to the wound, i.e. escaped through the wound, Il. 14, 519; with infin. σεύσατο δέξαιν, he hastened to pursue, Il. 17, 463. b) Metaph. spoken of the mind: to desire ardently, to long for. θυμός μοι ἔσσυται, Od. 10, 484; espec. part. ἔσσυμενος, ardently desiring, longing for, desirous, with gen. ὁδοῦ, of the journey, Od. 4, 733; and with infin. πολεμῆσαι, Il. 11, 717. Od. 4, 416. 2) With accus. trans. a) to drive, to chase, to hunt, espec. wild beasts, with accus. κάπτων, λιοντα, Il. 11, 415. b) to chase away, to drive, Il. 3, 26; τινὲς πεδόντες, Il. 20, 148; metaphor. κακότητα, h. 7, 13.

σηκάζω (σηκός), aor. pass. 3 plur. σηκάσθαι for ἐσηκάσθησαν, prop. to drive into the fold, spoken of sheep; gener. to shut up, to inclose, Il. 8, 131. †

σηκοκάρος, ὁ (κορίω), one that cleans the stall, a stable-cleaner, a stall-boy, Od. 17, 224. †

σηκός, ὁ, an inclosed place: a fold, a stall, Il. 18, 589. Od. 9, 219.

σῆμα, ατος, τό, a sign, to point out any thing; a token, of a lot, Il. 7, 188; of theft, h. Merc. 136; espec. 1) a sign sent by the deity, an atmospheric sign, an aerial token, such as thunder and lightning, which were regarded as omens and indications of the will of the gods, Il. 2, 253. 351. 4, 381. 13, 244. 2) a monumental sign, a mound; hence σῆμα χενῖαι, Il. 2, 814. 7, 68. Od. 1, 291; gener. a monument. 3) a written sign. σήματα λυγά, pernicious characters, Il. 6, 168. Od. 1, 291; see γράφω. 4) a mark, Il. 23, 843. Od. 8, 192.

σημαίνω (σῆμα), fut. σημανώ, aor. ep. σήματα, aor. mid. ἐσημαίνω, 1) to give a sign to do any thing; hence, to command, to order, ταῖς, Il. 1, 289. 10, 58; rarely with gen. τινός, Il. 14, 85; and ἐπὶ τινι, about any one, Od. 22, 427. 2) Trans. with accus. to mark, to indicate, τέμνεται, Il. 23, 358. 757. Od. 12, 26. Mid. to mark any thing for oneself, κλήγον, one's lot, Il. 7, 175.

σημάντωρ, ορος, ὁ, poet. (σημαίνω), prop. one who gives a signal, a leader, commander, sovereign, Il. 4, 431; espec. a driver of horses, Il. 8, 127; βοῶν, a keeper of cattle, a herdsman, Il. 15, 315.

σήμερον, adv. (from τίμερον), to-day, Il. 7, 30. Od. 17, 186.

*σήπω, perf. σίσηπα, aor. 2 δεσπήπη, from which ep. 3 sing. subj. σαπήη for σαπῆη, Il. 19, 27. Act. to cause to decay, to rot. Pass. and perf. intrans. to become putrid, to rot, to moulder away. χρῶς σηπεται, Il. 14, 27. 24, 414. δούρα σίσηπε, the timbers are decayed, * Il. 2, 135.*

** σησαμόεις, εσσα, ετ (σίσαμον), full of sesame, Ep. 15, 8.*

Σήσαμος, ἡ, a town in Paphlagonia, later the citadel of Amastria, Il. 2, 853.

** σησαμότυρος, ὁ (τυρός), sesame-cheese, i. e. a kind of food made of sesame and cheese, Batr. 36.*

Σηστός, ἡ, a little town on the Hellespont, in the Thracian Chersonesus, opposite the city of Abydos in Asia, later rendered famous by the love of Leander and Hero, now Ialova, Il. 2, 836.

σθεναρός, ἡ, ὁ, στρ., poet. (σθένος), strong, powerful, mighty, epith. of Ate, Il. 9, 505. †

Σθενέλαος, ὁ, son of Ithæmenes, slain by Patroclus, Il. 16, 586.

Σθένελος, ὁ (abbrev. from Σθενέλαος), 1) son of Capaneus and Evadne, one of the Epigones and a leader before Troy, Il. 2, 564. 23, 511; a companion of Diomedes, Il. 9, 48. 2) son of Perseus and Andromeda, husband of Nicippe, father of Eurystheus, king of Argos and Mycenæ, Il. 19, 116.

σθένος, εσ, τό, poet. strength, power, might, primar. spoken of the bodies of men and beasts, Il. 5, 139. Od. 18, 373; more rarely of inanimate things, Il. 17, 751. 18, 607; espec. of strength of heart, courage in war: μῆτρα σθένος ἐμβάλλειν καρδίη, Il. 2, 451. 14, 151. 2) Gener. power, might, Il. 16, 542; forces, Il. 18, 274; espec. in periphrasis with gen. of the person (like βῆη): σθένος "Εκτόρος, the might of Hector, i. e. the mighty Hector, Il. 9, 351; Ἰδομενῆος, Il. 13, 248.

σταλός, ὁ, prop. fat, fattened. σῦς σταλός, a fat swine, Il. 9, 206. Od. 14, 41. 2) Subst. a fat hog, Il. 21, 363. Od. 2, 300.

σιγαλόεις, εσσα, ετ, poet. (akin to σταλός), (nitidus), shining, white, gleaming, bright, splendid, ('magnificent, costly,' V.) 1) Spoken of costly variegated or embroidered clothing, χιτών, εἵματα, φίγεα, διάματα, Il. and Od. 2) Of reins for horses, polished and perhaps adorned with metal, Il. 5, 226. Od.

6, 51. 3) Spoken of household furniture and of the dwelling, Od. 5, 86. 16, 449. (Other significations, as *tender*, *soft*, *covered with foam*, are not proved.)

σιγάω (*σιγή*), *to be silent, to be still*, only the imperat. *σιγά*, Il. 14, 90. Od. 14, 493; *σιγᾶν*, h. Merc. 93.

σιγή, *ἡ* (*σιγῶ*), *silence, only σιγῆ*, dat. as adv. *in silence, still, quietly*. *σιγῆ ἐφ' ὑμεῖσιν*, still before you, Il. 7, 195. *σιγῆ νῦν*, Od. 15, 391; (false reading *σιγῆ νῦν*)

σιδῆρος, *η*, *ον* (*σιδῆρος*), poet. for *σιδήρος*, Il. 7, 141. 8, 15, etc.

σιδῆρος, *η*, *ον* (*σιδῆρος*), 1) *of iron, iron, κορύνη, δίσκατα; ὁρμαγός*, the iron tumult, i. e. of iron arms, Il. 17, 424; *οὐρανός*, the iron heaven, like *χάλκεος*, because the ancients conceived of it as made of iron, Od. 15, 329. 17, 565; or, more correctly, in a metaph. sense. 2) Trop. *hard as iron, firm, strong*; *θυμός*, an iron mind, i. e. inexorable, Il. 22, 357; thus *ἥτορ, κραδῆη*. *σολγεις σιδήρεα πάντα τέτυκται*, to thee every thing is iron, Od. 12, 280. *σιδ. πυρὸς μένος*, the iron, i. e. the unwasting strength of fire, Il. 23, 177. (The forms with *ει* or *ε* change with the necessity of the metre.)

σιδῆρος, *ὁ*, 1) *iron*; this metal is often mentioned in Homer; he calls it *πολιός, αἴθων, ιώνεις*; this last epithet, ‘violet-colored,’ seems to indicate iron hardened to steel and become blue; also the method of hardening iron by immersing it in water was known to Homer, Od. 9, 391; as an image of hardness, Il. 4, 510. Od. 19, 211. 2) Metonym. *every thing made of iron, arms, furniture*, hence *πολιύρχος*, Il. 6, 48; and often.

Σιδονίθεν, adv. from *Sidon*, Il. 6, 291. †

Σιδόνιος, *η*, *ον* (*Σιδών*), ep. for *Σιδώνιος, Sidonian, of Sidon*, Il. 6, 289; from which, 1) *ἡ Σιδονίη*, the district of Sidonia in Phœnicia, or the entire coast of the Phœnicians, with the chief town, Sidon, Od. 13, 285. 2) *ὁ Σιδόνιος*, a Sidonian, Od. 4, 84. 618.

Σιδών, *ῶνος*, *ἡ*, the famous capital of the Phœnicians, situated on the sea, with a double port, now *Seida*, Od. 15, 425.

Σιδών, *όνος*, *a Sidonian*, an inhabitant of the city of Sidon, Il. 23, 743.

σίγω, a word formed to imitate the sound; *to hiss*, primar. the sound of red-hot bodies immersed in water, hence also spoken of the eye of the Cyclopes in which Ulysses

twisted the burning stake; only imperf. Od. 9, 394. †

Σικαρίη, *ἡ*, the original name of the island of *Sicelij*, which it received from the Sicani, accord. to Thucyd. 6, 2. Diodor. 5, 6. When, at a later period, the Sicani were pressed by the Siceli immigrating from Italy, and confined to the region about Agragæ, the latter was called Sicania, and the whole island Sicelia, Od. 24, 307.

Σικελός, *ἡ, ὁ*, *Sicelian or Sicilian*, elsewhere *Θερινάτη, γυνὴ Σικελή*, Od. 24, 211. 366. 389. Subst. of *Σικελοί*, the *Siceli*, accord. to Thuc. 6, 2, an Italian people, who, being pressed by the Pelasgi, emigrated to Italy and first settled near Catana. Hence they dwelt on the eastern coast of the island, Od. 20, 383.

Σικυόνια, *ῶνος, ὁ* and *ἡ*, a town in the country Sicyonia, in the Peloponnesus, at an earlier day *Αἴγιαλοι* and *Μηκάνη*, famed for its traffic, and later the chief seat of Grecian art; now *Vasilika*, Il. 2, 572.

Σιμόεις, *εντος, ὁ*, *Simois*, a small river in Troas, which rises in Ida, and flows north from the city of Troy and unites in the Trojan plain with the Scamander; now *Simas*, Il. 4, 475. 5, 774. cf. *Τρωϊκός*. 2) the river-god of the Simois, Il. 20, 53.

Σιμοείσιος, *ὁ*, son of the Trojan Anthemion, slain by Ajax, Il. 4, 474 seq.

στρομψι, depon. mid. only pres. and imperf. iterat. form *στρέψκοτο*, Od. 6, 6. 1) Prop. *to carry off, to plunder*, with accus. *ἰταρόν τινί*, Od. 12, 114. b) *to attack in order to plunder, to rob, τινά*, Od. 6, 6; spoken of herds, Od. 11, 112. 2) Gener. *to hurt, to injure, to harm*. *αἰδὼς ἄνθρας στρεται, shame* injures men, Il. 24, 45.

σίρτης, *ὁ*, poet. (*σιγομαι*), *a robber, a murderer*, as adj. *plundering, ravaging, λῃξ, λύκος*, * Il. 11, 481. 16, 353. 20, 165.

Σίρτες, *οι* (= *σίρται*, robbers), *the Sirties*, the earliest inhabitants of the island of Lemnos, who received Vulcan when hurled down by Jupiter, Il. 1, 594. Od. 8, 294.

Σίνπλος, *ὁ* (Dor. for *Θεόπνιλος*), a branch of the mountain Tmolus, on the borders of Lydia and Phrygia, now *Mimas*, Il. 24, 615.

Σίνυφος, *ὁ* (*Ἄελ. for σίνφος*, son of *Ἄελος* and Enarete, husband of Merope, father of Glaucus, founder of Ephyra or Corinth, noted for his cunning and propensity to rob-

bery, Il. 6, 153. He was doomed to roll a stone up a mountain in the lower world, which always rolled back, because he betrayed to Asopus that Jupiter had seized his daughter, or because he had betrayed the secrets of the gods in general to men, Od. 11, 593. Apd. 1, 9. 3.

στέω (*σίτος*), imperf. mid. *σιτίσκοντο*; act. *to give to eat, to feed*. Mid. *to give oneself food, to eat, to feed upon*, Od. 24, 209. † *σίτος*, ὁ, only sing. *wheat, grain*, and espec. 1) *flour, bread*, prepared from it; in opposition to flesh. *σίτος καὶ κρέας*, Od. 9, 9. 12, 19. 2) Gener. *food, victuals, nourishment*, hence often *σίτος καὶ οἶνος*, Il. 9, 706. Od. 3, 479. *σίτος ἡδὲ ποτῆς*, Il. 19, 306. Od. 9, 87. (As neut. it never appears in Homer; but clearly as masc. Od. 13, 244. 16, 83. 17, 533.)

σιτοφάγος, ον (*φαγεῖν*), *eating grain or bread*, Od. 9, 191. † Batr. 244.

σιφλόω (*σιφλός*), aor. optat. *σιφλώσσειν*, prop. to deform, hence gener. *to bring into disgrace, to destroy, to ruin, τινά, τινά*, Il. 14, 142. †

σιωπάω (*σιωπή*), aor. optat. *σιωπήσσειν*, infin. *σιωπήσσειν, to be silent, to be still*, Il. 2, 280. 23, 560. Od. 17, 513.

σιωπή, ἡ, silence, stillness, Hom. only dat. as adv. *σιωπή, in silence, still*, Il. 6, 404. Od. 1, 325. *ἀκήρη ἐγένοντο σιωπή*, they were entirely still, Il. 3, 95. Od. 7, 154. *σιωπήνευσσειν*, to give the nod in silence, Il. 9, 616; and often.

σκάζω (akin to *σκαρφω*), *to limp, to hobble*, Il. 19, 47; *ἐν πολέμον*, Il. 11, 811. Batr. 251.

Σκαιάτι, αἱ, πύλαι, the Scaean gate, also called the *Dardanian* (*Δαρδανίαι*); it was upon the west side of the city, hence the name *west gate* (*σκαιός*); it was the main gate, and led to the Grecian camp. From its turret were to be seen the oak, the watch-station, the fig-tree, and the monument of Ilus, Il. 3, 145. 6, 237. 11, 170. cf. *Τρωϊκὸν πεδίον*.

σκαιός, ἡ, ὁ, left. ἡ *σκαιή*, sc. *χειρ*, the left hand; hence *σκαιῆ*, with the left, Il. 1, 501. 16, 734. 2) *western*, perhaps *σκαιῶν φίον*, Od. 3, 295.

σκαιέω (akin to *σκάζω*), *to leap, to spring*, Od. 10, 412; *ποστι*, to dance, Il. 18, 572. b. 31, 18.

* *σκαλμός, ὁ, the pin, a block upon the ship*, upon which the oar rests, h. 6, 42.

Σκαμάνδριος, ἡ, ον, Scamandrian, on the

Scamander. τὸ Σκαμάνδριον πεδίον, the Scamandrian plain, = τὸ Τρωϊκὸν πεδίον, q. v. Il. 2, 465; also λειμῶν *Σκαμάνδριος*, Il. 2, 467. 2) Subst. name of Astyanax, which his father gave him, Il. 6, 402; see *Ἀστυάναξ*. b) son of Strophius, a Trojan, Il. 5, 49 seq.

Σχάμανθρος, ὁ (*σι never forms posit, cf. Thiersch § 146. 8*), *Scamander*, a river in Troas, called by the gods *Xanthus*; it rises according to Il. 22, 147 seq., near the city of Troy, from two fountains, of which the one had cold, the other warm water; it then flows south-west from the city through the plain, unites with the Simois, Il. 5, 774, and falls into the Hellespont somewhat north of Sigeum, Il. 21, 125. Il. 12, 21 seems to clash with the origin of the Scamander in Il. 22, 147, accord. to which passage it rises upon Ida, as says also Strabo XIII. p. 602. [Conf. Jahrb. J. und K., p. 282.] Now the river is called *Mendere-Su*. 2) the river-god *Xanthus*. His contest with Achilles is found Il. 20, 74. 21, 136 seq.

Σκάνδεια, ἡ, a harbor on the southern coast of the island Cythera, now *Cerigo*, Il. 10, 269.

* *σκάπτω*, fut. *ψω*, *to dig, φυτά*, h. Merc. 90, 207.

* *σκάπτήρ, ἥρος, ὁ* (*σκάπτω*), *a digger*, Fr. 2.

Σκάρφη, ἡ (*Σκάρφεια*, Strab.), a small town in Locris, not far from Thermopylae, Il. 2, 532. (According to Strab. L 60, already, 400 years before Christ, destroyed by an earthquake.)

σκαρφίς, ὕδος, ἡ (*σκάπτω*), a small vessel for preserving any thing, a *bowl, a tub*, Od. 9, 123. †

σκεδάννυμι, aor. 1 *ἐσκίδασσα*, ep. *σκίδασσα*, only aor. as pres. the poet. form, *to scatter, to drive apart or let go, with accus. λαόν*, Il. 19, 171. 23, 162; *ἡρά*, Il. 17, 649. Od. 13, 352. *ἀχλίνει ἀπ' ὄφθαλμον*, to scatter the darkness from any one's eyes, Il. 20, 341; metaph. *αἷμα*, to shed blood, Il. 7, 330.

σκεδάσσεις, ιος, ἡ (*σκεδάννυμι*), *the act of scattering, dispersion*, * Od. 1, 116. 20, 225.

σκέλλω (or *σκλίω*), ep. aor. 1 optat. 3 sing. *σκύλειν, to dry, to parch, to wither, χρόα*, Il. 23, 191. †

σκέλος, εος, τό, in the broader sense, the entire leg from the hip to the foot; in the

narrower, the shank (tibia) with the calf; hence πρηγμὸν σκῦλος, the calf (Schol. γαστροκυμιαρ), Il. 16, 314. †

σχέπαρνος, τό (prob. from σκάπτω), a double-edged axe, for hewing wood, a carpenter's axe, * Od. 5, 237. 9, 391.

σκέπας, ας, τό (σκεπάω), a cover, a covering, a shelter; ἄνεμος, a shelter from the wind, * Od. 5, 443. 6, 210.

σκεπάω, poet. (σκέπας), 3 plur. pres. σκεπάσαι, ep. for σκεπάσαι, to cover, to protect; spoken of the coast, σκεπᾶν κύμα ἄνεμον, the wave or the sea from the winds, Od. 13, 99. †

σκέπτομαι, depon. mid. aor. ep. σκεψάμην, to look at a distance with the hand held over the eyes, to look sharply, to look around, οἱ τι; μετὰ τινα, Od. 12, 247; with αἴ τε, Il. 17, 652; ἐν Θαλάμῳ, h. Cer. 245. 2) Trans. to examine, to contemplate, with accus. διετέρων, φοῖσιν, Il. 16, 361. h. Merc. 360.

* σκενάζω (σκενός), to prepare, to make ready; absol. to arrange domestic affairs; οὐδὲ οἶκον, in the house, h. Merc. 285.

σκηνάριον, τό (σκήπτω), = σκῆπτρον, a staff, a scepter, the ensign of imperial dignity; of Neptune, Il. 13, 59; of Priam, * Il. 24, 247.

σκηνοῦχος (σκῆπτρος, ἔχων), scepter-bearing, holding the scepter, epith. of kings, Il. 2, 86. Od. 5, 9.

σκῆπτρον, τό (σκήπτω), 1) a staff, a cane to support oneself upon, Od. 13, 437. 14, 31. 17, 199. 2) Espec. a sovereign's scepter, the scepter, a spear without a metallic point, and accord. to Il. 1, 246, adorned with golden studs. It was an ensign of imperial dignity in peace. Kings espec. bore it, Il. 1, 234. Od. 3, 412; also priests and prophets, Il. 1, 15. Od. 11, 91; heralds, Il. 7, 277; also judges, Il. 18, 505. It was gener. an ensign of public action; whoever spoke in an assembly was obliged to hold the scepter in his hand, and received it from the herald, Il. 23, 568. Od. 2, 37; in taking an oath the scepter was raised, Il. 7, 412. 10, 327. 3) Metaph. the royal power, the imperial dignity, Il. 6, 259: σκῆπτρον καὶ θέμιστες, marks the union of the imperial and judicial power, Il. 2, 206. 9, 99.

σκῆπτρω, act., a false reading, Il. 17, 437, from δισκημπτείν; now only mid. to support oneself, to lean upon a staff, spoken of old men and beggars, Od. 17, 203. 338; with

dat. καὶ μεν δῶν αὐτῷ (ἀκοντί) σκηνοῦχον κατίμεν δόμον Άΐδος εἰσε, and I think that he, supported on the spear, will descend to the abode of Pluto, sarcastic for 'he will die pierced through by my spear,' Il. 14, 457.

σκηνίστω (σκήπτω), only mid. to support oneself, to lean upon, Od. 17, 196; spoken of Sisyphus rolling the stone, χρεοίν τε ποσίν τε, to resist with hands and feet, * Od. 11, 595.

σκιάζω, poet. form σκιάω, aor. subj. σκιάση, to shade, to envelop with shade, to veil, with accus. of the night, ἄφορα, Il. 21, 232. †

σκιάω, poet. σκιάζω, only mid. to become shady. σκιάστο, ep. for ἐσκιάστο πάνται ἀγνιάται, all the paths became shady, * Od. 2, 388. 3, 487.

σκιδνάμαι, mid. poet. a form of σκεδάννυμι, in the pres. and imperf. to scatter, to separate, spoken of men: κατὰ κλισίας, Il. 1, 487; ἐπὶ ἔργα, Od. 2, 252; πρὸς δώματα, Od. 2, 258; ἐπὶ τῆς, Il. 19, 277; with infin. Il. 24, 2; spoken of the foam of the sea: ὑψόστ, to dash on high, Il. 11, 308; of dust: ὑπὸ νεφέως, to whirl upward, Il. 16, 375; of a fountain: ἡ ἀνὰ κήπου σκιδνάται, it was distributed through the garden, Od. 7, 130.

σκιερός, ἡ, ὁ, poet. (σκιή), shadowy, shady, dark, νέμος, Il. 11, 480; ἄλσος, Od. 20, 278.

σκιή, ἡ, Ion. for σκιά, a shadow, a shade, spoken of the souls in Hades, * Od. 10, 495. 11, 207. h. Cer. 100.

σκιέταις, εσσα, ερ, poet. (σκιά), shaded, i. e. by trees, ὄφρα, Il. 1. 157; dark, gloomy, μύγαρα, Od. 1, 365. 4, 768. (There were no windows in the hall, and it received light through the door; or according to Eu-stath. because it protected from the heat.) τέφρα, Il. 5, 525. Od. 8, 374.

σκιρτάμ, optat. pres. σκιρτέω, aor. 1 infin. σκιρτέσαι, Batr. 60; to leap, to spring, ἐπὶ ἄφορα, upon the earth, * Il. 20, 226; and v. 228, ἐπὶ νῆστα Θαλάσσης.

σκολίς, ἡ, ὁ, crooked, curved, tortuous, oblique; metaph. σκολίας κρίνειν θέμιστες, to give perverse judgments, Il. 16, 387. †

σκόλοψ, οπος, ὁ (from οὐλος), a body having a sharp point, a spit, Il. 18, 177. 2) Espec. a stake, a pale for fortifying the walls of towns and encampments, Il. 8, 343. 15, 1. Od. 7, 45.

σκόπελος, ὁ (σκοπός, prop. = σκεπτή), a

mountain peak, a rock, a cliff, Il. 2, 396; often Od., 12, 73. 95. 101.

σκοπίας (*σκοπία*), prop. to look abroad from a lofty place; gener. *to spy, to watch, to observe, Il. 14, 59. Od. 10, 260.* 2) *Trans. to spy out, to explore, τινά, Il. 10, 40.*

σκοπή, ḡ, Ion. for **σκοπία** (*σκοπός*), any elevated place, from which observations can be taken, *a watch-station, in Hom. always an elevation, Il. 4, 275. Od. 4, 524; espec. a place near Troy, Il. 22, 145.* 2) *the act of spying, observation, Od. 8, 302. h. Merc. 99.*

σκοπός, ὁ (*σκίπτομαι*), 1) *a spy, who from an elevated position surveys the region, a watch, Od. 4, 524; spoken of Helios, h. Cer. 63; also, a scout, — ἄτοσκος, Il. 10, 324. 526. 561; gener. an overseer, Il. 23, 359; also a female superintendent, δημάσιον, Od. 22, 396; in a bad sense, a *liar in wait, Od. 22, 156.* 2) In the Od. *the point to which one looks, Od. 22, 6; metaph. aim, purpose. ἀπὸ σκοποῦ, contrary to the design, Od. 11, 344.**

σκότιος, ἡ, or (*σκότος*), *dark, gloomy; metaph. secret, clandestine, Il. 6, 23.* †

σκοτομήνιος, or (*μήνη*), *in which the moon is obscured, dark, νύξ, Od. 14, 457.* †

σκότος, ὁ (akin to *σκιά*), *darkness, obscurity, Od. 19, 389; espec. metaph. the darkness of death, often spoken of the dying, τὸν δὲ σκότος ὅστις κάλυψε, Il. 4, 461. h. Ap. 370.* [In the Il. always in the metaph. signif.; in the Od. only once in the literal.]

σκυδμαίνω, poet. form of *σκύδομαι*, ep. infin. *σκυδμαίνειν, to be angry at, τινί, Il. 24, 592.* †

σκύζομαι, depon. only pres. and imperf. poet. (from *χύων*, to snarl like a dog), *to mutter, to be angry, to be displeased, absol., Il. 8, 483; τινί, at any one, Il. 4, 23. 8, 460. Od. 23, 209.*

σκύλαξ, *ακος,* ὁ, ḡ (*χεύων, χίνων*), *a young animal, espec. a young dog, * Od. 9, 289. 12, 86. 20, 14; in Hom. always fem.*

Σκύλλα, ḡ, comm. in Hom. *Σκύλλη, (the nom. Σκύλλα, only Od. 12, 235; that tears in pieces, from σκύλλω)*, a sea-monster of the Italian coast in the Sicilian straits, opposite Charybdis, dwelling in a cavern, Od. 12, 85 seq. She is called the daughter of Cratais, Od. 12, 124; (accord. to Ap. Rh. 4, 828, daughter of Phorcys and Hecate). She had six dragon throats and twelve sharp claws,

and her body was surrounded with half-projecting dogs and other horrible objects. She tore in pieces every living thing which approached her. She robbed Ulysses of six of his companions. According to mythology, she was afterwards changed into a rock. This rock, named Scyllæum, lies opposite the promontory Pelorum, on whose east side there lies at this day a small town Scilla or Sciglio.

σκύριος, ὁ (*κύω*), like *σκύλαξ, a young animal;* espec. the young of the lion, Il. 18, 319. †

Σκύρος, ḡ, an island of the Aegean sea north-west of Chios, with a town of the same name, birth-place of Neoptolemus, now *Skyro, Il. 9, 668. Od. 11, 509;* from which, *Σκύροθες, from Scyros, Il. 19, 332.*

σκύτος, σος, τό, (*cutis*), *the skin; espec. dressed skin, leather, Od. 14, 34.* †

σκυτοτόμος, ὁ (*σκύτος, τέμνω*), prop. cutting leather; hence, *a worker in leather, Il. 7, 221.* †

σκύφος, ὁ (akin to *χυφός*), *a goblet, a cup, Od. 14, 112.* † (Aristoph. Byz. read *σκύπες* as neut.)

σκώληξ, *ηκος,* ὁ, *an earth-worm, lumbricus, Il. 13, 654.* †

σκόλος, ὁ = *σκόλοψ*, *a stake pointed, or accord. to Etym. Mag. a kind of thorn, Il. 13, 564.* †

Σκόλος, ḡ, a village of the Theban dominions in Boeotia, Il. 2, 497.

σκύψ, *σκωπός,* ὁ, *an owl, Strix aluco Linn.* Accord. to Schneider ad Arist. H. A. 9, 19. 11., the *small-horned owl, Strix scopae* Linn., Od. 5, 66. † (Either from *σκέπτομαι*, on account of its staring eyes, or from *σκωπώ*, from its droll form.)

σμαραγέω (akin to *μαρασσω*), aor. subj. *σμαραγδῆσθαι, to resound, to roar, spoken of the sea and of thunder, Il. 2, 210. 21, 199; spoken of the meadow, which resounded with the cry of the cranes, * Il. 2, 463.*

* **Σμάραγος,** ὁ, *the blusterer, a divinity, Ep. 14, 9.*

σμερδαλέος, ἐγή, ἐστ, lengthened from *σμερδνός,* ḡ, ὁν, poet. *frightful, fearful, terrific, odious, horrible, spoken espec. of the appearance, δράκων, Il. 2, 309. Od. 6, 137; χεραλή, Od. 12, 91; hence spoken of bram and of weapons: χαλκός, αἰγάλε, σάκος, Il. 12, 464. 20, 280. 21, 401. Od. 11, 609; the neut.*

sing. and plur. *σμερδαλίσον*, *σμερδαλίσα*, as adv. once of the look, δέδορχεν, Il. 22, 95; elsewhere spoken with verbs of sound, βοῶν, πονηβίζειν, κτυπεῖν, τινάσσεσθαι, Il. 15, 609.

σμερδνός, ἡ, ὁ = *σμερδαλέος*, and much more rarely used; Γοργείη κεφαλῆς, Il. 5, 742; the neut. *σμερδνόν*, as adv., Il. 15, 687. h. 31, 9.

σμήκω, ep. Ion. for *σμάω*, *to wipe off*, *to rub off*, χρόνον ἐκ κεφαλῆς, Od. 6, 226. †

σμήκρος, ἡ, ὁ, Att. for *μικρός*, *small*; in Hom. on account of the metre, Il. 17, 757. h. Ven. 115.

Σμύθεύς, ης, ὁ, epith. of Apollo, accord. to Aristarch. from *Σμύνθη*, a town in Troas, because he had a temple there, or from the Æolic *σμύνθος*, *a mouse*, because these as well as other animals living under the earth, were a symbol of prophecy, Il. 1, 39. Accord. to other critics, as Apion, Eustath. it signifies, mouse-killer, because he once freed one of the priests from mice in Chrysa, or because he indicated to the Teucri, on the march to Troy, the place of their settlement by mice, Strab. XIII. p. 604.

* *Σμύρνη*, ἡ, Ion. and ep. for *Σμύρνα*, a noted town in Ionia, on the river Meles, with an excellent harbor, now *Ismir*, Ep. 4, 6.

σμύχω, poet. aor. ἔσμυξα, to consume any thing by a smothered fire, *to burn down*. κατά τις σμύξα πυρὶ νῆας, Il. 9, 653. Pass. *to be consumed by fire*, πυρὶ, * Il. 22, 411.

σμώδιγξ and *σμώδεξ*, *ιγγος*, ἡ, *a wale*, *a tumour*, *a stripe*, livid with blood, nom. *σμώδεις*, Il. 2, 267; and plur. *σμώδιγγες*, * Il. 23, 716.

σόη, see *στόω*.

σεῖο, see *σός*.

σόλος, ὁ (*σίλλω*), a mass of iron forged for throwing; accord. to the Schol. and Apoll. a spherical quoit (V. ‘a ball.’). Accord. to Apion and Tryphon, the same with the discus, except that this was always made of stone, the *σόλος* of iron; cf. Valken. ad Ammon. de differ. voc. p. 60. * Il. 23, 826. 839.

Σόλυμοι, οἱ, the *Solymi*, a warlike nation, in the country of Lycia in Asia Minor, Il. 6, 184. Accord. to Od. 5, 283, they were neighbors of the eastern Æthiopians. Accord. to Herod. 1, 173, they were the original inhabitants of Lycia, and accord. to Strab. they inhabited the points of the Taurus in Lycia or Pisidia.

σόος, η, οὐ, ep. shortened from *σῶος*, which is expanded from *σῶς*, a contr. form of *ΣΑΟΣ*.

1) *healthy, sound, safe*, Il. 7, 310; spoken of the moon, Il. 7, 367. 2) *alive, preserved, delivered*, antiu. to ὀλεσθα, Il. 1, 117. 5, 331; *unhurt, safe*, Il. 24, 382. Od. 13, 364.

σορός, ὁ (akin with *σωρός*), a vessel for preserving the bones of the dead, *an urn*, Il. 23, 91. †

σός, η, οὐ (*σι*), ep. gen. *σοῖο* for *σοῦ*, Od. 15, 511; *thy, thine*, comm. without an article: with an art. τὸ σὸν γέρας, Il. 1, 185. 18, 457; the neut. as subst. ἐπὶ σοῖσι, with thy friends, Od. 2, 369. (Ep. form, *τιός*, ἡ, ὁ.)

Σούριος, τό, the southern cape of Attica, with a temple of Minerva, now *Capo Colonna*, Od. 3, 278.

σορίη, ḥ (*σορός*), *dexterity, skill, intelligence, wisdom*, spoken of a ship architect, Il. 15, 412; † of music, h. Merc. 483. 511.

* *σορός*, ἡ, ὁ, *expert, experienced, intelligent*, Fr. 1, 3.

σόω, ep. form from *σαώ*, from this, *σόης*, *σόην* and *σόωσι*, see *στόω*.

* *σπαργανιώτης*, ον, ὁ, *a child in swathing-clothes*, h. Merc. 301.

* *σπάργανος*, τό (*σπάργω*), *swaddling-clothes*, h. Merc. 151. 237.

* *σπάργω*, fut. *σῶ*, *to wrap, to envelope, to cover*, h. Ap. 121.

Σπάρτη, ἡ, *the chief town of Lacedæmon*, the residence of Menelaus, on the Eurotas, in a valley almost entirely surrounded by mountains, the ruins now near Magula, see *Λακεδαιμονίου*, Il. 2, 582. Od. 1, 93; from which adv. *Σπάρτηθεν*, from Sparta, Od. 2, 327.

σπάρτον, τό, a rope made of spartum [a kind of broom]; gener. *a rope, a cable*. *σπάρτα λίλινται*, ep. (see Rost § 100. 4. a. Kühner § 369.), Il. 2, 135. † ὁ, ἡ *σπάρτος* is a shrub with tough branches, *spartium scoparium* Linn.; *genista* in Pliny. The reference is prob. not to the Spanish Spartos; and Varro ad Gell. 17, 3, doubts whether in Hom. the shrub gave the name.)

σπάσεις, aor. 1 *ἔσπασα*, aor. 1 mid. *ἔσπασάμην*, ep. *σπασάμην* and with *στ*, imperat. *σπάσασθε*, part. *σπασσάμενος*, aor. 1 pass. *ἔσπασθην*, *to draw, to draw out, to pull*, h. Merc. 85; in tmesis, Il. 5, 859; hence pass. *σπασθέντος* sc. *ἔγχος*, when the spear was drawn out, Il. 11, 458. 2) Mid. *to draw out for oneself, to snatch, φάνται*, Od. 10, 166; *χείρα τε χειρός*

τινος, Od. 2, 321. ὅσος παρὰ μηροῦ, to draw the sword from the thigh, Il. 16, 473; φάσγανος, Od. 22, 74; ἐκ σύριγγος ἔγχος, Il. 19, 387.

σπεῖο, see ἐπομαι.

σπεῖος, τό, ep. for σπέιος, q. v.

σπεῖρος, τό (σπεῖρα), prop. cloth for a covering; a cover, a cloth; a robe, a garment, Od. 4, 245. 6, 179; espec. linen cloth for shrouding the dead, Od. 2, 102. 19, 147. 2) Gener. cloth, a sail = ἵστιλα, * Od. 6, 269. 5, 318.

σπεῖσαι, σπείσασκε, see σπένδω.

Σπείω, οὐς, ḡ (from σπέιος, a dweller in a cave), daughter of Nereus and Doris, Il. 18, 43.

σπένδω, fut. σπείσω, aor. ἔσπεισα, ep. σπεῖσα, 2 sing. subj. pres. σπένθησθα, Od. 4, 591; iterat. imperf. σπάνδεσκε, Il. 16, 227; aor. σπείσασκε, to sprinkle, to pour out; prop. a word used of sacred rites, since a portion of the wine was poured out in honor of the gods upon the earth, the table or the altar, Lat. libare; comm. absol. or with a dat. of the deity to whom the offering is made: Αἴτιος to present a drink-offering to Jupiter, Il. 6, 259; θεοῖς, Od. 3, 334. 7, 137. b) Sometimes with an accus. of that which is offered: οἶνος, Il. 11, 775. Od. 14, 447; or with dat. ἔθατι, to sprinkle with water, Od. 12, 363. c) With dat. of the vessel: δέπαϊ, to pour out of a cup, Il. 23, 196. Od. 7, 137.

σπέος, τό, ep. σπέιος, gen. σπείους, dat. σπῆτι, Il. 24, 83; accus. σπέος, Od. 5, 194; plur. gen. σπείων, h. Ven. 264; dat. σπέσσι, Od. 1, 15; σπήσσι, Od. 9, 400; a cave, a grotto, a cavern. σπέιος appears to be more comprehensive than ἄντρος, cf. h. Merc. 228; and Nitzsch ad Od. 5, 57. [According to Jahrb. J. und Klotz, p. 283, σπέος is used when speaking of the exterior, and ἄντρος of the interior of a hollow space, cf. Od. 9, 182. 216.]

σπέρμα, ατος, τό (σπείρω), seed, seed-corn, prop. spoken of plants, h. Cer. 208. 2)

Metaph. σπέρμα πυρός, the seed of fire, Od. 5, 490. †

Σπερχειός, ὁ (that hastens, from σπέχω), *Sperchius*, a river in Thessaly, which flows from Mount Tymphrestus into the Malean gulf, now *Agramela*, Il. 23, 142. 2) a river-god, father of Menesthius, Il. 16, 174.

σπέργω, poet. only pres. and imperf. Act.

prop. trans. to drive on, to press, once intrans. like the mid. ὅδῃ ἵπται ἀνέμων σπέρχεσιν ἀελλαι, when the storms hasten on before the winds, Il. 13, 334. h. 33, 7. Mid. to move oneself violently, i. e. to hasten, to run, to rush, spoken of men, with infin. Il. 19, 317; absol. often in the particip. hastening, fleet, Il. 11, 110. Od. 9, 101; ἐργαζοὶ, to hasten with oars, i. e. to row swiftly, Od. 13, 22; spoken of a ship, to hasten, Od. 13, 115; of storms, Od. 3, 283. σπίσθαι, see ἐπομαι.

σπενδώ, aor. ἔσπεισα, from this subj. σπενδομεν for σπενδωμεν, Il. 17, 121; fut. mid. σπείσομαι, Il. 18, 402; mostly in part. pres.

1) Intrans. to hasten, to speed, to make haste, often absol. ἐς μάχην, Il. 4, 223; ὑπὸ τινος, before any one, Il. 11, 119; εἰς τινα, Il. 15, 402; with part. Od. 9, 250. b) to take pains, to strive, περὶ Πατρόκλου θανόντος, about the fallen Patroclus, i. e. to fight about him, Il. 17, 121. 2) Trans. with accus. to hasten any thing, to accelerate, to urge zealously, τι, Il. 13, 237; γάμον, Od. 19, 137. (Of the mid. only the fut.)

σπῆτι, σπήσσι, see σπέιος.

σπιδής, ἐς (σπιλῶ), extended, wide. διὰ σπιδέος πεδίου, through the wide plain, Il. 11, 754; † the reading of Zenodotus; others read incorrectly διὰ ἀσπιδέος π., assuming an adj. ἀσπιδής, similar to a shield. Accord. to Apoll. Etym. Mag. σπιδής is from σπιλῶ= ἔκτεινω, and accord. to the Gramm. Ἀeschylus and Antimachius used σπιδίος and σπιδόθεν for μακρός, μακρόθεν.

σπιλάς, ἀδος, ḡ, a rocky cliff, a rock in the sea, * Od. 3, 298. 5, 401.

* σπινθαρίς, ἴδος, ḡ = σπινθήρ, h. Ap. 442.

σπινθήρ, ἥρος, ḡ, a spark, Il. 4, 77. †

σπλάγχνος, τό, only in the plur. τὰ σπλάγχνα, entrails, espec. the more important, the heart, liver and lungs. These were immediately cut out after the victim was slain, roasted and eaten, whilst the offering was burning. Afterwards followed the sacrificial feast, Il. 1, 464. Od. 3, 9. 40. 461.

σπόργος, ὁ, Att. σφόργος, a sponge (fungus), for cleaning the hands, Il. 18, 414; the table and chaire, Od. 1, 111.

σποδεή, ḡ, Ion. for σποδία, a heap of ashes, gener. = σποδός, ashes, Od. 5, 488. †

σποδός, ḡ, ashe, Od. 9, 375. † b. Merc. 258. (Akin to σβίτηνι.)

σπορδή, ḡ (σπένδω), a libation, a drink-

offering (libatio), of unmixed wine, which was poured out in honor of the gods at feasts and espec. in making treaties; hence in the plur. σπουδαῖ, a solemn league, a covenant, Il. 2, 341. 4, 159.

*σπουδαῖος, ἡ, ον (σπουδῆ), hasty, zealous, important, χρῆμα, h. Merc. 332.

σπουδῆ, ἡ (σπουδῶ), 1) haste, zeal, care, diligence. ἀτερ σπουδῆς, without care, Od. 21, 409. 2) earnestness. ἀπὸ σπουδῆς, in earnest, Il. 7, 359. 12, 235. 3) Espec. often in the dat. σπουδῇ, as adv. in haste, Od. 13, 279. 15, 209. b) With zeal, with pains; hence, scarcely, with great difficulty, Il. 2, 99. 11, 562. Od. 3, 297. 24, 119.

στάδιος, ἡ, see στάδιος.

στάδιος, ἡ, ον (ἰστημι), standing, firm. ἡ στάδιη ὑσμὴν, a standing-fight, a close battle, i. e. a pitched-battle, in which man and man fought with spears or swords, or hand to hand, in distinction from a skirmish, conf. αὐτοστάδιη, Il. 13, 314. 713; also ἐν στάδῃ alone: in close conflict, *Il. 7, 241. 13, 514.

στάζω, aor. ep. στάξα, to drop, to trickle; τινὶ τι κατὰ φύσιν, ἐν στήθαστ, *Il. 19, 39. 348. 354. Batr. 232.

στάθμη, ἡ (ἰστημι), a marking-cord, a carpenter's cord, for making a straight line, or a leveling-line, for making an even surface, Il. 15, 410; δόρυ ἐπὶ στάθμην ἴθύειν, to hew the wood straight by the cord, Od. 5, 245. 17, 341. 23, 197.

σταθμόθε, adv. into the pen, into the stall, Od. 9, 451. †

σταθμός, ὁ (ἰστημι), 1) a place of stopping for men and beasts; a station, a stable, a pen, an inclosure, Il. 2, 470. 5, 140. Od. 16, 45. 2) a post, a pillar, often in the Od., 1, 333. 6, 19. 3) a weight in the scales, Il. 12, 434.

στάμεν, στάμεναι, ep. for στῆναι.

σταμίν, ἵνος, ἡ (ἰστημι), that stands upright, the ribs or side timbers in a ship, which rise from the keel: ἔκριτ ἀραρέν θαμίσι σταμίνεσσι, 'fitting the border to the numerous ribs,' V, Od. 5, 252. † Others, as Eustath., understand by it the cross-pieces, the side-boards, by which the upright timbers were connected, see Nitzsch ad loc. (is short from ep. license.)

στάν, see ιστημι.

στάξ, ep. for σταξε, see στάξ.

στάς, see ιστημι.

*στάσις, νος, ἡ (ἰστημι), sedition, strife, contention, Batr. 135.

στασός, ἡ, ὁν (verbal adj. from ιστημι), placed, standing; ἵππος, a horse standing in the stall, *Il. 6, 506. 15, 263.

σταυρός, ὁ (ἰστημι), a stake, a pale, Il. 24, 453. Od. 14, 11.

σταφύλη, ἡ, the wine-grape, the vine, a shoot of a vine, Il. 18, 561. Od. 7, 120. 9, 358. (In Od. 7, 120. 121, Franke ad Callim. p. 187, as also Bothe, rejects the words: μῆλον δὲ ἐπὶ—σταφύλῃ.)

σταφύλη, ἡ, the plummet, in the plumb-line; then, a plumb-line, ἵπποι σταφύλη ἐπὶ ρώτοι εἴσαι, studs equal over the back by the plumb-line, Il. 2, 765. †

στάχνης, νος, ἡ, ep. also ἄσταχνης, an ear of grain, Il. 23, 598. †

ΣΤΑΡΩ, ground form of ιστημι.

στάρη, ατος, τό (ἰστημι), congealed fat, tallow, *Od. 21, 178. 183. (στέστος is to be read as a dissyllable.)

στείβω, only pres. and imperf. to tread, to trample, to tread in pieces, with accus. spoken of horses, νίκνας, Il. 11, 534. 20, 499; εἴματα ἐπὶ βόθροισι, to tread clothes in a cistern in order to cleanse them, Od. 6, 92.

στεῖλα, ep. for ἐστεῖλα, see στέλλειν.

στειλεῖη, ἡ (στέλλω), the hole or ear of an axe for inserting the helve, Od. 21, 422. †

στειλεῖόν, τό (στέλλω), the handle of an axe, Od. 5, 236. †

στεῖνος, εος, τό, poet. (στένω), 1) narrowness, a narrow space, Il. 8, 476. 12, 66. 15, 426. Od. 22, 460. στεῖνος ὁδοῦ, a narrow way, a narrow pass, Il. 23, 419. 2) Metaph. pressure, distress, trouble, h. Ap. 533.

στείνω, ep. for στένω (στείνος), to make narrow, to contract; in Hom. only pass. στείνομαι, to become narrow, contracted, θυρητὰ φτεύονται στείνεται, the gate is too narrow to one flying, Od. 18, 386; λαοὶ στείνονται, the people were contracted, i. e. pressed together, Il. 14, 34; hence, a) to be oppressed, burdened, τινὶ, by any thing, γεκύεσσιν, Il. 21, 220; λαρῷ, Od. 9, 445. b) to be full, to fill oneself, ἀρνῶν, Od. 9, 219.

στείνωτός, ὁν, Ion. for στείνος (στείνος, ὁν), narrow, contracted; ἡ στείνη, ὁδός, a narrow way, a narrow pass, a gorge, Il. 7, 143. 23, 416; and without ὁδός, Od. 12, 234.

στείνεμεν, ep. for στάμεν, see ιστημι.

στείρη, ἡ, Ion. for στείρα (στείρος), the

main timber in the bottom of a ship, *the keel*, Il. 1, 482. Od. 2, 228.

στεῖρος, η, or, Ion. form of *στεφέας*, prop. *stiff, hard*; hence metaph. *unfruitful, unsuitable for cultivation (sterile)*. βοῦς στείρη, * Od. 10, 522. 11, 30. 20, 186.

στείχος, poet. aor. 2 *στείχον*, prop. *to enter in ranks, to march in*, Il. 9, 86. 16, 258; gener. *to go, to proceed, to travel; ἐς πόλεμον, to go to the war*, Il. 2, 833; ἀνὰ στον, Od. 7, 72; spoken of the sun, Od. 11, 17.

στέλλω, fut. *στελλώ*, ep. for *στελλά*, aor. *στειλά*, ep. *στειλά*, mid. *στειλάμην*, 1) *to place*; espec. to bring into a becoming condition, with accus. ἵταρος, to arrange the companions, Il. 4, 294; hence *to prepare, to fit out, νῆα*, Od. 2, 287. 14, 248. 2) *to send, τινὰ ἐς μάχην*, Il. 12, 325; ἀγγελήν *ἔπι*, to send upon an embassy, Il. 4, 384. 3) *to take in, to draw in, ιστία*, Od. 3, 11. 16, 353. It signifies either to take down or *to furl the sails*; here the latter, because ἀλόγοις follows; the sails, to wit, were drawn up to the sail-yard and tied fast. They were often let down with the yard. Mid. *to place oneself, i. e. to prepare oneself, to fit oneself*, Il. 23, 285. 2) *to draw in* (with reference to the subject), Il. 1, 433.

στέρμα, ατος, τό (*στέφω*), prop. *a garland*; and plur. *στέρμα Ἀπόλλωνος*, the garland of Apollo (V. laurel ornament). According to Eustath. and the best critics, a garland, sacred to Apollo, wound with woollen cords; this the priest bears, as a suppliant, upon his staff, Il. 1, 14. 28. Heyne incorrectly rejects this explanation, and understands by it, ‘the holy priestly fillet’ (*insula*), h. in Ap. 179.

στενάχεσθ for *στενάχεσκε*, see *στενάχη*.

στενάχη, poet. form = *στενάχη*, *to sigh, to groan*, Il. 19, 304. Od. 1, 243. Mid. with like signif. Il. 7, 95; metaph. spoken of the earth: ὥπο ποσὶ στενάχεστο γαῖα, the earth resounded, groaned under their feet, Il. 2, 95. (Only pres. and imperf. The form *στενάχη* has been rejected by Wolf, after the Cod. Ven., cf. Buttm. Lexil. I. p. 218.)

στενάχω, poet. form of *στενάξω*; iterat. imperf. *στενάχισκε*, only pres. and imperf. 1) *to sigh, to groan, spoken of men*, Il. 8, 334. 13, 423; of beasts: *to pant*, Il. 16, 393. 489. b) Metaph. spoken of the sea and of rivers: *to resound, to roar*, Il. 16, 391. Od. 4, 516; to

bemoan, to bewail, τινά, Il. 19, 392. Mid. == act. intrans. Il. 19, 301; and trans. Od. 9, 467.

Στέρτωρ, ορος, ὁ, a herald of the Greeks before Troy, who could cry as loud as fifty others; accord. to the Schol. an Arcadian, who contended with Mercury in shouting and lost his life, Il. 5, 785.

στένω, Ion. *στείνω*, only pres. and imperf. for the most part poet. *to make narrow, to contract; then, to sigh, to groan, in which signif. Hom. uses the form *στένει**, Il. 10, 16. 18, 33; metaph. spoken of the sea: *to roar, to resound*, Il. 23, 230. cf. *στείνει*.

στερέος, ἡ, ὁ (*στηγμη*), compar. *στερεώτερος*, 1) *stiff, rigid, hard, λιθος, σιδηρος*, Od. 19, 494; βούη, Il. 17, 493. 2) Metaph. *hard, severe, ἔπεια*, Il. 12, 267; *χραδη*, Od. 23, 103. The adv. *στερώς, fast, firmly*, Il. 10, 263. Od. 14, 346; metaph. *firmly, severely, ἄποντειν*, Il. 9, 510. h. Ven. 25.

στερέω, aor. 1 infin. *στερέσαι*, ep. for *στερῆσαι, to plunder, τινά τινος*, Od. 13, 262.

στέρπον, τό (*στερίσ*), the *breast*, prop. the upper long part of it, Il. 2, 479. 7, 224. Od. 5, 346; also spoken of beasts, Il. 4, 106. 23, 365. Od. 9, 443.

στερπόνη, ἡ poet. = *ἀστερόπη* (*ἀστεράκτη*), 1) *lightning*, Il. 11, 86. 184. 2) *splendor similar to lightning, a flash, a gleam, a beam, brightness, spoken of metals*, Il. 19, 363. Od. 4, 72.

στερποπηγέρέτα, αο, ὁ, ep. for *στερποπηγέρης*, epith. of Jupiter, who collects the lightning (*ἀγείω*), or accord. to Apoll. who excites (*ἀγείω*) the lightning, *the lightning-sender*, Il. 16, 298. †

(*στεῦμαι*), poet. akin to *ἵταπαι*, only 3 sing. pres. *στεῦται*, and 3 sing. imperf. *στεῦτο*, prop. *to stand in order to begin any thing; hence 1) to assume an air, to place oneself, to strive. στεῦτο δημάσω, thirsting he strove, Od. 11, 584; according to Eustath. ἴστατο, thirsting he stood. 2) to promise, to assure, to boast, to threaten, with infin. fut. Il. 2, 507. 3, 83. 9, 241; and infin. aor. Od. 17, 525. According to Eustath. it arose from a contraction of the form *στίουμαι* into *στεῦμαι*, the resulting diphthong passing into the other persons also, Kühner § 242. Aam. Thiersch § 223. f.*

στεράνη, ἡ (*στέφει*), prop. any thing encompassing the upper part of a body; hence a) *a garland, a crown as a female head*

ornament, Il. 18, 597. b) *a rim, a brim, a border*, of the helmet, Il. 7, 12, 11, 96; also the helmet itself, Il. 10, 30. c) *the brink of a mountain*, *Il. 13, 138.

στέφανος, ὁ (στέφω), a garland, a crown, h. 6, 42. 2) Gener. any thing which encompasses; hence metaph. [spoken of a company or circle of warriors, κύκλος πολεμούντων, Schol.] *πάντη στέφανος πολέμου δέδης περὶ σε, the crown of battle turns everywhere around thee, or everywhere around thee burns the flame of the fight*, *Il. 13, 736. †

στέφανός (στέφανος), perf. pass. ἐστεφάνωμαι, in Hom. only mid. to encompass a thing as a border, to wind oneself. τὸν περὶ πάντη φόβος ἐστεφάνωται, round about which fear wound itself (which fear encompassed), Il. 5, 739. 11, 36. ἀμφὶ δὲ μιν νέφος ἐστεφάνωτο, a cloud wound itself about him [encompassed him], Il. 15, 153. περὶ νῆσου πόντος ἐστεφάνωτο, Od. 10, 195. h. Ven. 120. 2) With accus. to surround, to encompass any thing. τάξις (τελέα) οὐρανὸς ἐστεφάνωται, Il. 18, 485; or pass. with which the heaven is crowned, accus. of object with the pass. cf. Kühner § 485. Anm. 2. (The act is not found at all in Hom.)

στέφω, 1) to surround, to encompass, to encircle; τὰ ἄμφι τιν, to put any thing around any one, Il. 18, 205; metaph. to adorn, to ornament; μορφὴν ἔπειστι, the form with the gift of words (wit of words, V.), Od. 8, 170.

στέψωμεν, ep. for στᾶμεν, see ιστημι.

στῆ, ep. for ιστη; στήγη, ep. for στῆ, see ιστημι.

στῆθος, εος, τό (στήγαι, prop. that which projects), ep. gen. and dat. στήθεσφι, the breast, both male and female, in the sing. and plur. Il. 2, 218. 544. 23, 761; also spoken of beasts, Il. 11, 282. 2) Metaph. the breast as the seat of the feelings, passions, and thoughts, Il. 3, 63. 6, 51. Od. 2, 304.

στήλη, ἡ (ιστημι), a column, Il. 13, 437; espec. a) a pillar, a buttress for the support of walls, Il. 12, 259. b) a monumental pillar, a grave-stone, Il. 11, 371. 16, 457. Od. 12, 14; and often.

στήμεναι, see ιστημι.

**στήμων, ονος, ὁ, the warp in the loom, Batr. 83.*

στηρίζω (ιστημι), aor. 1 ιστήσεις, and ep. στήσεις, aor. mid. infin. στηρίζεσθαι, 3 sing.

pluperf. mid. *ἐστήρικτο, 1) Trans. to support, to place firmly, to sustain, with accus. ἥριδας ἐν νέφει, Il. 11, 28; κάρη οὐρανῷ, to sustain the head in the clouds, i.e. to extend, Il. 4, 443. 2) to support oneself, to stand firmly, ποσίν, Od. 12, 434; in like manner mid. intrans. πόδεσσιν, to stand firmly with the feet, Il. 21, 242. b) With dat. *κακῷ κακῷ ἐστήρικτο, evil pressed upon evil, Il. 16, 111. δεκατὸς μεῖς οὐρανῷ ἐστήρικτο, to the tenth month mounts the heavens*, h. Merc. 11.*

στιβαρός, ἡ, ὁ (στειβω), compar. στιβαρώτερος, η, ον, prop. firmly trodden; hence pressed, thick, firm, stout, strong, spoken of human limbs and of arms, Il. 3, 335. 5, 400. 746. Od. 8, 187.

στιβαρός, adv. thick, firmly, Il. 12, 454. †

*στιβη, ἡ (στειβω, prop. condensed vapor), rime, hoar-frost, espec. morning frost, *Od. 5, 467. 17, 25.*

**στιβος, ὁ (στειβω), a trodden path, a way, a foot-path, h. Merc. 353.*

στίλβω, to gleam, to shine, to beam, ἔλαιος, with evil, Il. 18, 596; metaph. spoken of the shining of the skin, καλλεῖ, χάρισιν, Il. 3, 392. Od. 6, 237; ἀπό τινος, h. 31, 11.

στιλπνός, ἡ, ὁ, poet. (στίλβω), shining, gleaming, beaming, ἔλεσαι, Il. 14, 351. †

ΣΤΙΛΒΟΣ, ep. in the nom. absol. for the prose στίχος, from which gen. sing. στίχος, and nom. and accus. plur. στίχες and στίχος, a row, a rank, espec. a rank in battle, sing. Il. 20, 362; comm. plur. στίχες ἀνδρῶν, the ranks of men, Il. and Od. κατὰ στίχας, in close ranks, by ranks, also ἐπὶ στίχας, Il. 18, 602.

*στιχάομαι, mid. poet. (στίχος), only 3 plur. imperf. *ἐστιχάομαι* for *ἐστιχάντο*, to proceed in a line, gener. to march, to advance, spoken of warriors, εἰς ἄγορήν, Il. 2, 92; εἰς μέραν, Il. 3, 266; of ships, *Il. 2, 516. 602.*

Στίχιος, ὁ, leader of the Athenians before Troy, slain by Hector, Il. 13, 195. 15, 329 seq.

**στοιχεῖον, τό (prop. dimin. from στοῖχος), prop. a small pole, a pin. 2) a letter; and as these are the simplest component parts of speech, hence in the plur. 3) στοιχεῖα, the simplest component parts of things, the elements, Batr. 61.*

στόμα, ατος, τό, 1) the mouth of animals, the jaws, hence metaph. στόμα πολέμου, ισμίνης, the jaws of the war, of the battle, poet for the desolating war, Il. 10,

8. 19, 313. 20, 359. (The explanation of Heyne, 'the first line, the van,' belongs to a later period;) proverbial, ἀνὰ στόμα ἔχειν, διὰ στόμα ἄγεσθαι, to carry in the mouth, i. e. to utter, Il. 14, 91. ἀπὸ στόματος εἰπεῖν, to speak out freely, Batr. 77. 2) the mouth, the opening of rivers, Il. 12, 24. Od. 5, 441. στ. ἡμέρος (V. an inlet of the shore), Il. 14, 36. (It was a coast stretching far into the sea [rather, into the land], bounded on both sides by promontories.) λαύρης, the termination of the street, Od. 22, 137. 3) Gener. the most conspicuous part; hence the face, Il. 6, 43. 16, 410. b) Spoken of a spear: κατὰ στόμα, at the point, Il. 15, 389. c) the pincers of a crab, Batr. 300.

στόμαχος, ὁ (στόμα), a mouth, hence in Hom. the gorge, the throat, * Il. 3, 292. 17, 47. 19, 266.

στοναχέω, poet. (στοναχί), only infin. aor. στοναχῆσαι, to sigh, to lament, Il. 18, 124. † cf. Buttm. Lexil. I. p. 214.

στοναχή, ḥ, poet. (στόνω), the act of sighing, groaning, a sigh, often in the plur. Il. 2, 356. Od. 5, 83.

στοναχίω, see στοναχίων.

στόνοεις, εσσα, εὐ, poet. (στόνος), full of sighs, i. e. causing many sighs, hence lamentable, mournful, κῆδει, βίλει; εἰνή, Od. 17, 102; ἀσεύδη, a dirge, Il. 24, 721.

στόνος, ὁ, poet. (στόνω), the act of sighing, groaning, the rattling in the throat of the dying, Il. 4, 445. 10, 483. Od. 23, 40.

στρεψόνυμι, aor. 1 ἐστόρεσα, ep. στόρεσσα from στρέννυμι, perf. pass. ἐστρεμμα, 3 sing. pluperf. pass. ἐστρεψο (the pres. does not occur), 1) to spread, to lay down any thing (sternere); λέχος, to prepare a couch, Il. 9, 621. Pass. h. Ven. 158; also δίμνια, τάπητας, Od. 4, 301. 13, 73; ἀνθρακιῆ, to spread the coals, Il. 9, 213. 2) to make level, to render passable, prop. spoken of a road, then πόντον, Od. 3, 158.

Στρατίη, ḥ (appell. στρατιή, an army), a town in Arcadia, in Strabo's time destroyed, Il. 2, 606.

Στρατίος, ὁ (appell. στρατιή, an army), son of Nestor and Anaxibia, Od. 3, 413.

στρατός, ὁ (στράω=στροφίνυμι), ep. gen. στρατόν, Il. 10, 347; a camp, an encamped army, and gener. an army, Il. 1, 10. Od. 2, 30.

στρατόμοι, mid. (στρατός), 3 plur. impf. ἐστρατάσσο, ep. for ἐστρατάσσο, to be en-

camped, Il. 3, 187; πρὸς τείχεα, * Il. 4, 377. cf. Buttm. Gr. Gram. I. p. 499.

* στρεβλός, ḥ, ὡν (στρέψω), 1) turned, twisted, crooked. 2) Spoken of the eyes: squint, Batr. 297.

στρεπτός, ḥ, ὡν (στρέψω), verb. adj. twisted, wavy. στρ. χιτών, a chain coat of mail, which was formed of metallic rings, accord. to Aristarch.; or perhaps we are to understand the rings with which the two plates of the cuirass were united, Il. 5, 113. (Passow, with Schol. Ven.: a tunic of twisted work.) 2) that may be easily turned, pliable, volatile, γλώσσα, Il. 20, 248; hence tractable, manageable, φρίες, Il. 15, 203; θεός, Il. 9, 497.

στρενύομαι, depon. pass. poet. (akin to στραγγω), prop. to be expressed drop by drop, hence to become gradually enfeebled, exhausted, to become weary, ἐν αὐγῇ δημονῆται, Il. 15, 512; ἐν τήσῃ, Od. 12, 351.

στρεφεδύνειν, poet. (στρέψω, δύνειν), to whirl around in a circle; pass. to turn oneself round in a circle. στρεφεδύνηται (ep. for στρεφεδύνηταν) δί οἱ ὅσσε, his eyes were seized with a vertigo, V. Il. 16, 792. † [Accord. to Meiring, from στρεφεσθαί δύειν].

στρέψω, fut. στρέψω, aor. ep. στρέψα, iterat. στρέψασκον, fut. mid. στρέψομαι, perf. pass. ἐστρέψαμαι, aor. 1 pass. ἐστρέψθη, 1) Act. intrans. to turn, to turn about, to bend, with accus. οὐφορ, Od. 4, 520; espec. ἵππους, to turn the horses, Il. 8, 168. Od. 15, 205; pass. στρεψθεὶς, firmly twisted, Od. 9, 435. 2) Intrans. to turn oneself, to turn about, Il. 18, 544; ἀνὰ ὅγμους, v. 546. εἰς Ἐρέβος στρέψας, Od. 10, 528. Mid. with aor. pass. 1) to turn oneself, to turn, Il. 18, 488. ἐνθα καὶ ἐνθα στρέψεται, to turn oneself hither and thither, Il. 24, 5; hence 1) to turn oneself to, Il. 12, 42. ἐστραμμέναι ἀλλήλοισιν, h. Merc. 411; or to turn oneself from; ἐν χωρῃς, to go from the region, Il. 6, 516. 15, 645. 2) Like versari, to turn oneself about, to have intercourse with, with accus. h. Ap. 175.

στρέψασκον, see στρέψω.

στρόμβος, ὁ (στρέψω), prop. a twisted body, hence a whirlwind, Il. 14, 412. †

στρονθός, ḥ, a sparrow, * Il. 2, 311. 317; (elsewhere also ὁ στρ.).

στροφάλιγξ, λιγγός, ḥ (στροφαλλίων), a whirlwind, espec. κονίης, of dust, Il. 16, 775. 21, 503. Od. 24, 39.

στροφαλίζω, poet. (*στρέψω*), a strengthened form, *to turn*, ἡλάνατα, Od. 18, 315. †

Στρόφιος, ὁ (dexterous, from *στροφή*), father of Scamandrius, Il. 5, 49.

στρόφος, ὁ (*στρέψω*), *a twisted cord, a string, a rope, a girdle, the band of a wallet*, *Od. 13, 438. 17, 198. 2) *a swathing-band*, h. Ap. 123.

στροφόνυμο, see *στοφόνυμο*.

στρωφάω, poet. form of *στρέψω*, *to turn*, ἡλάνατα, Od. 6, 53. 17, 97. Mid. *to turn oneself*, *κατά τινα*, *to any one*, Il. 13, 557. b) *to turn oneself hither and thither*, i. e. *to abide, to remain*, *κατά μέγαρα*, Il. 9, 463; *ἴκας*, Il. 20, 422. h. Cer. 48.

στυγερός, ἡ, ὁ, adv. *στυγερῶς* (*στυγέω*), prop. *hated, abhorred*; gener. *hateful, abominable, horrible*. a) Spoken of persons: Άιδης, Il. 8, 368; *στυγερὸς δέ οἱ ἐπλετὸς θυμῷ*, he was odious to her in the soul, Il. 14, 158. b) Of things: πόλεμος, σκότος, γάμος, πάθος, Il. 4, 240. Od. 1, 249. 16, 126. Adv. *στυγερῶς*, *terribly, horribly*, Il. 16, 123. Od. 21, 374. 23, 23.

στυγέω, aor. 2 *ἵστησον*, aor. 1 *ἴστησα*, causat. 1) *Prep. with aor. 2 to hate, to abhor, to fear*, τινά, Il. 7, 112. Od. 13, 400. b) *to stand in awe of, to fear*, with infin., Il. 1, 186. 8, 515. 2) In the aor. 1 *to render odious, frightful*, τῷ καὶ τῷ στύξιμῳ μένος, Od. 11, 502.

Στύμφηλος, ἡ, Ion. for **Στύμφαλος**, a town in Arcadia on the Stymphalian lake, Il. 2, 608; famous in mythology on account of the Stymphalian birds.

Στρέξ, **Στρυός**, ἡ (the horrible). 1) A river in the lower world, by which the gods swore the most dreadful and sacred oath, Il. 2, 755. Od. 8, 369. The Cocytus is a branch of it, Od. 10, 514. 2) As a nymph, daughter of Oceanus and Tethys, Hes. Th. 361. h. Cer. 424. She dwelt, accord. to Hes. Th. 778, at the entrance of the lower world; her stream is a branch of Oceanus, and, as a part of it, flows from the world above to the world below, Il. 15, 37. Jupiter granted to her, Hes. Th. 383, the honor to be the most sacred oath of the gods, Il. 14, 271. Od. 5, 183. Accord. to Hes. Th. 783 seq., any one of the immortals, who had sworn a false oath, was obliged to lie down a full year breathless in sickness. Perhaps the fable was derived from the Arcadian fountain near Nonakris, whose water was said to be deadly, Hdt. 6, 74.

Στύρα, τό, a town on the island of Euboea, Il. 2, 539.

στυρελίζω (*στυρελός*), fut. *στυρελίζειν*, aor. *στυρελίξαι*, ep. *στυρελίξαι*, 1) *to strike, to thrust, to shake*, with accus. ἀσπίδα, Il. 5, 437; τινά, 7, 261; *τέφει*, *to scatter the clouds*, Il. 11, 305. b) *to thrust away, to chase away*, τινὰ ἐξ ἔδιουν, ἐκ δαυτίου, ἐκτὸς ἀποφτιτοῦ, Il. 1, 581. Od. 17, 234. 2) Gener. *to push hither and thither, to abuse, to insult*, τινά, Il. 21, 380. 512; pass. Od. 16, 108. 20, 318.

σύ, person. pron. of the second person, nom. ep. *τύη*, gen. ep. *σύο*, *σύν*, *σύο*, *τεοῖ*, Il. 8, 37; *σύθετ*, dat. *σοι*, *τοι*, accus. *σί* (*σε*). The common gen. *σοῦ* is not found in Hom., *σοι* is always orthotone, *τοι* always enclitic: *thou, gen. thine. σύγε, σύτερ*, and connected with *αὐτός*, in which case it always retains the accent, Il. 3, 51. 19, 416; hence we should write *σοι αὐτῷ* for *σοι αὐτῷ*, Od. 4, 601. 5, 187. 6, 39; cf. Thiersch § 204. 205. Rost. Dial. 44. Kühner § 301.

συβόσιος, τό (*βόσις*), *a herd of swine, with συῶν*, Il. 11, 679. Od. 14, 101; (with + lengthened).

συβότης, αο, ὁ (*βόσκω*), *a swine-herd*; often, * Od. 4, 640.

σύγε, see **σύ**.

συγκαλέω (*καλέω*), part. aor. *συγκαλίσας*, *to call together, to collect*, with accus., * Il. 2, 55. 10, 302.

συγκλονέω, poet. (*χλονίω*), *to confound, to put in confusion*, with accus., Il. 13, 722. †

συγκρίνω, poet. (*κρίνω*), aor. 1 optat. *συγκρίνειν*, *to strike together, to meet*, Il. 23, 435. †

συγγέω (*χέω*), aor. 1 *συγγένεια*, infin. *συγγένεια*, part. *συγγένεια*, ep. syncop. aor. 2 mid. *συγγένειο*, 1) *to pour together*, espec. with the ruling idea of disorder: *to confound, to confuse, to blend, to cast together*, *γάμασθο*, Il. 15, 364; and pass., Il. 16, 471. 2) Metaph. a) Spoken of things: *to render null, to make void*, *ὅρνια*, Il. 4, 269; *κάματον, ιοὺς*, Il. 15, 366. 473. b) In a mental respect, *to confuse, to sadden, to disquiet*, *θυμόν, νοῦν*, Il. 9, 612. 13, 808; *ἄνδρα*, Od. 8, 139. (V. "to destroy".)

συκήν, ἡ, contr. **συκῆ**, *a fig-tree*, Od. 7, 116. 11, 590; only once the longer form, which is to be pronounced as a monosyllable, * Od. 24, 341.

σύκος, τό, *a fig*, Od. 7, 121. † Batr. 31.

συλλάω, fut. σω, aor. optat. συλήσω, subj. συλίσω, part. συλήσας, also often 3 sing. imperf. σύντα, and dual συλήτην, Il. 13, 202. 1) *to take away, to take down, with accus.* πάμα φαρίτης, Il. 4, 116; τόξο, to take out, (of the case), Il. 4, 105. 2) Espec. spoken of despoiling slain enemies, *to take away, to plunder, to strip, τεύχεα ἀπ' ὁμῶν*, Il. 6, 28; and τεύχα, alone, Il. 4, 486. b) With accus. of the pers. *to rob, to plunder, to despoil, τερπούς*, Il. 10, 343; and τινὰ τεύχα, to despoil any one of arms, Il. 6, 71. 15, 428. 16, 499; poet. form συλέω, * Il.

συλέω, poet. form of συλάω, * Il. 5, 48. 24, 436.

συλλέγω, ep. and Att. ξυλλέγω (λύγω), part. aor. συλλέξας, aor. 1 mid. συνελέξαμην, ep. συλλέξαμην, fut. mid. συλλέξομαι. 1) *to put together, to bring together, to collect, τι*, Il. 18, 301. Mid. *to lay together for oneself, ὅπλα τι λάρρανα* (his implements), Il. 18, 413. b) Spoken of persons, *to assemble, with accus.* Od. 2, 292. (Bothe in his ed. has always ξυλλ.)

συμβάλλω or **ξυμβάλλω** (βάλλω), aor. 2 συνβάλλον, ep. σύμβαλον, aor. mid. συνεβαλόμην; of the ep. syncop. aor. act. ξυμβλήτην (as if from βλῆμα), Od. 21, 15; infin. ξυμβλήμαντι, Il. 21, 578; ep. syncop. aor. mid. ξυμβλητό, Il. 14, 39; ξυμβλητο, Il. 14, 27; subj. ξυμβληται, Od. 7, 204; part. ξυμβλήμενος, Od. 11, 127; from which ep. fut. συμβλήσομαι, Il. 20, 335. 1) Trans. *to cast together, to bring together, with accus. spoken of rivera, ὕδωρ, to unite the water*, Il. 4, 453; φόας, Il. 5, 774; espec. in war, φύοντις, ὥγχεια, to clash spears and shields together, Il. 4, 447. 8, 61; metaph. πόλεμον, to begin a battle, Il. 12, 181. b) Spoken of persons: *to bring together, to put together, to set together, in battle, ὄμφοτέρους*, Il. 20, 55; with infin. μάχεσθαι, Il. 3, 70. 2) Intrans. like the mid. *to fall in with, to meet, τινί*, Od. 21, 15; espec. *to meet in battle, to fall upon another, with infin.*, Il. 16, 565; ep. aor., Il. 21, 578. Mid. *to fall in with, to meet, with any one, τινί*, often in the ep. aor. 2, Il. 14, 27. 231. Od. 6, 54; espec. *to meet, in battle, to come to close conflict*, Il. 16, 565.

Σύμη, ή, an island between Rhodes and Cnidus, on the coast of Caria, now *Symi*; from which **Σύμηστη**, from Syme, Il. 2, 671.

συμμάρπτω, poet. (*μάρπτω*), part. aor.

συμμάρψας, *to grasp together, to break off, τι*, Il. 10, 467. †

συμμητέαμομαι, depon. mid. (*μητέαμαι*), infin. pres. συμμητιασθαι, ep. for *συμμητάσθαι, to consult together, to deliberate*, Il. 10, 197. †

συμμίγνυμι, Hom. *συμμίγω* (*μίγνυμι*), aor. *συνίμιξα*, aor. pass. *συνιμιχθη*. 1) *to mingle together, to unite, τι*, h. Merc. 81; espec. spoken of love, θεοῖς γυναιξί, h. Ven. 80. Mid. *to mingle, to unite* (with reference to the subject), spoken of rivers, with dat. Πηραιώ, Il. 2, 753; of a pugilistic combat, in tmesis, Il. 23, 687; see *μίγνυμι*.

συμμίγω, Hom. for *συμμίγνυμι*.

συμμένω, in tmesis, see *μένω*.

συμπᾶς, *ἄσα, δύ*, ep. and Att. ξύμπας (πᾶς strengthened by σύν), only in the plur. *all together*, Il. 1, 241. (The Att. ξύμπατα, stands, Od. 7, 214. 14, 198, without metrical necessity; cf. Thiersch § 175, 4.)

συμπήγνυμι (*πήγνυμι*), aor. 1 *συνίπηξα, to join together, to cause to coagulate, to curdle or concretre, γάλα*, Il. 5, 903. †

συμπίπτω (*πίπτω*), *to fall together, to meet in battle, only aor. 2 in tmesis*, Il. 7, 256. 21, 687; spoken of the wind, Od. 5, 295; conf. πίπτω.

συμπλαταγέω (*πλαταγέω*), aor. *συμπλατάγησα*, ep. for *συνεπλατ.*, *to strike together, χερσί, to clap the hands*, Il. 23, 192. †

συμφρεγός, ή, ὡς (*συμφέρω*), brought together; hence, *united, connected, συμφρεγή* δ' ἀρτη πάλαι, ἀνδρῶν, καὶ μάλι λιγνράν, the united force, even of very weak men, avails somewhat, Il. 13, 137. (Thus Köppen, Spitzer, since πάλαι must be rendered, by *ancile, effects*; Voss, 'effective still is the united strength, even of weak men.' The other explanation, *συμφρεγή* for *συμφέροντα*, i. e. *ἀρτελήμη*, conflicts with the context.)

συμφέρω (*φέρω*), fut. mid. *συνολομαι*, prop. to bring together, only mid. *to meet with, like congregati, to meet in conflict, to engage in combat, πτόλεμόνδα*, Il. 8, 400; μάχη, * Il. 11, 736.

συμφράδμων, ορος, ή, ή, poet. (*φράδμων*), *deliberating with, aiding with counsel*, Il. 2, 372. †

συμφράζομαι, mid. (*φράζομαι*), aor. *συνφράσαμην*, ep. *συμφρασσαμην*. 1) *to consult, τινί, with any one*, Od. 15, 202; βουλάς τινί, to give counsel to any one, Il. 1, 537. 9, 374.

2) to deliberate by oneself, to ponder, θυμός, Od. 4, 482.

* σύμφωνος, σύν (φώνη), consonant, harmonious, h. Merc. 51.

σύν, ep. and old Att. ξύν, the latter rarely used, and only for a metrical reason. I) Prep. with dat. ground signif. with (cum). 1) Spoken of place, in indicating coexistence of persons: with, together with, in company with; σὺν ἑταῖροις, often with the implied idea of assistance, σὺν Θεῷ, with the help of the deity, Il. 3, 439. 9, 49; σὺν Ἀθήνῃ, Il. 10, 290. Od. 8, 493. b) Spoken of things: σὺν τηνοῖ, στήπτροι, Il. 1, 179. 2, 187; σὺν τείχεσι, ἔντεσι, ἄνθρος σὺν λαϊστὶ, Il. 17, 57. 2) Spoken of causative relations: a) In indicating the means, by which any thing is produced: with, by means of, σὺν νιφάσσοις, Od. 5, 293. b) In assigning the measure by which the action is limited, σὺν τε μεγάλῳ ἀπέτρισσα, Il. 4, 161. II) As adv. at once, at the same time, together, Il. 1, 579. 4, 269. 23, 879; σὺν δύο, two together, Il. 10, 224. III) In composition it has the signif. of the adv., with, at once, together, and also that of accomplishing.

συναγείρω, ep. and Att. ξυναγείρω (ἀγείρω), aor. 1 ep. ξυνάγειρα, aor. 1 mid. ep. ξυναγείρετο, Od. 14, 323; ep. aor. 2 mid. συναγέρμενος, to bring together, to collect, spoken of persons and things, Il. 20, 21; βλοτον, Od. 4, 90. Mid. to collect or bring together for oneself, with accus. κτημάτα, Od. 14, 323; ἵππους, Il. 15, 680; (συναγείρεται, shortened subj. aor. 1 mid. where Spitzner has adopted συναγέρεται, after the Schol. A.) b) Intrans. to assemble, in part. aor. 2 mid., Il. 11, 687. 24, 802.

συνάγγυμα, ep. and Att. ξυνάγνυμα, (ἄγρυμα), aor. 1 ep. ξυνίαξα, to break in pieces, to crush together, with accus. ἔγχος, Il. 13, 166; ρῆμα, Od. 14, 383; 'to crush in pieces,' V., τίκνα, Il. 11, 114. (Hom. employs the form with ξ even without metrical necessity.)

συνάγω, ep. and Att. ξυνάγω (ἄγω), fut. ξω, aor. 2 συνήγαγον, to lead together, to bring together, with accus. γεραῖς τηόν, to collect the matrons into the temple, Il. 6, 87; ὅρμα Θεῶν, Il. 3, 269; φόρον τινί, Od. 14, 291. b) Metaph. as συμβάλλειν Ἀρηνα, to excite or begin a battle, Il. 2, 381; also ἔριδα Ἀρηνος, Il. 6, 861; ὑσμήνη, Il. 16, 764; πολίμον, h. Cer. 287.

συναείρω, poet. (ἀείρω), aor. συνάειρα, prop. 1) to lift up together, in tmesis, Il. 24, 590. 2) to take together, σὺν δ' ἡγεμενὶ ἴμασι, viz. ἵππους ('he bound them together with straps,' V.), Il. 10, 499. Mid. πλούφας συναείρεται ἵππους, ed. Spitzner, to harness together, cf. συναγείρω, *Il. 15, 680. (Eustath. explains it in the two last passages, by συνπλέκειν, συνενγύρειν; ἀείρειν is compounded of ἀ (άμα) and εἴρω, and thus equivalent to δμοῦ εἴρειν; but conf. παρήροφος and συνήροφος).

συναίρω, poet. (αἴρωμαι), to take together, to collect, with accus., Il. 21, 502. †

συναίρεω (αἴρω), aor. 2 συνεῖλορ, to take together, to gather together (with violence and haste), with accus. χλαίνων, Od. 20, 25.

2) to take away, to tear away, to crush, (Schol. συνέργειψε), δραῦς, Il. 16, 740.

συναρτάω, poet. ἀντίω (ἀντάω), imperf. duäl. συναρτήτηρ, aor. 1 mid. συνητησάμην, to meet with any one, Od. 16, 333. Mid. — act. to come against, to meet with, τινί, Il. 17, 134.

συνάρτομαι, poet. form of ἀντάω, in the pres. and imperf., Il. 7, 22. 21, 34. Od. 4, 367. 15, 538.

συναράσσω (ἀράσσω), fut. ξω, aor. ep. συναράξα, to strike together, to dash in pieces, with accus., Il. 12, 384. Od. 12, 412; only in tmesis.

* συναραρισκω (ΑΡΩ), only in the perf. συνάρησα, intrans. to be joined together, to be united, h. Ap. 164.

* συναρωγός, ὁ (ἀρωγός), an assistant, an aid, h. 7, 4.

συνδέω, ep. and Att. ξυνδέω (δέω), aor. 1 ep. συνδέσα and ξυνίδ, infin. ξυνδῆσαι, 1) to bind together, to bind fast, to fetter, τινά, Il. 1, 399; πόδας, Od. 10, 168. h. Merc. 82. 2) to bind up, spoken of a wound, Il. 13, 592. (In the Il. always the Att. form.)

* συνδέον, as dual. (δύο), two and two, two together, h. Ven. 74; (in Il. separate.)

συνδέραμον, see συντρέχω.

συνεργάθω, ep. form for συνεργω (εργω), to inclose, to shut up, Il. 14, 38. †

συνεργω, ep. for συνείρω, prop. to inclose together: then, to bind together, τὸ λύγοντα, Od. 9, 427. 12, 424; χιτῶνα ζωτήρα, to bind together the tunic with the girdle, *Od. 14, 72.

συνείχοσι, ep. and Att. ξυνείχοσι, twenty together, Od. 14, 98. †

σύνειμι (εἰμι), fut. infin. ep. and Att. **ξυνέσθαι**, to be together, to live with, ὅτις
πολλῆ, Od. 7, 270. †

σύνειμι (εἰμι), ep. and Att. imperf. 3 plur. **ξύνισσαν**, part. **ξυνιόντες**; on the other hand, **συνίτην**, Il. 6, 120. 16, 476 (Bothe with ξ), to go or come together, ἐς χώρον ἔνα, Il. 4, 446. 8, 60; ἐς μέσον, Il. 6, 120; espec. in a hostile signif. to meet together, to fall upon one another, Il. 14, 393; with μάχεσθαι, Il. 20, 159; or ἵριδι, Il. 20, 66; absol. to fight; περὶ ἵριδος, from a spirit of strife (πρετ ἵρα), * Il. 16, 476.

συνέλαντω, ep. and Att. **ξυνέλαντος** (λαύνω), aor. 1 **συνέλασσα**, ep. **συνέλασσα**, infin. **ξυνέλασσαι**, to drive together, with accus. ληῖδα ἐς πεδίων, Il. 11, 677; βοῦς, h. Merc. 106; to draw together, **χάρη χειράς τι**, h. Merc. 240; ὀδόντας, to chatter with the teeth, in tmesis, Od. 18, 98; espec. to bring together in battle, to urge to engage in contest, **θεοὺς ἵριδι**, Il. 20, 134. Od. 18, 39. 2) Intrans. to meet, to engage in battle, Il. 22, 129.

συνέλοντ, ep. for **συνέλλοντ**, see συνειρίσσω.

συνεοχμός, ὁ (Att. **ξυνεοχμός**, Bothe), poet. for **συνοχμός** (**συνέχω**), connection, a joining, Il. 14, 465. †

συνεργείδω (ἐργίδω), to press together, in tmesis, **στόμα**, Od. 11, 426. †

συνέργιθος, ὁ, ἡ (ἔριθος), a coadjutor, Od. 6, 32. †

συνέσενε, see συσσείνειν.

σύνεσις, ḥ, ep. and Att. **ξύνεσις** (**συνήσις**), prop. the act of meeting, uniting, confluence, ποταμῶν, Od. 10, 515. †

συνεχής, ἐς (συνίχω), holding together. 2) Spoken of time: perpetual, unceasing. The neut. sing. **συνεχής** as adv., perpetually, unceasingly (continenter), Il. 12, 26; also **συνεχής αἰών**, Od. 9, 74.

συνέχω, ep. and Att. **ξυνέχω** (ἔχω), ep. perf. **συνόχωσα**, prop. to hold together, i. e. intrans. to strike together, to unite, Il. 4, 133. 20, 415. 478. τὸ δὲ ὄμα ἐπὶ στῆθος συνοχωκότα, the shoulders were curved together upon the breast, Il. 2, 218. (Perf. simple ὄχα, ὄχα, and with Att. redupl. ὄκωχα, see Thiersch § 232, 64. Buitm. p. 283. Rost p. 234. Kühner § 168.)

***συνίθισα**, ḥ (ἡθος), 1) dwelling together. 2) custom, a customary manner. **συνίθισα μαλακα**, consuetudines molles, pro consuetudine leniter tangendi fides, Franke h. Merc. 485.

συνημοσύνη, ḥ (συνήμων), connection, union, hence a promise, an agreement, Il. 22, 281. †

συνήρος, οὐ (συνείρω), associated, united. φόρμης δαιτὶ συνήρος (connected with the repast), Od. 8, 99. †

συνθεσίη, ḥ, poet. (**συντίθημι**), an agreement, contract, covenant, Il. 2, 339; in the plur. a commission, * Il. 5, 319.

συνθέτω (θέω), fut. **συνθετίσομαι**, to run together; metaph. to run happily, to go well, Od. 20, 245. †

συνίημι, ep. and Att. **ξυνίημι** (ῆμι), pres. imperat. **ξυνίστι**, Od. 1, 271; imperf. 3 plur. **ξύνιον** for **ξυνίσσων** (but Spitzner, with Aristarch, ξύνιεν), Il. 1, 273; aor. 1 **ξυνέκα**, ep. for **ξυνήκα**, aor. 2 imperat. **ξύνες**, aor. 2 mid. **ξύνερα**, subj. 1 plur. **συνούμενα**. I) Act. 1) Prop. to send together, to bring together, spoken of battle: to cause to engage, with accus. ἵριδι μάχεσθαι, to contend in strife, Il. 1, 8, 7, 210. 2) to understand, to observe, to hear (conf. conjicere); comm. with accus. of the thing and gen. of the pers. ὅπε τιᾶς, ἣς τιῶς, Il. 2, 182. Od. 6, 289. b) With gen. of the pers. Il. 2, 26; of the thing, Il. 1, 273. II) Mid. 1) to unite, to come together, to agree, ἀμφὶ τινι, Il. 13, 282. 2) Like act. to perceive, to observe, τοῦ ξύνετο, Od. 4, 76.

συνίστημι (ἴστημι), only intrans. in the perf. part. to stand together. b) to arise, to begin, πολέμῳ συνισταότος, Il. 14, 96. †

συνοίσομεθα, see συμφένω.

συνορίω, poet. (δρίνω), to move with or together; act. only in tmesis, Il. 24, 467. Mid. to move oneself, to put oneself in motion, spoken of warlike forces, Il. 4, 332. †

συνοχή, ḥ, ep. and Att. **ξυνοχή** (**συνίχω**), the act of holding together, meeting. ἐν ξυνοχήσιν ὁδοῦ (V., with the Schol., in the narrow part of the way), Il. 23, 330. †

συνθωκότες, see συνίχω.

συνταράσσω (ταράσσω), to blend with, to put in entire confusion, only in tmesis, Il. 1, 579; see ταράσσω.

συντίθημι (τίθημι), only aor. 2 mid. 3 sing. **σύνθετο**, imperat. often **σύνθετο**, act. to put together. Mid. which alone Hom. uses, prop. to put any thing together for oneself; hence, with and without θυμῷ (animo componere), to observe, to notice, to perceive, to understand, with accus. **βούλην**, **ἀσθήνην**, Il. 7, 44. Od. 1, 328. 16, 259. b) Ab-

sol. to be attentive, to attend, Il. 1, 76. Od. 15, 27.

σύντρεις, neut. *σύντρια*, *three together*, Od. 9, 429. †

συντρέχω (*τρίχω*), aor. 2 *συντρέψαμον*, *to run together*, in a hostile sense, *to rush upon each other*, *Il. 16, 335. 337. (On the constr. of the dual with the plur. see Rost § 100. 4. e. Kühner § 371.)

**Σύντροψ*, *ιβος*, *δ*, *ή* (*τριβω*), *Crusher*, prop. name of a domestic goblin that breaks vessels, Ep. 14.

συνώμεθα, see *συνίημι*.

Σύριγη, *ή*, ep. for *Σύρος*, an island in the Aegean sea, between Delos and Paros, now *Sira*, accord. to Strab. X. p. 487; see Outfr. Müllers Orchomen. p. 326, and *τροπή*, Od. 15, 403. The moderns seek it on the eastern coast of Sicily, see *'Ορτυγη*, cf. Voss alte Weltkund. II. p. 295. Völcker Hom. Geogr. p. 24.

σύριγξ, *γος*, *ή*, prop. any reed, hence 1) *a pipe*, espec. *a shepherd's pipe or pipe of Pan*, Il. 10, 13. 18, 526. h. Merc. 512. 2) *a spear's case, a spear-sheath* (prop. of the spear's head), *Il. 19, 387.

**σύριζω* (*σύργειξ*), *to whistle*, spoken of a spear, Fr. 72.

συρόγγηνοι (*φύγγυμι*), fut. *ξα*, *to strike together, to strike in pieces, to break in pieces*, metaph. *κακοῖσι τοντέμηται* (he is broken with sufferings, V.), Od. 8, 137. †

**σύρω*, *to draw, to pull, to drag*, with accus. Batr. 87.

σῦς, *συνός*, *ό* and *ή*, dat. *συνī*, plur. nom. *σύες*, always uncontr. dat. *συνί*, ep. *σύεσσι*, accus. *σύας* and *σῦς*, *a swine, a boar, a sow*, commonly masc. *σῦς κάπρος* and *κάπριος*, Il. 5, 783. 7, 257; also *ἄγριος*, Il. 8, 338. cf. ἔ. v.

**συσσεύω* (*σεύω*), aor. *συσσεύσα*, *to drive together, βοῦς*, h. Merc. 94.

σύτο, ep. for *ἴσσοντο*, see *σεύω*.

συφεός and *συφρέός*, *ό* (*σῦς*), *a sty, a hog-pen*, Od. 10, 234. 14, 13; *συφρόνθε*, *to the sty*, *Od. 10, 320.

συφροβός, *ό* (*φρέβω*), *a swine-herd*, often Od. *παιᾶς συφ.*, the young swine-herd, Il. 21, 282. cf. *ἴνφροβός*.

σφάζω, aor. 1 *ἴσσαφαξ* and ep. *σφάξα*, perf. pass. *ἴσσαφαμαι*, *to slay, with accus. βοῦν*, Il. 9, 466; frequently spoken of sacrifices: to cut off the neck after they were slain, to

slaughter, Il. 1, 459. Od. 3, 454. Pass. Il. 23, 31. Od. 10, 532.

σφαῖρα, *ή*, *a sphere*; and gener. any round body, a ball. *σφαῖρη παλέειν*, to play ball, *Od. 6, 100. 115. 8, 372.

σφαιρηδόν, adv. in the form of a sphere, Il. 13, 204. †

σφάλλω, aor. 1 ep. *σφῆλα*, infin. *σφῆλαι*, *to cause to fall*, espec. by striking out a leg (*supplantare*); gener. *to cast down any one, τινά*, Il. 23, 719. Od. 17, 469.

σφαραγέσσωμαι, mid. poet. = *σφαραγέω*, *to rattle, to roar, to hiss*, Od. 9, 390. 2) *to be filled, to be full*. *οὐδατα σφαραγεύντα*, Od. 9, 440.

σφάς, enclit. for *σφέας*; see *σφεῖς*.

σφέ, enclit. accus. plur. of *σφεῖς*.

σφεδανός, *ή, όν*, poet. *violent, impetuous, terrible*, only neut. adv. *κιλάσσειν*, *Il. 11, 165. 16, 372. (It is comm. derived from *σπεύδειν*, as if *σπεδανός*; others from *σφαδάν*, akin to *σφαδρός*.)

σφεῖς, plur. of the pron. of the third person, gen. *σφῶν*, ep. *σφέων* (always monosyllabic), *σφείων*, dat. *σφέτοι* (*ύ*), ep. and Ion. *σφέι* (*ύ*), accus. *σφέας* (monosyllabic and disyllabic), ep. *σφές* and rarely *σφέ*, Il. 19, 265. The nom. and the neut. are not found in Hom. at all; all the forms except *σφέων* are enclitic; *σφές* and *σφέ* always; *σφέ*, accord. to Buttm. Lexil. I. p. 59, is shortened from *σφέων*, and prop. dual. 1) *they, their*, in Hom. always personal, conf. Od. 10, 355; strengthened, *σφέας αὐτῶν*, Od. 12, 225. 2) Rare and poet. is the use of this pronoun for *ὑμεῖς*, Il. 10, 398; conf. Thiersch § 204. 205. Rost Dialect. 44. p. 204. Kühner § 301.

σφείων, see *σφεῖς*.

σφέλας, *αος*, *τό*, plur. ep. *σφέλα*, Od. 17, 231; *a footstool*, Od. 18, 394. conf. Buttm. Gram. § 54. Ann. 3.

σφεδόνη, *ή*, *a sling*, espec. the string of the sling, spun of wool, which later was made of leather, Il. 13, 600. † It was an unusual weapon with the Greeks; only the Locrians are mentioned as slingers, Il. 13, 712-721.

σφέτερος, *η, ον* (*σφεῖς*), pron. of the third pers. plur. *their*, as it now stands, with Aristarch., everywhere in Homer, Il. 4, 409; strengthened by *αὐτός*, Od. 1, 7. *ἐνὶ σφέτερα*, substantively (*ad sua*), Od. 1, 274. 14, 9.

σφηκός, poet. (*σφῆς*), perf. pass. *σφηκώ-*

μας, to draw closely together, into the form of wasps; gener. to bind fast, πλοχμοὶ χρυσῷ τε καὶ ἀργύρῳ ἀσφίξαντο, the locks were bound with gold and silver, Il. 17, 52. †

Σφῆλος, ὁ (adj. σφηλός, easy to shake), son of Bucolus of Athens, Il. 15, 338.

σφῆλες, ep. for ἄσφηλοι, see σφάλλειν.

*σφῆξ, σφηκός, ὁ, a wasp, * Il. 12, 167. 16, 259. According to Bothe we are not here to understand common wasps, (*vespæ vulgaris*), but hornets, (*vespæ crabronæ*), Linn.*

σφί and σφίν, see σφεῖς.

** σφίγγω, to contract, to draw together; πόδας κατὰ γαστήρος, to draw the legs to the body, Batr. 71. 88.*

σφρόδως, adv. (from σφρόδος), vehemently, violently, impetuosity, Od. 12, 124. †

σφρόδυλος, ὁ, ep. for σφρόδυλος, a vertebra of the back-bone; plur. the vertebrae, Il. 20, 483. †

σφός, σφή, σφόν (σφεῖς), sing. his, her, it, (τους), plur. their, like σφέτερος, Il. 1, 534. Od. 2, 237. σὺν σφοῖσιν τεκέσσοντι. h. Ap. 148. Herm. reads: αὐτοῖς σὺν τεκέσσοντι.

σφύρα, ἡ, a hammer, a mallet, Od. 3, 434; where in ed. Wolf, σφύραν stands incorrectly, see Buttm. Ausf. Gram. § 33, 4. p. 142.

*σφῦρόν, τό, the ankle, Il. 4, 518; plur. * Il. 6, 117.*

σφώ, 1) Abbrev. for σφαι. 2) For σφαι, ep.

σφωί, see σφωῖν.

σφῶ, ep. σφῶν and σφῶι, gen. and dat. σφῶν, contr. σφῶν, Od. 4, 62; cf. Thiersch Gram. § 204, 6; accus. σφῶ and σφῶι, dual of the second personal pronoun, ye two; often ἀμφοτέροις σφῶ, Il. 7, 280; see Thiersch § 204. Rost Dialekt. 44. p. 412. Kühner § 301.

σφωῖν, dat. dual of the third personal pronoun, accus. σφῶ, ep. σφωῖν; the nom. is not in use; all the forms are enclitic: of them both, to them both; strengthened: σφωῖν ἀμφοτέροιν, Od. 20, 327. σφῶ for σφωῖν stands Il. 17, 531; σφῶ, on the other hand, is found in Bothe, cf. Thiersch Gram. § 204, 6. Anim.

σφωῖτερος, η, ον (σφῶ), your two, belonging to you two, Il. 1, 216. †

*σχεδίη, ἡ, prop. fem. of σχέδιος, subaud. γῆς, a vessel built in haste, by Ulysses in a strait: a raft, * Od. 5, 33. 163. According to Nitzsch ad loc. a hand-boat, which one man can manage alone. [According to Jahrb. J. und Klotz, it is derived from σχῖν, akin to*

*σχεδόν; cf. the German *Gebündne*, contiguous.]*

σχεδίη, ep. adv. (prop. fem. of σχέδιος), near, in the vicinity, Il. 5, 830. †

Σχέδιος, ὁ (adj. σχέδιος), 1) son of Iphitus and Hippolyte, leader of the Phocians, slain by Hector, Il. 2, 517. 2) son of Perimedes, another leader of the Phocians, Il. 15, 515.

σχεδόθετε, adv. poet. from the vicinity, Il. 16, 807. 17, 359. 2) in the vicinity, near, with gen. Od. 19, 447; and dat. Od. 2, 267.

σχέδω, adv. poet. (σχῖν, ἔχω), in the vicinity, near, absol. οὐτάζειν, ἐλαύνειν, εἰραι, Il. 5, 459. 11, 488. b) As prep. with gen. άθετεν τινος, to come near any one, Il. 5, 607. Od. 4, 439; with dat. Od. 2, 284. οὐ σχέδων ἦν ὑπερθορέειν, it was not near to leap over, i. e. the other side of the ditch was not so near that the horses could reach it, Il. 12, 53. 2) near, spoken of time: οὐδὲ δ' αὐτῷ φῆμι σχέδὼν ἔμμεναι, Il. 13, 817.

σχεθεῖν, ep. σχεθέσσειν, infin. of a poet. lengthened aor. ἐσχεθεῖν for ἐσχετον, in the signif. to hold, to restrain; see ἔχω.

σχέτην, σχέματην, see ἔχω.

*Σχερίη, ἡ (prob. from σχερός, the land), Scheria, the blessed land of the Phaeaces, Od. 5, 34. 280. According to the local indications furnished Od. 6, 204. 279, it may be considered as the island farthest north of Ithaca, near the land of the Thesprotians; according to the ordinary explanation of the ancients, the later *Kίρκυρα*, now *Corfu*, cf. Thuc. 1, 25. Strab. These are followed amongst the moderns by Voss and Völcker: others place it towards Thesprotia or Campania (cf. Nitzsch ad Od. 7, 129.) Others still regard it as a fabulous land in the vicinity of Elysium, as F. G. Welker in the treatise: *die homerischen Phäaken u. die Inseln der Seligen*, in the Rhein. Museum, St. 2, 1833, attempts to prove at large. Not appropriately has the German *Schlarnenland* (*Pays de Cocagne*), been compared with it.*

σχέτλιος, η, ον (σχῖν, ἔχω), the fem. only Il. 3, 414. Od. 23, 150; that sustains or abides any thing; hence, 1) strong, powerful, impetuous, bold, rash; mostly spoken in a bad sense, of those who from impetuous courage, or from a bad use of their strength, are terrible, as Hercules, Achilles, Hector, Il. 5, 403. 9, 630. 16, 203. 17, 150. Od. 2, 351.

478. The fem. σχετίη, Il. 3, 414; plur. Od. 4, 729. It stands in a more favorable sense in Il. 10, 164, where Nestor, on account of his restless activity, is called σχέτιος by Diomedes. Here and in Il. 18, 13. Od. 12, 279, expositors endeavor to apply the meaning, *miserable, wretched*; it is, however, an expression like the Latin *improbus*, to be translated *wicked* or *prodigious, astonishing*. b) Often spoken of gods, and espec. of Jupiter, *harsh, severe, cruel*, Il. 2, 111. 9, 19. Od. 3, 161; spoken of the gods gener., Il. 24, 133. Od. 5, 118. 2) Spoken of things, *violent, cruel, impious*, always with ἥργα, Od. 9, 295. 14, 83. 22, 413.

σχέτο, ep. for σχέτο, see ξω.

ΣΧΕΣΙ, obsoL, another form of ξω, q. v.

σχῖη, ἡ (σχῖω), *split wood, a billet of wood*, Il. 1, 462. Od. 14, 425.

σχῖω, aor. 1 ἔσχισα, *to split, to cleave, with accus. in tmesis*, Od. 4, 507; gener. *to separate, to divide*, h. Merc. 128.

σχοίατο, Ion. for σχοίντο, see ξω.

σχοίνος, ὁ, *a rush, a bulrush, also a place overgrown with rushes*, Od. 5, 463. † Batr. 213.

Σχοῖνος, ἡ, a town in Boeotia, on the river Scheune, not far from Thebes, Il. 2, 497. Strabo calls it χόρα; the region received the name from the rushes growing thereabouts.

σχόμενος, η, or, see ξω.

σωσκον, see σαόν.

σώζω, the comm. form instead of the ep. σαόν, only σώζων, Od. 5, 490; † see σαόν.

σῶκος, η, or, ep. (σωκίω), *strong, powerful* (V. 'that blesses'), epith. of Mercury, Il. 20, 72. (The derivation from σάουκος, that preserves the house, according to Apion, is fanciful.)

Σῶκος, ὁ, a Trojan, son of Hippasus, slain by Ulysses, Il. 11, 427.

σῶμα, ατος, τό, *a body*, spoken both of men and beasts; in Hom. *a dead body, a corpse*, Il. 7, 79. 23, 169. Od. 11, 53. [Accord. to Aristot sanctioned by Passow and Jahrb. J. und K., it is always spoken of a dead body in Hom., whether of men or beasts. Accord. to Schol. brev. ad Il. 3, 23, it is there spoken of a living animal, conf. Eustath. ad l. c.]

σῶς, contr. from σύος, occurs in Hom. only in the nom. sing. *safe, unhurt*, Il. 22, 332. Od. 15, 42. 2) *sure, certain, or accord. to the Schol. complete*, σῶς ὄλεθρος, Il. 13, 773. Od. 5, 305; cf. σόσος.

* σωτήρ, ἴρος, ὁ (σώζω), *a deliverer, a preserver*, h. 21, 5. 33, 6.

Σῶξ, poet. shortened from Σώκη, voc. from Σῶκος.

σώω, see σαόν.

T.

T, the nineteenth letter of the Greek alphabet, hence in Homer the sign of the nineteenth rhapsody.

τ', with an apostrophe 1) for τά. 2) More rarely in Hom. doubtful for τοι in μέρι accord. to Bothe, Il. 4, 541. Wolf μέρι τ', and in τάρη, see this word.

ταύός, ὁ (τάσσω), *an arranger, a leader, a commander*, Il. 23, 160. † (Comm. α', hence Bothe and Spitzner have adopted τ', ἀγολ, which is the ancient reading.)

ΤΑΓΩ, obsoL, theme of the defect part. aor. 2 with ep. reduplic. τεταγάν, *to seize, to grasp, to lay hold of*, ποδὸς τεταγάν, seizing by the foot, * Il. 1, 591. 15, 23. Accord. to the Schol. = λαβάν, and akin to ΤΑΛΩ, τελω, cf. Butt. I. xii. p. 162.

ταθείς, ταθη, see τίθω.

* Ταΐναρος, τό (also ὁ Ταΐναρος, Orph. Scylax; ἡ Ταΐναρος, Pind.), *Tenarum*, a promontory in Laconia, the middle of the southern capes of the Peloponnesus, now *Cap Matapan*. Upon it there was a famous temple of Neptune, above a cave, where was the entrance to Hades, h. Ap. 412.

ταλαιργός, ὅν, poet. (ἥρυον), *enduring in labor, labor-bearing, burden-bearing*, epith. of the mule, Il. 23, 654. 662. Od. 4, 636. 21, 23.

Ταλαιμίης, ονς, ὁ poet. for Ταλαιμίης, a leader of the Maeonians, Il. 2, 865.

Ταλαιούδης, αο, ὁ, ep. for Ταλαιούδης, son of Talaeus = Adrastus, Il. 2, 566. 23, 678.

τάλαντος, τό (ΤΑΛΛΩ, prop. that bears), prop. *a scale, in the plur. the balance, scales*,

Il. 12, 433. b) Metaph. the *scales* for the decision of Jupiter (since Jupiter weighs the fates of men in a golden balance), Il. 8, 69. 16, 658. 19, 223; δίμης, h. Merc. 324. 2) that which is weighed, and, indeed, a specific weight, whose value cannot be determined, the *talent*, always with χρυσοῦ, sing. Od. 8, 393. Plur. Il. 9, 122. 18, 507. Od. 4, 129.

ταλαπείριος, ον (πεῖρα), that has sustained many trials, — τλήμων, miserable, wretched, ξένος and ιάτης, * Od. 7, 24. 14, 511. h. Ap. 168.

ταλαπενθής, ἐς (πένθος), enduring suffering, patient, θυμός, Od. 5, 222. †

ταλάρος, ὁ (prob. from ΤΑΛΩ), a basket, a spinning-basket, so called because the wool which was daily weighed out to the slaves was put in it, Od. 4, 132; also a fruit and cheese-basket, Il. 18, 568. Od. 9, 247. Comm. of osier-work; but also made of metallic rods, Od. 4, 132.

τάλας, τάλαινα, τάλλω (ΤΑΛΩ), voc. τάλω, h. Merc. 160; enduring suffering, miserable, wretched, Od. 18, 327; sometimes impudent, Od. 19, 68.

ταλασίρων, ονος, ὁ, ἡ, poet. (φρίν), having an enduring soul, spoken of one who has sustained many battles, gener. courageous, spirited, bold, unterrified, Il. 4, 421; often spoken of Ulysses, Od. 3, 84. 4, 241.

ταλαντίρος, ὁ (ΤΑΛΑΝΩ, ἀνός), epith. of Mars, who makes resistance with a leathern shield, or who fights against shields, gener. steadfast, unwearied, invincible, Il. 5, 289. 20, 78. The neut. as adv. τό μοι ἔστι ταλαντίρον πολεμεῖν; according to the Schol. τό stands for δι' ὁ, therefore can I steadfastly combat; or τό is metaleptic for ἡ, referring to βέα, *Il. 7, 239. cf. Thiersch § 267. Damm, on the other hand, explains τό by ὁ, and refers it to the whole clause: which enables me, etc.

ταλάρρων, ονος, ὁ, ἡ, poet. shortened for ταλαντίρων, Il. 13, 300. †

ΤΑΛΑΝΩ, an assumed theme for the defect. aor. 1 ταλάσσα, ep. ον, subj. ταλάσσα, to venture, to dare, to undertake, with infin. following, * Il. 13, 829. 15, 164. 17, 166.

Ταλθύβιος, ὁ, a herald of king Agamemnon before Troy. In Sparta [at a later period] he was worshipped as a hero, Il. 1, 320.

τάλλα, contr. for τά ἄλλα.

τάμη, ταμέιν, see τάμνω.

ταμεσίχρως, οος, ὁ, ἡ (χρώς), cutting or wounding the skin, lacerating the body (V. body-piercing), chiefly epith. of spears, * Il. 4, 511. 13, 340.

ταμίη, ἡ (τάμνω), a stewardess, a housekeeper, a dispenser, also γυνή, ἀμφίπολος ταμίη, Il. 6, 381. Od. 1, 139; see τίμης.

ταμίης, ον, ὁ (τάμνω), prop. a distributor, that divides to each one his portion, a steward, a provider, ruler Il. 19, 44; hence spoken of Jupiter: ταμίης πολέμου (arbiter of war, V.), Il. 4, 84. 19, 224; of Αέτιος: ἀρτιμον, Od. 10, 21.

τάμνω, ep. and Ion. for τάμνει, fut. ταμῆ, aor. 2 ταμαν, ep. τάμον, always without augment, infin. ταμεῖν, ep. ταμάσι, aor. 2 mid. ταμόμην, infin. ταμέσθαι, perf. pass. τάμημαι. (From τάμνω, only pres. infin. τάμνειν, Od. 3, 175; imperf. τάμνον, h. Cer. 382; and fut. ταμῆ, Il. 13, 707; but where Buttm. and Spitzner would read τάμει as pres.), ep. for ταμήγω, 1) to cut, to hew, to split, and, accord. to the relation indicated by the prep., to cut in pieces, to hew in pieces, to split in pieces, to cut through, to hew through, to cut off, [to cut out], spoken of things animate and inanimate, ἀγνῶν ἐκ περιάλιων τρίγας, [Il. 3, 273.] βέλος ἐκ μηροῦ, Il. 11, 844; περιάλη ἀπ' ὕμοιο, Il. 17, 26; espec. a) Spoken of persons: χρόνος χαλκῷ, Il. 13, 501; τινὰ διαμειλεῖσθι, to cut any one in fragments, Od. 18, 339. b) Spoken of beasts: prop. to carve, gener. to slay, Il. 19, 197 (as a sacrifice); espec. ὄφια τάμνειν, to conclude a treaty, like *fædus ferire*, from the slaughtering of the victim on such occasions, Il. 2, 124; and often, see ὄφια; also φιλότυπα καὶ ὄφια πιστά, Il. 3, 73. 94. 256. conf. Il. 4, 155. b) Spoken of trees and wood: to cut down, to fell, also to hew, δένδρα, Il. 11, 83; δούρατα, Od. 5, 243; pass. μελίνη χαλκῷ ταμνομένη, Il. 13, 180. cf. Od. 17, 597. c) Spoken of motion through space, like seare, of a ship: πέλαγος, κύματα, Od. 3, 175. 13, 88; θάρη, h. Cer. 382; of the plough: ταμῆ δέ τε τάλλον ἀρούρης, Il. 13, 707; supply, with Heinrichs, from the preceding ἀρούρη, and take the sentence as a parenthesis: it cuts through the end or boundary of the field. Instead of ταμῆ as fut., Spitzner, after the Cod. Ven., has adopted τάμη, because the fut. can hardly be defended, cf. Buttm. Gr. Gram. p. 388. The early critics improperly refer ταμῆ to

ξυγόν; Voss follows the conjecture of Barnes, and translates: they cut diligently the furrow down to the end of the field. 2) *to cut out*, i. e. *to separate, to cut off, to measure off*, hence ταμένος τινι, Il. 6, 194. 20, 184. Mid. 1) *to cut off for oneself, to cut in pieces, with accus. κρῆτα*, Od. 24, 304; *to sell for oneself, δουρά*, Od. 5, 243. τάμυρος ὁμῷ βοῶν ἀγέλας; they cut off for themselves the herds, i. e. they drove them away, Il. 18, 528. conf. περιτύμων. 2) *to cut out for oneself, to separate, ταμένθαι ἄροσιν*, Il. 9, 580. It is better, with Spitzner, to take ταμένθαι as dependent upon ἄροσιν πεδίοιο ταμένθαι, sc. ἄρασφρη, arable land, to plough. So also Voss.

ταναχής, ἔς, gen. ἴος, poet. (ἀκί), with a long point or blade, *long-pointed, long-edged, epith. of the spear and the sword*, Il. 7, 77. 24, 754. Od. 4, 257.

ταναύς, or, poet. (τείνω), *stretched, extended, long, lofty, αἰγανέν*, Il. 16, 589; † ταναχής, h. Cer. 454. (Later also three endings.)

ταναύποντος, ποδος, ὁ, ἡ, ep. for ταναόποντος (κοῦς), *stretching the feet, long-legged, or swift-running, μῆλα*, Od. 9, 464. † h. Ap. 304.

τανηλεγής, ἔς (ταναός, λέγω), *that stretches out long, that extends at length, epith. of death, because the dead body appears longer ('for a long time' seems unsuitable, since death stretches out for ever)*, Il. 8, 70. Od. 2, 100; and often.

Τάνταλος, ὁ, son of Jupiter and Pluto, or of Tmolus, king of Sipylus in Phrygia, grandfather of Atreus and Thyestes. Blessed by the gods with riches, and even entertained at their table, he betrayed their secrets, and also he once introduced his son Pelops to a feast of the gods in order to prove their omniscience. As a punishment, he stood in Hades up to the neck in water, and was still obliged to suffer eternal thirst, Od. 11, 583. According to another fable, a rock was suspended over him and threatened to fall upon him; hence his name from τανταλεῖ, akin to τάλαντον. Plato, Cratyl. p. 395, derives it from τάλας, wretched.

τανύλεσσος, or, poet. (γλῶσσα), *having a long tongue, long-tongued, κορώνη*, Od. 5, 68. †

τανυγλόχιν, ονος, ὁ, ἡ (γλωχή), *having a long point, long-pointed, epith. of an arrow*, Il. 8, 297. †

τανήκης, ες, poet. (ἀκί), *having a long point, long-pointed, long-extended, ἄρο*, Il. 14, 386. Od. 10, 439; once ὅζοι, Il. 16, 768.

τάνυμαι, poet. for τανόμαι, after the conjug. in μι; from this τάνυται, Il. 17, 393; † see τανία.

τανίπελος, ον, poet. (πέπλος), *having a long upper garment or robe, as the noble women wore it (whilst slaves tucked it up)*, as Helen, Il. 3, 228. Od. 12, 375. ταν. πλακοής, jocularly: a cake surrounded by sugar and spices, Batr. 36.

*τανίπτερος, ον, poet. shortened from τανυπτερος, h. Cer. 89.

τανυπτέρυξ, νος, ὁ, ἡ, poet. (πτέρυξ), with outspread wings, *wide-winged*, i. e. swift-flying, οἰωνολ, ἄρπη, * Il. 12, 237. 19, 350.

τανυπτέρος, ον (πτέρον), = τανυπτέρυξ, * Od. 5, 65. 22, 468.

τανυτής, νος, ἡ, poet. (τανίω), *the act of stretching or drawing, τόξον*, Od. 21, 111. †

*τανύσφυρος, ον, poet. (σφυρόν), prop. having stretched ankles, *slender-footed*, h. Cer. 2, 77.

τανύφλοιος, ον, poet. (φλοίος), prop. having a long bark, prob. of a long growth, *lofty, perhaps because in peeling it tears into long pieces, κράνεια*, Il. 16, 767. †

τανύφυλλος, ον, poet. (φύλλον), *having long leaves or thick-leaved, ἔλαια*, * Od. 13, 102. 23, 190.

τανίω, poet. lengthened from τείνω, fut. τέω, ep. στ, and τανίω, Od. 21, 174; aor. 1 ep. ἐτάννυα, τάννυα, and ταννυσσα; aor. 1 mid. ep. ἐταννυσσάμην and ταννυσσάμην, perf. pass. ταντάνυμαι, aor. 1 pass. ep. ταννυθην (τάνται, ep. shortened for τανόται, Il. 17, 393, after the conjug. in μι), 1) *to stretch*, i. e. 1) *to extend, to expand, to spread out*, with accus. ἵπτι, Il. 17, 547. b) *to stretch, i. e. to draw, to bend, to strain, τόξον, βλοβ, χερδῆς ἐπὶ κόλλοπι*, Od. 21, 407; hence pass. *to be stretched, to be tense or strained, γναθοδι τάνυθεν*, Od. 16, 176; ὑπονος, to guide, Il. 23, 334; κανόνα, to fly the shuttle, Il. 23, 761; metaph. *to move violently, to excite, ἕρδει πτολύμοιο*, Il. 14, 389; μαχητ, Il. 11, 336; (ἕρδος πτεραρ ἐπὶ ἀμφοτέρους τάνυσσαν, Il. 13, 359; see ἑπαλλάσσω;) πόνον, Il. 17, 401; hence pass. *to exert oneself, to hasten, to run, to leap, Il. 16, 375; ἐν φυγήσι τάνυσθεν*, Il. 16, 475. 2) *to stretch out, to prostrate, to*

place, to set, ὁβελούς, Il. 9, 213; τράπεζαν often, τινὰ ἐν ποτίῃς, Il. 23, 25. Od. 18, 92; hence pass. to lie extended, Il. 9, 468. 10, 158. 13, 392; νῆσος τετάνυσται, Od. 9, 116. cf. Od. 4, 135. Mid. 1) to bend or stretch for oneself, with accus. τόξον, Il. 4, 112; χόρδας, h. Merc. 51. 2) to extend oneself, to stretch oneself out, Od. 9, 298.

τάπης, της, ὁ, a carpet, a cover, which was spread over seats and beds, Il. 9, 200. Od. 4, 124.

τᾶρψ, accord. to some Gramm. contr. from τοὶ ἄρ; hence Bothe: τᾶρψ, Il. 1, 8. 2, 268; accord. to others doubtful, hence Wolf: τὶ ἄρ for τις ἄρ, cf. Buttman Gr. Gram. § 29. 4. Note 22; and Spitzner.

ταράσσω, aor. I. ἔταραξα, ep. intrans. perf. τέτραγχα, from the Att. form Θράττα, Ion. Θρήττα, 1) to stir, to stir up, spoken of storms: πόντον, to stir up the sea, Od. 5, 291; metaph. to perplex, to disquiet, to disturb, φρένας, Batr. 145; δαιτη, Il. 1, 579; see συνταράσσω. 2) The perf. 2 τέτραγχα has an intrans. signif. to be unquiet, stormy, spoken of an assembly of the people, Il. 2, 95. 7, 346. (The form Θράττα arose by metathesis from τραάσσω, where τ passes into Τ on account of ρ, and the vowel is lengthened (part. Θράττον); from this the perf. τέτραγχα, see Buttman. Lexil. I. p. 110, and Gram. p. 302. Rost p. 330. Kähner § 155.)

*ταρβαλέος, η, ον, poet. (τάρβος), terrible, terrified, h. Merc. 165.

ταρβέω, poet. (τάρβος), aor. 1 ep. τάρβησσα, literal. imperf. ταρβεσκον, 1) Intrans. to be terrified, to be fearful, Il.; with the adjunct θυμῷ, Il. 7, 51. 2) Trans. to fear, to be afraid of, with accus. Il. 6, 469. 11, 405.

τάρβος, εος, τό, terror, fear, fright, *Il. 24, 152. 181.

ταρβοσυνη, ἡ, poet. = τάρβος, Od. 18, 342. †

Τάρηη, ἡ, a town in Lydia, at mount Tmolus, later Sardes, Il. 5, 44.

ταρπήμενα, ταρπήμαι, see τίρχε.

ταρσός, ὁ (τίρσων), 1) a hurdle [basket-work] for drying any thing upon, Od. 9, 219. 2) any level surface, espec. ταρσός ποδός, a foot-sole, a sole, Il. 11, 377. 388.

Τάρταρος, ὁ, a deep abyss under the earth, which lies as deep below Hades as the earth is below the heavens. It has iron gates and brazen thresholds, Il. 8, 13 seq. cf.

Ἄιδης. Here are the Titans, Saturn, Japetus, etc., Il. 8, 481. h. Ap. 336. h. Merc. 256. 374.

ταρφέες, οι, ταρφέα, τά (τάρφος, τρέφω), defect. adj. used only in the plur., to which as fem. ταρφειαν belongs; thick, frequent, dense, epith. of arrows, ιόι, Il. 11, 397. 15, 472. Od. 22, 246. Neut. plur. as adv. thickly, frequently, densely, often, Il. 12, 47. 13, 718. (The derivation from ταρφής is incorrect; on the other hand, at a later date, in ἈEschylus ταρφής actually occurs; see Buttman Gr. Sprachl. § 64. Anm. 2.)

ταρφειός, ὁ, only in the fem. plur. ταρφειαν, thick, crowded, frequent, νιφάδες, κόρυθες, Il. 12, 158. 19, 357. 359. (According to Buttman Gr. Sprachl. § 64. Anm. 2, to be accented prop. ταρφεῖαν.)

Τάρφη, ἡ, a town in Locris, west of ΟEta, according to Strabo the later Φαργα, Il. 2, 533.

ταρφίς, see ταρφές.

τάρφθη, ep. for ἔταρφθη, see τίρχε.

τάρφος, εος, τό (from τρέφω by a transposition of the letters), thickness, a thicket, only in the dat. plur. ἐν ταρφεσσιν ὑλῆς, *Il. 5, 555. 15, 606.

ταρχός (poet. for ταρχήν), fut. ταρχόν, aor. subj. ταρχεσσων, prop. to embalm, and gener. to inter, to bury, aor. νέκιν, Il. 7, 85; τύμβῳ τε στήλῃ τε, *Il. 16, 456.

ταίρεος, η, ον (ταῦρος), prop. of a bull; then of bull's hide, of ox-hide, epith. of a shield and of a helmet, *Il. 10, 258. 13, 161. 16, 360.

ταῦρος, ὁ, a bull, an ox, ταῦρος βοῦς, Il. 17, 389. Bulls were espec. offered in sacrifice to the superior gods, also to river-gods, Il. 11, 728. 21, 131.

ταφήτος, η, ον, ep. and Ion. ταφεῖος (τάρφος), belonging to burial. ταφ. φᾶρος, a shroud, *Od. 2, 99. 19, 144.

Τάφοι, οι, a tribe of the Leleges, who prop. dwelt partly on the western coast of Acarnania, partly upon the small islands between Acarnania and Leucadia. From the largest of these, Taphos, they received their name. The Taphians were engaged in navigation, and also in piracy, Od. 1, 105. 181. 14, 452. 15, 427. They were also called Τελεβοῖς, Apd. 2, 4. 5. conf. Mannert VIII. a. 96.

Τάφος, ἡ, the largest of the islands in-

habited by the Taphians; accord. to Dodwell, now *Meganisi*, Od. 1, 417. Voss places it, *Alt. Weltkunde*, p. 6, at the Achelous.

τάρος, ὁ (θάπτω), 1) *interment*, and the customary solemnities connected with it, a *funeral solemnity*, *Πατρόκλιο τάφος*, Il. 23, 619. 680. 2) *Ereps. a funeral feast, δαινύναι τάρον, to give a funeral feast*, Il. 23, 29. Od. 3, 309.

τάρος, εος, τό, poet. (*ΘΑΦΩ*), *astonishment, amazement, wonder*, *Od. 21, 122. 23, 93. 24, 441. h. 6, 37.

τάρρος, ἡ (akin to *τάρος*), *a trench*, Il. 7, 341. 450. Od. 21, 120; espec. about walls, Il. 8, 179. 9, 349.

ταρρών, part. aor. 2 of *ΘΑΦΩ*, q. v.

τάχα, adv. (from *ταχέα*), *quickly, swiftly, immediately, soon, only of time, τάχα δῆ*, quickly indeed, Od. 1, 251; and ἢ *τάχα*, Od. 18, 73. 19, 69; *τάχα ποτέ*, quickly sometime, Il. 1, 205; in Hom. never: *perhaps, probably*, cf. Nitzsch. ad Od. 8, 202.

ταχίσ, adv. (*ταχύς*), *quickly, soon*, Il. 23, 365. †

ταχιστος, η, ον, see *ταχύς*.

τάχος, εος, τό (*ταχύς*), *swiftness, rapidity*, *Il. 23, 406. 515.

ταχύποδος, ον (*πῶλος*), *having swift horses*, an epith. of the Greeks, *Il. 4, 232; and often.

ταχύς, εῖα, ν, compar. *θάσσων*, neut. *θάσσον*, superl. *τάχιστος*, η, ον, *swifl*, *quick, active, hasty*; *ταχὺς πόδας*, *swift-footed*, Il. 13, 249; and with infin. *θέειν*, Il. 16, 186. Od. 3, 112. The neut. of the comp. *θάσσον* stands as adv. Il. 2, 440. Od. 2, 307. Of the superl. Hom. has only the neut. plur. as adv. *τάχιστα*, most quickly, very fleetly, ὅτι *τάχιστα*, as quickly as possible, Il. 4, 193. Od. 5, 112.

ταχυτής, ητος, η (*ταχύς*), *fleetness*, Il. 23, 740. Od. 17, 315.

ΤΑΞΩ, an assumed theme, 1) for the derivation of the imperf. *τῆ*, q. v. 2) Incorrectly for the formation of the tenses of *τάνειν*.

τέ, an enclitic particle: *and* (que), the most universal copula, unites related and coordinate ideas and clauses. It stands 1) Single, chiefly in connecting ideas which receive a casual adjunct clause, or which rise as a natural consequence from what precedes, Il. 1, 5. cf. 57, 159. 2) Placed double, τέ τέ, it marks the correspondence

of connected clauses, *as—so, both—and, πατητὴ ἀνθρώπων τις θεάν τε*, Il. 1, 544; also often in a series, Il. 1, 177. 2, 58. Od. 3, 413. 3) It is often connected with other particles, [*τι περ*, Od. 21, 142.] *τι καὶ* and *καὶ τι*, see *καὶ*; ep. also *τι ἤδι*, Il. 2, 206. 9, 159; and more rarely *τι ἴδι*, ed. Spitz., Il. 8, 162. 4) By *τι* Hom. also connects different modes and tenses, Il. 8, 347. 10, 224. cf. Thiersch Gram. § 312. 11.

5) By a use peculiar to the epic poets *τι* very frequently stands after relative pronouns and conjunctions, as an exterior indication of the internal connection of the sentences; a) With relatives, *ὅτε, he who, namely he, ὅτις τι, οἷος τι, ὅντος τι, ἄτε*. b) After relative particles, *ἴνθι τις, ὅτε τις, ὃς τις, ὁστεί τις, ἵνα τις*. c) On *γάρ τις, μάν τις, δι τις*, see these conjunctions.

Τεγέη, ἡ, an old town in Arcadia, having a famous temple of Minerva, now in ruins, *Paleo Episcopi* near *Tripolitza*, Il. 2, 607.

τέγεος, ον (*τίγος*), *under the roof, τίγεος Θάλαιμοι*, apartments under the roof for the daughters of Priam, Il. 6, 248. † The Schol. explain it by *ὑπερῷοι*, apartments in the highest part of the house, occupied by the females of the family, but these apartments were opposite to those of the men, and situated on the interior of the court; hence more correctly with Heyne and Körner: under the roof of the house, not under the porch.

τέγος, εος, τό, a roof, a cover, Od. 10, 559. 11, 64. 2) Any covered part of the house, a room; a chamber, a hall, *Od. 1, 333. 8, 458.

τεθαλνία, τέθηλα, see *Θάλλα*.

τέθηλη, see *ΘΑΦΩ*.

τεθναθί, τεθναίην and *τεθνάμεναι, τεθνᾶσι*, see *Θνήσκω*.

τεθνεώς, τεθνηγώς and *τεθνειώς*, see *Θνήσκω*.

τεῖν, Dor. for *σοι*, see *σῦ*.

τείνω, aor. 1 *τείνειν*, perf. pass. *τείσαμαι*, 3 sing. *τείσαται*, pluperf. 3 sing. *τείσατο*, 3 dual *τείσαθην*, aor. 1 pass. *τείσθη*, ep. *τείσην*. 1) *to stretch, a) to extend, to stretch out, to spread out, ἥρια δὲ ἄντρυος, to bind the reins fast to the chariot seat*, Il. 5, 262. 322; and pass. *ὄχεις τείσατο ὑπ' ἀνθεριόνος*, the fastening extended under the chin, Il. 3, 372; *τελαμώνει τείσαθην*, Il. 14, 404; *τείσαθ' ιστία*, Od. 11, 11. Metaph. *καλαπάτα τείνειν*, to spread a storm, Il. 16, 365; *γύντα*, Od. 11,

19. b) *to stretch, to bend, to draw, to make tense, τόξον*, Il. 4, 124; *λοορ πολέμου τάλος*, to draw equally the end of the war, i. e. to accord to both parties a similar issue, Il. 20, 101; passa, Il. 12, 436; metaph. ἐπὶ Πατρόκλῳ τίτανος χρατερὴ νύμνη, a fierce battle aruse about Patroclus, Il. 17, 453; *ἴπποις τάθη δρόμος*, the race was strained by the horses, i. e. the horses stretched to the race, Il. 23, 375; ἀπὸ γύνσης, their race was stretched from the barriers, Il. 23, 758. Od. 8, 121. 2) *to stretch along, to lay down, φάσγανος τατάτο*, the sword hung down, Il. 22, 307; espec. *to stretch upon the ground, τινὰ ἐπὶ γαῖῃ*, Il. 13, 655; *ἐν κοιλίᾳ*, Il. 4, 536. 544.

Τευρησίνης, αο, ep. for *Τευρελας*, *Tiresias*, son of Everes and the nymph Chariclo, a noted prophet of Thebea. He was changed to a woman, and did not become a man again till the expiration of seven years. Angry at a decision which displeased her, Juno made him blind; Jupiter on the contrary gave him the gift of prophecy, and a life of nine ages, Od. 10, 492. 11, 32. 267. 23, 251.

τεῖρος, εος, τό, ep. for *τέρας*, cf. Thiersch Gram. § 188, 13; used only in the plur. *τατεῖρα, the heavenly signs*, the constellations by which seamen and travellers by land direct their course, Il. 18, 485. † h. 7, 7.

τεῖρω, only pres. and imperf. prop. *to rub, to rub off*, metaph. *to rub out, to exhaust, to enfeeble, to oppress, to weaken*, spoken of the body, by age, wounds, hunger, with accus., Il. 4, 315. 5, 153. 13, 251. Of the soul, by care and anxiety: *to torment, to distress, τινὰ κατὰ φρίνας*, Il. 15, 61; *χῆρ*, Od. 1, 342; often pass. *τεῖρεσθαι*, to be pressed, exhausted in battle, Il. 6, 387. 9, 248; *χαλκῷ*, Il. 17, 376; *πένθει*, Od. 2, 71.

τεγχεισπλήτης, ον, ὁ (*πελάζω, ἐπλήμνω*), approaching the walls, *the assailter of walls, the assailter of fortresses*, epith. of Mars, * Il. 5, 31. 455.

τεγχίζω, aor. 1 mid. ep. *ἔτειχοσαντό*, to build a wall; mid. *to build a wall for oneself, τίχος*, Il. 7, 449. †

τεγχίστης, εσσα, εγ (*τίχος*), surrounded with walls, *walled*, epith. of fortified towns, * Il. 2, 559. 646.

τεγχίστης, τό = *τίχος*, of which it is a dimin., but only in form, *a wall, espec. of a court, * Od. 16, 165. 348.*

τεῖχος, εος, τό, a wall, espec. a city wall, which served as a fortification; in Hom. any kind of a wall or intrenchment made of cast up earth, as before Troy, *ἀμφίκυτον τεῖχος*, Il. 20, 145. The marg. was prob. covered with stone. So also at the Grecian camp, Il. 9, 349. 12, 399. 438.

τείνω, adv. ep. for *τίξω*.

τέκειν, τεκτίστην, see *τίκτω*.

τεκμήρομαι, depon. mid. (*τίκμασθαι*), aor. 1 ep. *τεκμηράμην*, prop. to place a mark, hence 1) *to establish, to appoint, to determine*, spoken espec. of the deity and of fate, *κακά τινες*, Il. 6, 349. 7, 70; also of Alcinous, *πορπήρ τινει*, Od. 7, 317; gener. *to indicate, to communicate, to predict, ὅλεθρόν τινει*, Od. 11, 112. 2) Later, *to decide with oneself, to conclude*, h. Ap. 285. (The act is later.)

τέκμαρ, τό, indecl. poet. 1) *a mark, a border, an end*, Il. 13, 10; *εὑρεῖν τίκμαρ*, to find an end or an issue, Od. 4, 373. 466; *εὐρεσθαι τίκμαρ*, Il. 16, 472; *τίκμαρ, Πλούτον*, the end of Troy, i. e. the destruction, Il. 7, 30. 9, 48. 2) Gener. *a sign, a token, a pledge*, by which any thing is assured. *μέγιστον τίκμαρ* & *εμέθει*, the greatest token from me (V. ‘the most sacred pledge of my promises’), Il. 1, 526; *a divine omen*, h. 32, 13.

τέκνον, τό (*τίκτω*), *that which is born, a child*; often as a friendly address, with adj. masc. *φίλε τέκνον*, Il. 22, 84. b) *a young one, of animals*, Il. 2, 311. 11, 113. Od. 16, 217.

τέκνον, ep. for *τέκνον*, see *τίκτω*.

τέκος, εος, τό, poet. = *τέκνον* (*τίκτω*), dat. plur. *τέκεσσιν* and *τεκέσσιτι*, a child, *Διός τέκος*, Il. 2, 157. Od. 2, 177. 2) *a young one, of beasts*, Il. 8, 248. 12, 222.

τεκταίνομαι, depon. mid. (*τίκτων*), aor. 1 ep. *τεκτηράμην*, *to construct, to build, to prepare*, with accus. *νῆσος*, Il. 5, 63; *χίλιον*, h. Merc. 25. Metaph. *to devise, to plot, μῆτιν*, * Il. 10, 19.

Τεκτονίδης, ἄο, ὁ, son of Tecton, Od. 8, 114.

τεκτοσύνη, ἡ (*τίκτων*), *construction, architecture*, plur. (‘works of architecture,’ V.), Od. 5, 250. †

τέκτων, ονος, ὁ (akin to *τακτῖν*, *τεύχω*), one who prepares or makes any thing, *a workman, an artist*; *χραοβόος*, one who works in horn, Il. 4, 110; espec. *a carpenter, an architect*, Il. 5, 59. Od. 17, 384; also *τέκτονες ἄνδρες*, Il. 6, 315. [In Il. 5, 59, many, as Damm, regard it as a pr. n.]

ΤΕΚΩ, obsol. theme of *τέλος*.

τελαμών, ὄνος, ὁ (*τιλῆναι*), prop. *a bearer, a holder*, espec. 1) *a belt*, a leathern strap on which the sword was carried, Il. 2, 388. 5, 796. 798; and also the shield, Il. 7, 304; sometimes also the short sword, Il. 18, 598; hence two are mentioned in Il. 14, 404; often of costly fabric, Il. 11, 38. Od. 11, 610. 2) *a band*, for binding up wounds, Il. 17, 290.

Τελαμών, ὄνος, ὁ, son of *Aeacus*, brother of Peleus, king of Salamis, father of Ajax and Teucer, Il. 17, 293. Od. 11, 553.

Τελαμωνάδης, οὐ, ὁ, son of Telamon—Ajax and Teucer, Il. 9, 623. 13, 709.

Τελαμωνίος, η, οὐ, *Telamonian*, of Telamon, by way of distinction from Ajax, son of Oileus, Il. 2, 528. 13, 67. 76. 170.

τελέθω (poet. lengthened from *τέλλω*), pres. and iterat. imperf. *τελέθεσκε*, h. Cer. 241, *to arise, to become, to be*, with the implied idea of coming into being, *νῦν ἡδη τελέθει*, it is already night, Il. 7, 292. 293. cf. Il. 9, 441. Od. 4, 85. 17, 486.

τελεῖος, οὐ (*τίλος*), superl. *τελειότατος*, η, οὐ, *finished*, hence, *perfect, complete*, spoken of sacrificial animals, which were required to be spotless and perfect, Il. 1, 66. 24, 34, (or, as others say, because they must be full grown); the eagle is called *τελειότατος πεταγών*, the most perfect among birds of omen, because his omen, as coming from Jupiter, was most certain, *Il. 8, 247. 24, 315.

τελείω, ep. lengthened for *τέλλω*.

***τελεος**, η, οὐ= *τελεῖος*, h. Merc. 129.

τελεσφόρος, οὐ (*φέρω*), prop. act. bringing the end, *bringing to perfection or maturity*; *Ζεύς*, who brings the end of all things, h. 22, 2; and often *τελεσφόρος εἰς ἔτιαντον*, to the *full-perfecting year*, (because, accord. to the Schol., in this every thing comes to maturity. (Accord. to others, reflex. to the *self-perfecting or complete year*, Il. 9, 32. Od. 4, 86. Thus Nitzsch ad Od. 4, 86.

***τελετή**, ἡ (*τελέω*), *accomplishment, end*, Batr. 305.

τελευτάω (*τελευτή*), σω, aor. 1 ep. *τελεύτησα*, fut. mid. *τελευτήσομαι*, with pass. signif., Il. 13, 100; aor. 1 pass. *ἔτελευτήθην*, 1) *to finish, to accomplish, to bring into operation*, with accus. *ἔργα*, Il. 8, 9; *γάμον*, to consummate, Od. 24, 126; *ὅρκον*, to finish an oath, i. e. to give in the best form, complete, Il. 14, 280. Od. 2, 378; *χακὸν ἥμαρ τινι*, to bring to

any one the day of evil, Od. 15, 524. 2) *to cause to be fulfilled, to fulfil, spoken of promises and wishes*; *τι*, Il. 13, 375; *τελέσω*, Od. 21, 200. cf. 3, 82; hence pass. with fut. mid. *to be accomplished, to be fulfilled, to come to pass*, Il. 15, 74. Od. 2, 171.

τελευτή, ἡ (*τελέω*), 1) *accomplishment, completion, τελευτὴ πονῆσα*, to bring to pass, Od. 1, 249. 16, 126. 2) *a termination, an end*; *βιόστοι*, Il. 7, 104. h. 6, 29; metaph. *an end, an aim, an object*, *μύθοι*, Il. 9, 625.

τελέω, ep. *τελέσω*, according to the necessity of the metre (*τέλος*), fut. *τελέσω*, ep. *τελέω*, aor. 1 *τελέσω*, ep. *στ*, and *τελέσω*, perf. pass. *τετέλεσμαι*, aor. pass. *τετέλεσθην*. 1) *to bring to an end, to finish, to end*, *τι, δρόμον*, Il. 23, 373. 768; *όδόν*, Od. 10, 490; with part. *οὐδὲ τελέσσε φίρεν*, he did not quite bring it, Il. 12, 222; hence pass. *to be finished, accomplished, fulfilled*, often *τὸ καὶ τετέλεσμένον ἔσται*, which will also be accomplished, Il. 1, 212; *τετέλεσμένος*; also signifies, *that may be fulfilled, that may be accomplished*, Il. 1, 388. 2) *to accomplish, to execute*; *χότον* or *χόλον*, to satisfy one's anger, Il. 1, 82, 4, 178; spoken of wishes and promises: *to bring to pass, to fulfil, ὑπόσχεσσε, ὅρκια*, Od. 10, 483. Il. 7, 69; *μύθοι*, Od. 4, 776; *ἔπος τινι*, Il. 1, 108. 3) *to accord, to grant, to present, τινι τι*, Il. 9, 157; *ἀγαθόν*, Od. 2, 34; *γῆρας*, Od. 23, 286; *δάρα*, h. Cer. 369; espec. *to pay, spoken of established tributes, θέμιστας*, Il. 9, 158. 298.

τελήσις, εσσα, εν (*τελέω*), *complete, perfect, like τελεῖος*, spoken of victims: *τελήσουσι ἱκατόμβαι*, perfect hecatombe (either full in number, or in which the animals were without blemish), Il. 1, 315. Od. 4, 582. *τελήστρες οἰωνοί*, perfect birds of omen, which give sure omens, h. Merc. 544.

τελλώ, aor. 1 *ἔτειλα*, perf. pass. *τέταλμαι*, in Hom. only in *timesis ἐπιτέλλω*, q. v.

τέλος, οὐς, τό, 1) *end, boundary, aim*, very often spoken of things and actions: *accomplishment, completion, issue*. *τέλος ἔχειν*, to have an end, to be finished, Il. 18, 378. *τέλος μύθων ἵεται*, to reach the end of the discourse, i. e. to have said every thing, Il. 9, 56; hence *τέλος μύθου*, the whole of the discourse, Il. 16, 83; *πολέμιοι*, the end of the war, Il. 3, 291; hence also, *the issue, the decision, τι γὰρ χρεῖται τέλος πολέμου, ἐπέσω δ' τι βούλῃ* [tongues in debate, but hands in

war decide,' Cowp.], Il. 16, 630; often peripherastically, τέλος θανάτου, the end of death, the end brought on by death, Il. 3, 309. Od. 5, 326. b) accomplishment, completion, γέμων, Od. 20, 74. τέλος ἐπιτιθέται μύθῳ, to give accomplishment to the word, i. e. to execute, Il. 19, 107. 20, 369. τέλος ἐπιγίγνεται, the accomplishment is come, Od. 17, 496. c) The point of time in which any thing must happen, the appointed time, μυσθόν, the time of reward, Il. 21, 450. 2) the aim, the object, the design, Od. 9, 5. b) the extremity; εἰς τέλος, to the extreme, h. Merc. 462. 3) a troop, a squadron of warriors, Il. 7, 390. 10, 470, 11, 730.

τέλοςδε, ep. for εἰς τέλος, adv. to the end, to the limit, θανάτου τέλοςδε, * Il. 9, 411. 13, 602.

τέλσον, τό, poet. for τέλος, the end, the limit, the boundary, ὁρούρη, the boundary of the field, i. e. the bounded field, * Il. 13, 707. 18, 544.

* Τελφοῦσα, ep. and Ion. for Τιλφοῦσα (Τιλφοῦσα, Apd., Τιλφάσσα, Pind.), 1) a fountain in Boeotia, sacred to Apollo, not far from Haliartus, near the town Tilphussion. 2) the nymph of this fountain, h. Ap. 246. (The correct orthography is Τιλφοῦσα, contr. from Τιλφόσσα, from, τίλφη, Att. for σίλφη, a beetle, cf. Ilgen ad h. Ap. l. c.)

* Τελφούσσιος, δ, epith. of Apollo, h. Ap. 387.

τέμενος, εος, τό (τέμνω), 1) a piece of land separated from the public possessions for a ruler, a royal manor, Il. 6, 194. Od. 6, 293; gener. a field, cultivated land, Il. 18, 550. 2) Espec. a portion of land dedicated to a deity, often a grove, with a temple, Il. 2, 696. 8, 48. Od. 8. 363.

Τεμένη, ἡ, a town famous for its copper mine, Od. 1, 184. Most of the old critics, and amongst the moderns Grotosfendt, Spohr, Nitzsch, understand by it Temese or Tamasus in Cyprus, which was famed for that metal, cf. Kopke Kriegsw. d. Gr. p. 44. Others, cf. Strab. VI. p. 255, suppose that the town Tempe or Temesa in lower Italy is meant. See Ovid. Fast. V. 441.

τέμνω = τέμνω, q. v.

τέμνω, theme of τέμνω.

ΤΕΜΩ, from which the defect. aor. 2 ἔτεμνον and τέμνον (prop. for ἔτετεμνον with syncop.), subj. τέμνης, τέμνη, to reach, to at-

tain, to overtake, with accus., Il. 4, 293. Od. 3, 256. h. Cer. 179; cf. Thiersch Gr. § 232. 144.

Τένεδος, ἡ, an island of the Aegean Sea, on the coast of Troas, with a town of the same name, now Tenedo, Il. 1, 452. Od. 3, 159.

Τερθηγδών, ὄνος, ὁ, a leader of the Magnetes from Thessaly, Il. 2, 756.

τένων, οντος, ὁ, (τείνω), prop. the drawer; a tenon, a sinew, espec. a muscle of the neck, Il. 4, 521; and often: Od. 3, 449; [only dual or plur. in Hom.]

τέξω and τέξομαι, see τίκτω.

τέο, ep. and Ion. for τίνος and τίνος.

τεοῖο, ep. for σοῦ, see σύ.

τεός, ἡ, ὁ, ep. and Dor. for σός, thy, thine, often, Il. 1, 138. and Od. 1, 295.

τέρας, ατος, ep. αος, τό, nom. plur. ep. τίχα, Od. 12, 394; ep. τέρα, gen. τεράω, dat. τεράσσοι, a sign, an index, an omen, a miracle, a prodigy, (prodigium, portentum,) espec. spoken of natural phenomena, as thunder, lightning, rainbow, etc., by which the gods presaged the future.

τέρας Διός, a sign sent by Jupiter, Il. 12, 209. Od. 16, 320; but τέρας ἀνθρώπων, a sign for men, Il. 11, 28. b) Spoken of any uncommon appearances, in which were seen the displeasure of the deity, Il. 12, 209. 2, 394. h. Ap. 302; hence, a terrific sign, a signal, κολέμοιο, Il. 11, 4. 17, 548; spoken of Gorgo, τέρας Διός, Il. 5, 742.

* τερατωπός, ὁ (ἄνηψ), of wonderful appearance, wonderful to behold, h. 19, 36. τέρπερος, τό (τερέω), a gimlet, * Od. 5, 246. 23, 198.

τέρην, ειναι, εν (τείνω), gen. τεος, prop. rubbed off; hence tender, soft, delicate, espec. ἄνθιτα, φύλλα; masc. only, τερίνα χρόα, Il. 14, 237; fem. τερίνη γίγνεται, h. Cer. 209.

τέρμα, ατος, τό (akin to τέμνει), end, limit, goal, espec. in the race-course, around which the chariots turned, otherwise νίσσα, Il. 23, 309. 323. b) the mark at which the discus was hurled, Od. 8, 193.

τερπιόεις, εσσα, εν, poet. (τέρπη), extending to the earth (V. far-reaching); ἄστις, χιτών, a shield, a tunic reaching to the earth, Il. 16, 803. Od. 19, 242.

Τερπιάδης, ον, ὁ, son of Terpis = Phemius, Od. 22, 330.

τερπικέρασυνος, ὁ (τέρπηνος), delighting in

lightning, the thunderer, epith. of Jupiter, Il. 1, 419. Od. 14, 268; and often.

τερπνός, ἡ, ὁν (τέρπω), rejoicing, charming, only as a varia lectio, Od. 8, 45; now τέρπειν.

τέρπω, aor. 1 έτερψα, h. Pan. 47; fut. mid. τέρψομαι, aor. 1 mid. optat. τέρψαιτο, h. Ap. 153; τερψάμενος, Od. 12, 188. † Hom. has also the aor. 2 mid. with a change of the vowel, ἐτερψόμην (only ταρπώμεθα, Il. 23, 10. 24, 638. Od. 4, 295); and often with redupl. τετερψόμην (τετάρπετο, τετερψάμεσθα, τεταρψόμανος); also the aor. pass. in a triple form: 1) The aor. 1 pass. τέρρφθην, Od. 5, 74. 8, 131. 17, 174. h. 18, 45; and with a change of the vowel, ἐτάρψθην, Od. 19, 213; 3 plur. τάρρφθεν, Od. 6, 99. 2) The aor. 2 pass. τέρψπην, 3 plur. τάρψησαν, subj. 1 plur. τραπεῖσαν, ep. for ταρψάμεν, Il. 3, 441. 14, 314. Od. 8, 292; infin. ταρψῆναι, ep. ταρψήμεναι, to satisfy, to refresh, to recreate, to rejoice, to charm, τινά, and dat. instrum. λόγους, by words, Il. 15, 393; θυμὸν φόρμιγγι, Il. 9, 189; θυμὸν πεσοῖσαν, Od. 1, 107; to cheer, ἀκαχίμενον, Il. 19, 312; with part. ἀείδων, Od. 17, 385. Mid. with aor. mid. and pass. 1) to satisfy oneself, to refresh oneself, to recruit oneself, with gen. ἑδητός ἵδε ποτῆτος, Il. 11, 780. Od. 3, 70; ὑπνου, εὐνῆς, Il. 24, 3. Od. 23, 346; ἥβης, to enjoy youth, Od. 23, 212; metaph. γόσιο, to sate oneself with lamentation, Il. 23, 10; and often. 2) Gener. to rejoice oneself, to delight oneself; with dat. of the thing, φόρμιγγι, with the harp, Il. 9, 186; αὐδῆ, δαιτή, etc. b) With part. Il. 4, 10. Od. 1, 369; and often. c) With the adjunct: θυμῷ, φρεσὶ, Il. 19, 313. Od. 8, 368; also with accus. θυμόν, φρέσα, ἥτορ, κῆρ, to rejoice one's heart, Il. 1, 474. 9, 705. Od. 1, 310. λέκτρονδε τραπεῖσαν εἰνηθάντε, Od. 8, 292, constr. εἰνηθάντε λέκτρονδε; τραπεῖσαν is not derived from τρέπειν, but from τέρπω, cf. Buttm. Gr. Gram. § 114, under τέρπω, Note.

τερπωλή, ἡ, poet. for τέρψις, satisfaction, delight, merriment, Od. 18, 37. †

τερσαίνω (τέρσομαι), aor. 1 τέρψησα, ep. τέρση, trans. to dry, to dry up, to wipe off, αἷμα, Il. 16, 529. †

τερσίμεναν, see τέρψομαι.

τέρσομαι, ep. aor. 2 τέρψων; from this, infin. τερσῆναι and τερσίμεναι, Il. 16, 519. Od. 6, 98; to dry, to become or to be dry, ἔλας έτρεστο, Il. 11, 267; ηλιψ, Od. 7, 124; with

gen. δύστε δακρυόφιν τέρσοντα, the eyes were dried from tears, Od. 5, 152.

τερψίμβροτος, ον (βροτός), man-rejoicing or cheering, epith. of Helios, * Od. 12, 269. 274. h. Ap. 411.

τεσσαράβοιος, ον (βοῦς), worth four oxen or cattle, Il. 23, 705. †

τεσσαράκοντα, indecl. forty, Il. often, and Od. 24, 341. †

τέσσαρες, οἱ, αἱ, τέσσαρα, τά, four (with which Hom. has also the Εὐολ. πτούρες), Il. 2, 618. Od. 10, 349.

τεταγών, see ΤΑΓΩΝ.

τετάλμαι, perf. pass. from τάλλειν, see διτάλλειν.

τετάμαι, see τάλλω.

τετάρπετο, τεταρψόμεσθα, τεταρψόμενος, see τέρψω.

τέταρτος, η, ον, ep. τέταρτος, by transposition, Il. 21, 177 (τέσσαρες); the fourth. The neut. τέταρτον and τὸ τέταρτον, as adv. for the fourth time, Il. 5, 438. 13, 20. Od. 21, 128.

τετάσθηγ, see τάλλω.

τετεύξομαι, see τάλλω.

τετεύχαται, see τάλλω.

τετεύχετον, see τάλλω.

τετευχήσθαι, infin. perf. pass. derived from τάλλειν, to be armed, equipped, Od. 22, 104; † see Thiersch Gram. § 232. 146.

τετίμαι (from the obsol. theme ΤΙΕΩΝ, akin to τίω), a perf. pass. with prea. signif.; from this 2 dual τετίησθον, Il. 8, 447; part. τετιμένος, also part. perf. act. τετίησθαι, to be troubled, dejected, sad. τετιμένος ἦτορ, troubled in heart, Il. 8, 457. The perf. act. has the same signif. τετιηότες, Il. 1, 13; and τετιηότι θυμῷ, Il. 11, 555.

τετιηότες, see τετιημαι.

τετλάθη, τετλαίη, τετλάμεν, τετλάμεναι, see τάλπαι.

τετληός, ὅτος, see τάλπαι.

τετρημένος, η, ον, see τάλλω.

τέτρον, ες, ε, see ΤΕΜΩΝ.

τετράγνον, ον (γνα), four acres in size, ὄφατος, Od. 7, 113. Subst. τὸ τετράγνον, a piece of land of four acres, * Od. 18, 374.

τετραθήλυμνος, ον, poet. (θήλυμνον), having four layers; εάκος, a shield having four layers of ox-hide, Il. 15, 479. Od. 22, 122.

τετράίνω (a form. of τετράω), only aor. ep. τέτρηναι, to bore, to pierce through, τι, Il. 22, 396; τετράψ, Od. 5, 247. 23, 298.

τετράκις, adv. *four times*, Od. 3, 306. †
τετράκιλος, or (*κίναλος*), *having four wheels*, *four-wheeled*, ἀπήρη, ἄμαξη, Il. 24, 324. Od. 9, 242; in the last passage ἀ.

τετράδορος, or (*ἄρεω*), *drawn by four horses, harnessed by fours*, ἵππος, Od. 13, 81.

τετραπλῆ, adv. in a *four-fold manner, four-fold*, Il. 1, 128. †

τέτταραττο, poet. for *έτετταραττο*, see *τέτταρες*.

* *τετράς*, *άδος, ἡ*, *the number four. 2) a period of four days' time. τετράδι τῇ προτίην*, on the fourth day of the month, h. Merc. 19.

τέτταρος, ἡ, οὐ, poet. for *τίταρτος*, Il. 13, 20. Od. 2, 107.

τετραφάληρος, or (*φαληρός*), accord. to the Schol. and App. = *τετραφάλος*, *having four knobs or bosses*. Thus Heyne and Köppen; or, *with four-fold rings or chains*; since φάλαιρα are rings on the back of the helmet (*κρίσις ταῖς ἐν τοῖς παραγγυαθίοις*). These explanations are rejected by Buttm. Lexil. II. p. 247, since in both passages, * Il. 5, 743. 11, 41, the poet has ἀμφίφιλος κυρέν *τετραφάληρος* together. He compares φάληρος with φαληρίων and takes it as a *crest*, or an epith. of the crest, hence: ‘*having a quadruple crest*’.

τετράφαλος, or (*φάλος*), an epith. of the helmet; the common definition is: a helmet *having four studs or bosses*; according to Buttm. Lexil. II. p. 242, and Köpke Kriesg. der Griechen, p. 94, better, a helmet *with four cones for the crest*, * Il. 12, 384. 22, 315; see φάλος.

τετράφατο, see *τέτταρες*.

τετραγύθι, adv. poet. for *τέτταρα*, *four-fold*, in four parts, Il. 3, 363. Od. 9, 71.

* *τετράχυτρος*, or (*χύτρος*), *containing four pots, as wide as four pots*, Batr. 258.

τέτταρην, see *τετταίνω*.

τέτταριξ, *τεττάριχη*, see *ταφάσσω*.

τέτταρηγη, *τετταριγώτας*, see *τέτταρες*.

τέτταροφα, see *τέτταρες*.

τέττα, a friendly mode of address used by a younger person to an older, *father*, Il. 4, 412. †

τέτταξ, *τύος, ὁ*, dat. plur. *τεττύεσσιν*, *a cicada or locust (cicada ornis Linn.)*, s. *cicada plebeia*, a winged insect which dwells in trees, and by a movement of the under wings against the breast, produces a clear, shrill sound, regarded by the ancients as agreeable. The poets used it as a compari-

son for the clearness of the human voice, Il. 3, 151. †

τέττυμαι, see *τεύχω*.

τετυκεῖν, *τετυκέσθαι*, *τετυκοίμην*, see *τεύχω*.

τέτυξαι, *τετύχθαι*, see *τεύχω*.

τετύγκα, see *τυγχάνω*.

τεῦ, contr. from *τέο*, see *τίς*.

Τευθραγίδης, ov, ὁ, son of Teuthros = Axylus, Il. 6, 13.

Τεύθρας, αὐτος, ὁ, 1) a Greek from Magnesia, slain by Hector, Il. 5, 705. 2) the father of Axylus, q. v.

Τεύχρος, ὁ, son of Telamon (*Τιλαμώνιος*) and of Hesione of Salamis, and step-brother of Ajax, the best archer in the Grecian army before Troy, Il. 6, 31. 8, 281 seq. 13, 170. Accord. to a later tradition, he was banished by his father, because he returned without his brother. He found a new country in the island of Cyprus, and built there the city Salamis, Pind.

* *Τευμησός*, ὁ or *Τευμησσός*, Strab., a village in Boeotia, not far from Thebes, where Jupiter concealed Europa, h. Ap. 224.

Τευταμίδης, ον, ὁ, son of Teutamias = Lethus, Il. 2, 843.

* *τεύκλος*, τό, Att. for *στύκλος*, a *bed (beta)*, Batr.

τενχέω, from this *τετευχήσθαι*, q. v.

τενχός, εος, τό (*τεύχω*, prop. what is made), *a tool, an implement, an instrument*; espec. a) *a warlike implement, equipment, weapon*, always in plur.; also ἀργήτα and πολεμήτα τενχεα, Il. 6, 340. 7, 193; so also Od. 4, 784. 11, 74. 12, 13. b) *ships' furniture, ships' tackle*, accord. to Eustath., Od. 15, 218. 16, 326. 360. Accord. to Nitzsch ad Od. 4, 780, *baggage*, or better, *equipments of arms*, and not = *σκλα*.

τεύχω, poet. fut. ξω, aor. *τεττέκα*, ep. *τεττέκη*, perf. only part. *τετευχώς*, intrans. Od. 12, 423; † fut. mid. *τεύξομαι*, aor. (*τεττέκημην*), infin. *τεύξασθαι*, h. Ap. 16, 221; perf. pass. *τετυγμαι*, ep. and Ion. 3 plur. *τεττέξαται*, infin. *τετύχθαι*, pluperf. pass. *τεττέγμην*, ep. 3 plur. *τετεύξατο*, aor. 1 pass. *τεύχηγη*, fut. 3 *τετεύξομαι*, Il. 12, 345. 358. Also the purely ep. aor. with redupl. and a change of the aspirate: aor. act. only infin. *τεττέκην*, aor. 2 mid. *τεττένοτο*, infin. *τεττέσθαι*, with middle signif. (N. B. *τεττέγετον ἄλγεα*, Il. 13, 346. ed. Wolf, which accord. to the Schol. and the context, is 3 plur. imperf., is in form

inadmissible; the correct reading is ἐτεύχατον, cf. Buttm. Gr. Gram. § 114, under τεύχω; Rost. p. 410; the old reading τετεύχατον as perf. with act. signif. accord. to Passow and Thiersch § 232. 146, is likewise to be rejected. 1) *to prepare, to make ready, to make, to build;* prim. spoken of human labors of the hands and mind, with accus. δόματα, σπήπτρον, σάκος, εἴδωλον; again spoken of repasts: δῖτια, δόρπον, κυκεῖα, Il. 11, 624; δύρπον (of Jupiter), Il. 10, 6. Metaph. *to prepare, to occasion, to cause, ἄλγεα τινι, κῆδεα,* Il. 1, 110. Od. 1, 244; φύλοπιν, πόλεμον, Od. 24, 476; παιλῶξιν, Il. 15, 70; θάνατον τινι, Od. 11, 409; δόλον, Od. 8, 276; γάμον, Od. 1, 277. b) With double accus. αὐτοὺς ἐλόφια τεύχε κτηνέσσιν, he made themselves [i. e. the bodies], a prey to the dogs, Il. 1, 4; hence, 2) Pass. *to be prepared,* ἔτι τινος; fut. mid. with pass. signif. Il. 5, 653; often in the perf., pluperf. and aor. a) *to be prepared, made, formed,* with gen. of the material, χρυσοῖο, of gold, Il. 18, 574; κασσιτέροιο, Od. 19, 226; in like signif. τετεύχως, Od. 12, 423; with dat. κεράσσοι, Od. 19, 563. The perf. part. pass. τετυγμένος is often used as an adj. and signifies: *well wrought, well made, beautifully wrought;* also metaph. νόος ἐν στήθεσσι τετυγμένος οὐδὲν ἀείκης, the mind in my breast is by no means perplexed or despicable, Od. 20, 366. b) Espec. in the 3 sing. perf., pluperf., aor. pass., and fut. 3, *to become, to arise, to be,* Il. 4, 84. 5, 78, 402; οἶον ἐτύχθη, Il. 2, 155. 17, 690. 18, 120. Od. 21, 303. Mid. *to prepare for oneself, to build for oneself,* in the imperf. δῖτια, Od. 10, 182; fut. mid. δόρπον, Il. 19, 208; aor. 1 mid. ηγόν, h. Ap. 248; and often in the aor. 2, δῖτια, Il. 1, 467. Od. 8, 61.

τέφρη, ḡ, ep. and Ion. for τέφρα (θάπτω), *ashes, with which the head and clothes were sprinkled as a token of grief,** Il. 18, 25, 23, 251.

τεχνάω, act. only infin. aor. τεχνήσατ, Od. 7, 110; comm. τεχνάομαι, mid. fut. τεχνήσομαι, aor. ἐτεχνήσαμην, *to form with art, to make, to make beautifully, with accus.,* Od. 5, 259. 11, 613. Metaph. *to devise cunningly, to prepare artfully,* τι, Il. 23, 415; gener. *to use craft,* h. Ap. 326.

τέχνη, ḡ (τεχνή), 1) *art, trade,* Il. 3, 61. Od. 3, 433. 11, 614. 2) *dexterity in art,* Od. 6, 234; espec. in a bad sense: *artifice, cunning,* Od. 4, 455. 529; in the plur. Od. 8, 327. h. Merc. 317.

τεχνήεις, εσσα, ετ, poet. (τέχνη), *artificial, ingenious, artful,* Od. 8, 297. † Adv. τεχνή-
έτους, *artificially,* Od. 5, 270. †

τέχη, τέως, see τέις.

τέως, ep. and Ion. τελος, adv. 1) *until then, as long as, in the mean time, always* spoken of time, prop. answering to the relative ἵως, Il. 20, 42. Od. 4, 91; or to δῆρα, Il. 19, 189. b) Often absol. *meanwhile, in the meantime,* Il. 24, 658. Od. 10, 348. 15, 231. 16, 139. 2) Poet. for ἵως, to avoid the hiatus, h. Ven. 226. Cer. 66. 138. (τέως is also to be read as monosyllabic, Od. 15, 231. 16, 370; but Il. 20, 42, τίως at the beginning of the verse is trochaic, unless τέως stood there, cf. Thiersch Gram. § 168. 10. Anm.—τελος, only in the Od.)

τῆ, old ep. imperat. derived from the ground theme *TAN*, *take,* and always in connection with an imperat. Il. 14, 219. 24, 287. Od. 9, 347, except Il. 23, 618. [It never takes an accus.; the only apparent exception is Od. 10, 287, which the interpunction of Wolf removes.]

τῆ, adv. (prop. dat. fem. of ὁ), 1) *in this place, here, there, in which place, where,* Il. 5, 858; and often metaph. *in this manner, thus,* Od. 8, 510. 2) Relat. Ion. and poet. for τῇ, *in which place, where,* Il. 12, 118. 21, 554. 3) Rarely, *thisher,* Il. 5, 752.

τῆθε, adv. = τῇ, cf. ὅδε.

τῆθος, εος, τό, *an oyster, plur. τῆθεα,* Il. 16, 747. †

Τηθύς, ὄνος, ḡ, daughter of Uranus and Gaea [Cælus and Terra], wife of Oceanus, mother of the river-gods and the Oceanides (prob. fr. τήθη, grandmother), Il. 14, 201. 302.

τηκεδών, ὄνος, ḡ (τήκω), the act of liquefying or dissolving, hence, *a wasting away, a consumption,* Od. 11, 201. †

τήκω, perf. 2 τέτηκα, with pres. signif. 1) Trans. in the act. *to melt, to dissolve, with accus. metaph. θυμόν, to consume the heart (by grief),* Od. 19, 264. 2) Mid. with perf. II. intrans. *to melt, to flow down, to dissolve, spoken of snow,* Od. 19, 207; gener. *to vanish, to disappear, to pine away, from grief or desire,* Od. 5, 396. 19, 204; τέτηκα κλαιοντα, I pine away in weeping, Il. 3, 176.

* τηλανγής, ἐς (αὐγή), *far-shining, beaming, illuminating,* h. 31, 13.

τηλε, adv. like τηλοῦ, *in the distance, far, abroad,* Od. 2, 183. 2) With gen. *far from,*

φίλων, Il. 11, 817. Od. 2, 333; also ἀπό τινος, Od. 3, 313; ἐκ τινος, Il. 2, 863.

τηλεδαπός, ή, ὁν (τῆτερος), from a distant land, foreign, strange, ξένος, Od. 6, 219. 19, 351. 2) situated at a distance, νῆσος, Il. 21, 254. (Accord. to the Gramm. contr. from τῆτερος and ΔΙΠΟΣ = δάκτυλος; accord. to Butt. τῆτερος and ἀπό, see ἀλλοδαπός.)

τηλεθάνω, poet. lengthened from θάλλω, θηλάω, θαλέθω, only in the part. pres.: τηλεθάνω, sem. τηλεθάνωται, ep. for τηλεθάνωται, τηλεθάνωται, to become verdant, to be in bloom, to flourish, Il. 6, 148. 17, 55. h. 6, 41; metaph. πάρδες, Il. 22, 423; χαλτή, blooming, i. e. abundant hair, Il. 23, 142. (On the change of η into τ when a syllable is inserted, see Butt. Gr. Gram. § 18. p. 79.)

τηλεκλειστός, ὁν, poet. (χάλιος), far-famed, epith. of illustrious men, Il. 14, 321. Od. 11, 308. 19, 546.

τηλέληγτος, ον, poet. (χαλίος), far-called, called from a distance, epith. of allies, *Il. 5, 491. 6, 111. 11, 564. 12, 108; which Wolf has adopted for τηλεκλειστός; against this Butt. contends Lexil. I. p. 94, because allies are often called χαλιστοί, Il. 3, 451. cf. 12, 101; and this word does not elsewhere occur. Spitzer and Bothe have therefore adopted τηλεκλειστός.

τηλεκλειστός, ὁν (χάλιος) = τηλεκλειστός, Il. 19, 400. Od. 1, 30.

Τηλέμαχος, ὁ (adj. τηλεμάχος, fighting at a distance), son of Ulysses and Penelope, Od. 1, 216; he received, according to Eustath., the name, because he was born when his father was about to depart to the siege of Troy. When he had grown up, he went to seek his father, and Minerva accompanied him under the form of Mentor, Od. 1-4. On his return, he found his father already in Ithaca, and aided him in slaying the suitors, Od. 15-24.

Τύλεμος, ὁ, son of Eurymus, a famous prophet, who communicated to Polyphemus his later misfortunes, Od. 9, 507 seq.

τηλέπυλος, ον, poet. (πύλη), wide-gated, Od. 10, 82; it stands as an adj. in Wolf's ed. cf. Λαυτρηγύρωνος.

Τηλέπυλος, ή, a town of the Læstrygones, as prop. name, Od. 10, 82. ed. Bothe, 23, 318; in Wolf's ed., after the ancients, Φορμία, now *Mola di Gaeta*, Cic. Ep. ad Att. 2, 13.

τηλεφαγής, ἡ, poet. (φαγόμας), that ap-

pears at a distance, visible at a distance, Od. 24, 82. †

Τηλεφίδης, ον, ὁ, son of Telephus = Euryphylus, Od. 11, 519. Telephus, son of Hercules and Auge; he emigrated from Arcadia to Mysia, cf. Apd. 2, 7, 4.

τηλίκος, η, ὡν (correlat. of τηλίκος), of the size, of such an age, as old, as large, spoken of younger and older persons, Il. 24, 487. Od. 1, 297. h. Cer. 116.

τηλόθετη, adv. poet. (τῆτερος), from a distance, from afar, ἥξειν, Il. 5, 478. 2) far, Il. 23, 359. Od. 6, 312. h. Ap. 330.

τηλόθι, adv. poet. (τῆτερος), 1) far, at a distance, εἴσειν, Il. 8, 285. Od. 1, 22. 2) far away, far hence, Il. 1, 30. Od. 2, 365.

τηλόσε, adv. (τηλοῦ,) at a distance, far, far away, * Il. 4, 455. 22, 407. h. Merc. 414.

τηλοτάτω, adv. superl. of τηλοῦ, farthest, at the greatest remove, Od. 7, 322. †

τηλοῦ, adv. far, Il. 5, 479. 2) far from, with gen. Od. 13, 249. 23, 68.

τηλύγετος, η, or, a Hom. epith. of children, accord. to the explanation of the old Gramm. (from τῆτερος or τηλοῦ and ΓΕΝΙΣ, γέγενα), prop. late-born, i. e. born in the old age of the parents, Il. 5, 153. Od. 4, 11; hence 2) very dear, tenderly beloved, for the most part spoken of sons, Il. 9, 143. 285. 482. Od. 16, 19. h. Cer. 164; of a daughter, Il. 3, 175; and 3) In a bad sense: tender, weakly, puny, because such late-born children are commonly spoiled by tenderness (cf. Il. 9, 143). τηλύγετος ὡς, as a nurseling, Il. 13, 470. Butt. Lexil. Il. p. 200, would derive it from τελεύτη, so that τελεύτης arose by a standard composition, and τηλύγετος, by an inversion of quantity, and translates, born last, tenderly beloved. Another derivation is attempted by Doderlein in Comment de Vocabulo, τηλύγετος; and Bothe ad Il. 3, 175, from θῆλως (Θέλλω), and γάνω, so that it signifies prop. being of a blooming age. (The derivation of the ancients deserves the preference.)

τῆμος, adv. of time, ep. (= τῆμα), then, at that time; it refers prop. to a foregoing ἥμερος, Il. 23, 228; often τῆμος ἄρα, Il. 7, 434. Od. 4, 401.; τῆμος δή, Od. 12, 441. 2) Absol. without protasis, h. Merc. 101. ἐς τῆμος, to that time, Od. 7, 318. cf. Butt. Lexil. Il. p. 228.

τῆπερ or τῇ περ, ep. for τῆπερ, where, Il. 24, 803. Od. 8, 510.

Τήρεια, ή, a high mountain in Mysia near Zelia, τὸ Τήρειν ὄρος, Il. 2, 829; (accord. to Eustath. from τηρέων τὰ κύκλες.)

*τηρέω, fut. ησώ, to keep, to watch, to guard, with accus. δώματα, h. Cer. 142.

Τηγύετον, τό, Ion. for Ταῦγετον, Tuygetus, a mountain of Laconia, which terminated in the south with the promontory Tænarum, now Monte de Maina, Od. 6, 103.

τηρίσιος, η, or, poet. empty, vacant, unprofitable, vain, fruitless, ὁδός, * Od. 3, 316. 15, 13; ἔπος, h. Ap. 540. (Of uncertain derivation; accord. to some, Ion. for ταύσιος = αύσιος from αὔσεις.)

τίσκος, see τίσι.

TIEΩ, obso. theme of τιθίμαι and τιθίσκειν, q. v.

τίην, poet. strengthened for τί, why, wherefore, why then, also την δί, Il. 15, 244; την δή, Il. 21, 436. Od. 15, 326. (την from τί, like ἀκτή from ἀπό, cf. Buttm. Lexil. II. p. 191.)

τιθιμβάσσω, to build, to construct, spoken of bees, Od. 13, 106. † (Akin to τιθάσι, τιθεσσός.)

τιθέω, poet. form of τιθημι, of which Homer uses only 3 sing. pres. τιθεῖ, and imperf. τιθειει and τιθει, see τιθημι.

τιθήμειαι and τιθήμενος, see τιθημι.

τιθημι, pres. 2 sing. ep. τιθησθα, 3 plur. τιθεῖσι, infin. τιθήμεναι, ep. for τιθίσαι, Il. 23, 83; imperf. only 3 plur. τιθεσσα; also from the form τιθέω, 3 sing. imperf. τιθειει and τιθει, fut. θήσω, ep. infin. θησίμεναι, aor. 1 θήησα and θήησα, only sing. and 3 plur. θήησα, Il. 6, 300; aor. 2 from this, 3 plur. without augment. θίσαν, subj. θῶ, ep. θέλω, 2 and 3 sing. θεῆς, θεῆ, Od. 10, 301. 341; better θήης, θήη (as in the Il. ed. Wolf, to distinguish it from the optat.), 1 plur. θήημεν, Od. 24, 485; and θίσαν for θήημεν, Il. 23, 244; optat. θήητ, 3 plur. θήησει, imperat. θέσι, infin. θήηται, ep. θήημεναι, θήημεν, mid. pres. part. ep. τιθήμενος for τιθήμενος, fut. θήησομαι, aor. 1 only 3 sing. θήηκατο, Il. 10, 31. 14, 187; aor. 2 θήημητ, often 3 sing. θήητο, optat. sing. θήητο, imperat. θέσι for θοῦ, infin. θήηθαι, part. θήημενος, η, or, cf. Thiersch § 224. 89. Ground signif. to place, put, or lay, any one or any thing anywhere; hence 1) Prop. spoken of space: to put, to place, to lay, and according to the different constructions, to put away, to lay aside, to place upon, to lay before, etc., mostly in τι έν-

τιθημι, like ponere in aliqua re, also with dat. without prep. Od. 13, 364; more rarely εἰς τι, τηι with dat, and gen. μετά with dat, ἀμφὶ with dat, ἀνά with dat. and accus., ἐπό with dat. and accus. τι έν πυρὶ, to put any thing in the fire, Il. 5, 215; τι έν χειρεσσι, Il. 10, 529; εἰς λάρνα, Il. 24, 795. 797; κυνέη τηι κρατι, to put the helmet on the head, Il. 15, 480; ἐπ' ἀπήρης, to lay any thing upon a vehicle, Od. 6, 252; τι ἄμ βαμοῖσι, Il. 88, 441; ἀνά μυρίην, Il. 10, 466; τι ἵπ' αἴθουσῃ, Il. 24, 644; ὑπὸ φύρα, Od. 4, 445. b) Metaph. spoken of mental states: μένος τινὶ έν θυμῷ, to put courage into one's heart, Od. 1, 321; θυμόν τινι, Il. 24, 49; νόος, βουλὴν τι στήθεσσον, Il. 13, 732. 17, 470; ἔπος τινὶ έν φρεσσοι, to put a word into any one's mind, i. e. to give to consider, Od. 11, 346, τίλος μύδον, Il. 16, 83. Espec. a) to place, to put up, spoken of prizes: ἄσθια, Il. 23, 263; δίτες, Il. 23, 656. 750. Od. 11, 548. b) to establish, to appoint, to order, τέρμετα, Il. 23, 333; τιμὴν τινι, Il. 24, 57; hence spoken of the gods: to allot, to ordain, Od. 8, 465. c) to put up, to arrange, ἀγάλματα, Od. 12, 347. cf. Il. 6, 92. 2) to present any thing, to place before, and gener. like ποιέι, to make any thing, to prepare, to produce; primar. spoken of an artisan, Il. 18, 541. 550. 561; metaph. ἀλγεά τινι, to occasion woes to any one, Il. 1, 2; φόες ἐτάφοισι, to afford light or safety to the companions, Il. 6, 6; ἄργα, to occasion works [troubles], μετ' ἀμφοτέροισι, Il. 3, 321; σκίδασσι, to cause a dispersion, Od. 1, 116. 3) to make, i. e. to bring into any state, with double accus. with subst. τιθ. τινὶ λίρειαν, to make any one priestess, Il. 6, 300; again, τινὶ ἀλοχον, Il. 19, 298. Od. 13, 163; adj. τινὶ πηρόν, to make any one blind, Il. 2, 599. conf. Il. 5, 122. 9, 483; and often. Mid. like the act. only with reference to the subject, to put, place, lay, for oneself, e. g. κολεφὶ ἄσθ, to put the sword in the sheath, Od. 10, 333; ἀμφὶ ὕμοισιν ἔντεια, to put arms upon the shoulders, Il. 10, 34. 149; ξίφος, Od. 8, 416; metaph. τι έν φρεσσοι, to put any thing in one's heart, or to consider it by oneself, Od. 4, 729; κότον τινι, to cherish anger against any one, Il. 5, 449; αἰδέος στήθεσσοι, Il. 13, 122. 2) to make, prepare, cause, for oneself, δάΐτα, Il. 7, 475. τινὶ τιθεσσοις ἀσπίδα, to prepare well one's shield, Il. 2, 382; οἰκία, δώμα, to build a house, Il.

2, 750. Od. 15, 241; μάχην, to begin the battle, Il. 24, 402. conf. Il. 17, 158. 3) to make, with double accus. θυμὸν ἄγριον, to make one's spirit fierce, Il. 9, 629; τιὰ θεσμὰ γυναικα, Od. 21, 72.

*τιθηνέομαι, depon. mid. (τιθήνη) (rarely act.), to wait upon, to nurse, to bring up, prop. spoken of the nurse, παιδα, h. Cer. 142.

τιθῆνη, ἡ (τιθῆ), a nurse, a female attendant, Il. 6, 384. Διωνύσου τιθῆται, the nurses of Bacchus, are the Hyades, nymphs of Nyse, who brought him up, cf. Apd. 3, 4, 4.

τιθησθα, Dor. and ep. for τιθης, see τιθη.

Τιθωρός, δ, son of Laomedon, Il. 20, 337; whom Aurora bore away on account of his beauty, and took as a husband, see Ἡώς. He received, at the desire of the goddess, immortality, but not immortal youth, h. Ven. 219–239.

τίκτω, fut. τίξω, comm. τίκομαι, ep. also τεκοῦμαι, from this τεκνίσθαι, h. Ven. 207; aor. 2 ἔτεκον, ep. τέκον, infin. τεκνῖν, ep. τεκέσσειν, ep. ἔτεκόμην and τεκόμητι, to bring into the world, to bear, prop. spoken of the mother, with accus. παιδα, νιόν, mostly τινι, Il. 6, 22; also ὥπο τινι, Il. 2, 714, 728. b) to beget, to generate, spoken of the father; often in the aor. mid., Il. 5, 154, 546; but not solely, cf. Il. 2, 742, 22, 48; of both parents, Il. 22, 234. Od. 4, 64. c) Spoken of beasts and birds: to produce young, to hatch, Il. 16, 150. 2, 313.

τίλλω, 1) to pluck, to pick, to pull, to tear out, with accus. κόμην, the hair, Il. 22, 406. conf. v. 78. Batr. 70; πίλειν, Od. 15, 527. Mid. to pluck out, with reference to the subject, κατίτηρ, Od. 10, 567 (as a mark of grief); hence τίλλεσθαι τινα, to bewail any one (by plucking out the hair), Il. 24, 711.

*τιμάχος, ον, poet. (ἴχω), having honor, honored, h. Cer. 258.

τιμάω (τιμή), fut. τιμήσω, aor. ἐτίμησα, fut. mid. τιμήσομαι, with pass. signif. h. Ap. 485; aor. 1 mid. ἐτιμησάμην, Il. 22, 235; perf. pass. τιτίμημαι, to value. 1) Spoken of persons: to honor, to esteem, to venerate, to hold in honor, τινά; also τινὰ διτίμησοι, to honor any one with presents, Il. 9, 155; hence pass. τιτιμῆσθαι στιπτρῷ, Il. 9, 38; ἔδη, κράσιν, Il. 12, 310; once with gen. τιτιμῆσθαι τιμῆς, to be esteemed worthy of honor, Il. 23, 649. cf. Kühner § 469. c) 2) Of things: to value, to esteem, αἰδήνη, h. 24, 6. Mid. = act. with

reference to the subject, τινά, Il. 22, 235; πάρι αἴρει, Od. 19, 280. 20, 129.

τιμή, ἡ (τιω), value, hence 1) estimation, honor, esteem, espec. a place of honor, office, the dignity of gods and of kings, Od. 5, 335; βασιλῆς, Il. 6, 193; also alone, the royal dignity, dominion, Il. 2, 197. Od. 1, 117. 2) the valuation of a thing, espec. a determination of value as a recompense for any thing plundered; hence requital, punishment, compensation, restitution, satisfaction. ἀγνοσθαι τινα τιμήν, to seek requital for any one, Il. 1, 159. 5, 552. ἀποτίνειν, τίνειν τιμήν τινι, Il. 3, 286. 288. 459; ἀγειν, Od. 22, 57. [Conf. Jahrb. J. and Klotz, p. 284.]

τιμίεις, εσσα, εγ (τιμή), contr. τιμῆς, accus. τιμῆται, Il. 9, 605. 18, 475. Comp. τιμηστός, Od. 1, 398. Superl. τιμηστατος, Od. 4, 614. 1) Spoken of persons: valued, honored, esteemed, Il. 9, 605. Od. 13, 129. 2) Spoken of things: valuable, precious, costly, Od. 1, 312. Il. 18, 475. The posit. with contr. τιμῆς for τιμήεις (as Wolf has substituted for the gen. τιμῆς), Il. 9, 601; and accus. τιμῆται, cf. Buttm. Gr. Gram. § 41. 9. 15.

τιμῆται, τιμῆς, see τιμήεις.

τιμος, η, ον, valued, honored, spoken of persons, Od. 10, 38. † h. Ap. 483. 2) Of things, h. Ven. 143.

τινάσσω, aor. 1 ἐτίναξα, aor. mid. ἐτίναξάμην, aor. pass. ἐτινάχθηται, to shake, to move, to brandish, δούρα, ἔγχος, hence also ἀστροπήν, αἴγιδα, Il. 13, 243. 17, 595; τινά, to shake any one in order to arrest his attention, Il. 3, 385; θρόνος, to overturn the seat, Od. 22, 88; spoken of the wind: to strew, Od. 5, 368. Pass. to be shaken, Il. 15, 609. Od. 6, 43. cf. ἐτινάσσων. Mid. τιναξάσθηται πτερά, they shook their wings, or struck with their wings, Il. 2, 151.

τινομαι, poet. form of τινομαι, mid. to cause to atone, to punish, τινά, Il. 3, 279. 19, 260. Od. 13, 214; τι, Od. 24, 326. (τινομαι is preferred by Buttm. Gr. Gram. Vol. II. § 112. Ann. 19.)

τίνω (τιω), fut. τίξω, aor. ἐτίνα, infin. τίσαι, fut. mid. τίσομαι, aor. 1 ἐτίναμην (without perf.), 1) to alone, to pay, to discharge. τιμή τινι, to pay a compensation to any one, as a punishment, Il. 3, 289; θεάτηρ, Od. 2, 193. b) to expiate, to alone for, with accus. of the thing for which one makes expiation, δάκρυα, Il. 1, 42; υδρει, φόροι, Od. 24, 352. Il. 21,

134; more rarely with accus. of the pers. τίσαις γνωτόν, thou shalt make atonement for the brother, Il. 17, 34; with dat. πράσιτι, Od. 22, 218. 2) Gener. *to pay, to discharge*, with accus. ζωάγρα, Il. 18, 407; εἰναγγέλιον, to reward the tidings, Od. 12, 392. Mid. 1) *to cause to alone, to cause to pay to oneself*, Od. 13, 15; hence 2) Comm. *to punish, to chastise, to revenge*, a) With accus. of the person who is made to make atonement, Il. 2, 743. 3, 28. Od. 3, 197. b) With accus. of the deed which is avenged: φύον τινός, Il. 15, 116; βίην, λέβην, Od. 23, 31. Il. 9, 208. c) Comm. accus. of the pers. and gen. of the thing: τινὰ κακότητος, to punish any one for wickedness, Il. 3, 366; ὑπερβασίης, Od. 3, 206; absol. Od. 3, 266. d) Rarely with two accus. ἐτίσατο ἔργον ἀσκής; Νηλῆα, he caused Neleus to expiate the impious deed, Od. 15, 236. (ῑ is long in the ep. writers.)

τίπτε, ep. syncop. for τίπτετε, before an aspirate τίφθ, Il. 4, 243; *what then? why then?* Il. 1, 202. Od. 1, 225.

Tīryns, θος, ἥ, *Tiryntha*, a town in Argolis, fortified by the Cyclopes with great walls (*τειχίσσεσσα*), the residence of Perseus, Il. 2, 559. [Cf. in regard to this nom. form, Jahrb. J. and K. p. 284.]

τίς, τί, an indefin. pron. (enclit.) ep. and Ion. declen. gen. τίο, τεῦ, Il. 2, 388. Od. 3, 348; dat. τίῳ, τῷ, accus. τινά, τί, dual τινέ, plur. nom. τινές, accus. τινάς. 1) Any one, a certain one, some one; with subst. it is translated by *a, an, τίς ποταμός, τίς νῆσος*, neut. τί, any thing, something. εἴ τις, if any one, εἴ τί, if any thing; comm. with special emphasis: *who but, what but*. 2) An indefinite single person from a large number: *many a one* (*aliquis*), Il. 6, 459. 479. Od. 2, 324; also collectively: *each one, every one*, for πᾶς; εὐ μέρ τις δόρυ θηξάσθω, Il. 2, 382. 16, 209. 17, 254. Od. 1, 302. So also sometimes τί after a negation, h. Merc. 143. 3) In connection with adj. and pron. it gives prominence to the idea, which according to the connection may consist in strengthening or weakening, *somewhat, tolerably, very, ζεκτος τις*, Il. 3, 220; τίς θαρσαλίος, Od. 17, 449. cf. Od. 18, 382; 20, 140. The neut. τί stands as an adv. in connection with adverbs, in the signif. *somewhat, a little, in some degree, in a certain respect*, Il. 21, 101. 22, 382; and often with negat., Il. 1, 115.

τίς, τί, gen. τίνος, interrog. pron. (always orthotone), ep. and Ion. declen. gen. always τίο and τεῦ, plur. gen. τιών, Il. 24, 387. 1) *who? what one? τί, what? what sort of?* ές τί, how long? Il. 5, 465. τί μοι ἔριδος, καὶ ἀφωγῆς, supply πρᾶγμα, what have I to do with contention and aid? Il. 21, 360. 2) Rarely in dependent interrogation, Il. 18, 192. Od. 15, 423. 17, 368. 3) τί often stands absol., *how? why? wherefore?* Il. 1, 362. Od. 1, 346; see τίττε for τί ποτε. 4) τί with a particip. and a verb forms in Greek one sentence, which we may express in two, Il. 11, 313; see πάσχω.

τίσις, τος, ḥ, (τίω), *value*; hence, 1) *recompence, requital, satisfaction*, Od. 2, 76. 2) *Espec. atonement, expiation, punishment, vengeance*, Il. 22, 19; τινός, for any thing, h. Cer. 368. οὐ γάρ Ὁρίστω τινις ἔσσεται Ἀργεία, vengeance will come from Orestes for the son of Atreus, Od. 1, 40.

τιτάνειν, poet. (a form from τιτώ with redupl.), aor. τιτάνην, *to bend, τόξα*, Il. 8, 266. 1) *to stretch, to draw out*; hence also, *to draw, ἄρμα, ἄροτρον*, Il. 2, 390. 13, 704. 2) *to extend, to spread out, to stretch out, χῆρα*, Il. 13, 354; τάλαντα, *to hold up the balance*, Il. 8, 69; τράπεζαν, Od. 10, 334; gener. 3) *Intrans. to stretch oneself, to hasten, to speed*, Il. 23, 403; like the mid. Mid. *to stretch or draw for oneself* (sibi), τόξα, Il. 5, 97. 11, 370. Od. 21, 259; ἐτί τινι. b) *to stretch oneself, to exert oneself*, spoken of birds, Od. 2, 149. Espec. spoken of horses: *to exert themselves in running, to stretch to the race*, Il. 22, 23, 518.

* *Tīrāvōktróros*, ὁ (κτείνω), *Titan-slayer*, Batr. 282.

Tīravos, ὁ, a mountain in Thessaly, named from τίρανος = γύψος, Il. 2, 735.

Tīrāq̄sios, ὁ, a river in Thessaly, not far from Olympus, afterwards called Eurotas, which flowed into the Peneus, Il. 2, 751.

Tītēs, ἦρος, ὁ, ep. and Ion. for *Tītēs*, plur. of *Tītēs*, the Titans, son of Uranus and Gea [Cælus and Terra], Il. 5, 893; an earlier race of gods, to which belonged Oceanus, Cœus, Creus, Hyperion, Japetus, Saturn. In an insurrection under Saturn, they hurled their father from the throne, and in company with their brother ruled heaven. But soon after Saturn hurled them to Tartarus; enraged at which, Gea instigated

Jupiter, the son of Saturn, to rebellion, who dethroned his father, and banished him to Tartarus. They are first mentioned, Il. 5, 898, where they are called Οἰδηπίωνες. The name Τιτῆνες stands in Il. 14, 279. h. Ap. 33. Batr. 283. According to Hes. Th. 207, the names signifies those striving, from τιταίνειν, accord. to Etym. Mag., as it were, *οἱ τιταίνοντες τὰς γείρας, Tendones*, Herm. [Cf. Jahrb. J. and K. p. 284.]

τετράσκιον, see τρώα.

Τιτός, ὁ, son of Gaea [Terra], a monstrous giant, who in Hades, lay extended over nine acres of land. He attempted to offer violence to Latona, and was slain by her children; in Hades, a vulture constantly preyed upon his liver, as a punishment, Od. 7, 324. 11, 576 seq. According to Hom. he dwelt in Euboea; later writers say in Panopeus. The latter call him the son of Jupiter and Elara, Apd. 1, 3. 12.

τετράσκομαι, ep. (from the ep. *τετυκέσθαι*), only in the pres. and imperf., and having a like signif. with τεύχειν and τεύχειν. 1) With accus. *to prepare, to arrange*; πῦρ, to kindle a fire, Il. 21, 342; spoken of horses, ἵππους ὑπ' ὅχσφι, to harness the horses in the chariot, Il. 8, 41. 13, 23. 2) More frequently = τυγχάνειν, *to aim at, ἄρτα*, Od. 21, 48; espec. with missiles, absol., Il. 3, 80. Od. 21, 421. 22, 117; with a gen. of the object aimed at, Il. 11, 350. 13, 159. 498; with dat. of the weapon: δούρῳ, ιοῖσι, Il. 13, 159. 21, 582. b] Metaph. φρεστή, to aim in mind, i. e. *to have in view, to have in mind*, Il. 13, 558; spoken of ships, ὅρφα σε τῇ πάμποις τιτανόμενα φρενὶ νῆες, that the ships aiming in mind may bring thee thither (where the poet represents the ships as animated), Od. 8, 556.

τίφθι for τίπτε, see τίπτε.

τίω, poet. imperf. iterat. τίσκοται and τισθεται, fut. τίσω, aor. 1 ἔτισα and τίσα, perf. pass. τετίμένος = τιμάος. 1) *to value, to esteem worth, to prize at*, with accus. τρίποδα διεδεκάβοιον, to value a tripod at twelve oxen, Il. 23, 703; cf. v. 705; τίσει τινὰ τὸ καρός εἴσογ, Il. 9, 378. (see κάρ.) 2) Metaph. *to value, to esteem, to honor, to distinguish, τινὲς*, often λοι or λοι τιν, Il. 5, 467. 13, 178; ὅμοις τινι, Il. 5, 535; περὶ τινος, before any one, Il. 18, 81. Pass. *to be honored, τινὲς*, by any one, Il. 5, 78. 11, 58; part. τετίμενος, Il. 20, 426. Od. 13, 28. h. Ap. 479; (the signi-

fication to alone, from τισω, τισα, belongs to τίνω).

ΤΛΗΜΙ, an assumed pres. for τλῆναι.

*τλήμασύνη, ἡ (τλήμων), endurance, patience, suffering, distress, h. Ap. 191.

τλήμων, ονος, ὁ, ἡ (τλῆναι). 1) *suffering, enduring patient*. 2) That ventures much, venturing, adventurous, bold, as epith. of Ulysses, Il. 10, 231. τλήμων θιμός, *Il. 5, 670. 21, 430; impudent, h. Merc. 296.

τλῆναι (verb defect. from the obsol. theme *T.IA2*), of which there occur, aor. 2 ἔτλην, often 3 sing. ep. τλῆ, ep. τιλαν for τετλησαν, optat. τιλανη, imperat. τιλῆσι (also ep. aor. τετλασα), perf. with pres. signif. τετλησα, ας, ε, only in the sing. imperat. τετλασι, ατω, optat. τετλαση, infin. τετλαμεναι and τετλαμεν, poet. for τετλάναι, part. τετλησις, ότος. 1) *to bear, to endure, to suffer*, absol. and with accus. φίγιστα, Il. 5, 873; πολλὰ ἐκ τινος, Il. 5, 384; τετληστι θιμῷ, Od. 4, 447. 11, 181; also χραδίη τετλησια, Od. 20, 23. 2) *to take upon oneself, to venture, to undertake, to be bold, to dare*, with θιμῷ and infin. following, Il. 1, 228. 4, 94; τάδε μέν καὶ τετλάμεν εἰσορώντες, let us bear these things, when we see them, Od. 20, 311. There is here an infin. as an expression of necessity, and χρῆ is to be supplied, as in h. Cer. 148. cf. Herm. ad loc. Buttm. however in the Schol. ad Od. prefers the old reading τετλαμεν, i. e. τετλησμεν. So also Voss.

Τληπόλεμος, ὁ, son of Hercules and Astyche (Astydamia, Pind.), he slew his uncle Licynnius by mistake, and fled to Rhodes; here he became king, and led the Rhodians in nine ships to Ilium, Il. 2, 653 seq. 2) Son of Damastor, a Trojan, whom Patroclus slew, Il. 16, 416.

τλητός, ἡ, ὁ (τλῆναι), prop. *suffered, endured*; act. *suffering, enduring, steadfast, θιμός*, Il. 24, 49. †

τμάγειν, ep. for τεμάγησαν, see τμάγειν.

τμῆγος, ep. form of τίμων, *to cut*; from this aor. 1 ἔτμησα, aor. 2 ἔτμαγος, aor. 2 pass. τεμάγην, of which there occurs only, τμῆσες, Il. 11, 146; in tmesis and 3 plur. aor. pass. τμάγεν.

τμῆδη, adv. (τίμων), cutting, grazing, spoken of a spear, ἐπηλθε, Il. 7, 262. †

Τμῶλος, ὁ, a mountain in Lydia near Sardis, abounding in wine and saffron, now *Bosdag*, Il. 2, 866. 20, 385.

τόθι, adv. poet. *there*, Od. 15, 239; † h. Ap. 244. cf. Herm. ad h. Ven. 258.

τοί, enclit. partic. accord. to Buttm. and Passow prop. an old dat. for *τῷ*; origin. *therefore, accordingly, consequently*, but even in Hom. simply, *truly, certainly, indeed*. It serves 1) To limit and give prominence to a thought: *τοῦτο δι τοι ἐρίσαντα ἔπος*, Il. 1, 419; *μήτι τοι*, Il. 23, 315. 2) Espec. it is used when the discourse relates to a proverb: *οὐκ ἀρετὴ κακὰ ἔργα· κιχάνει τοι βραδὺς ὄκοντι*, [the slow overtakes the swift], Od. 8, 329. 2, 276. Often in connection with other particles: *δέ τοι, γάρ τοι, ἢ τοι*, etc. (Accord. to Damm, it is prop. dat. of the personal pron. (for *τοι*); him follows Nägelebach ad Il. p. 175.)

τοί, 1) Dor. and ep. for *τοι*, q. v. 2) for *οι*, see *ὅ*, *ἥ*, *τό*.

τοιγάρ, partic. (from *τοι* and *γάρ*), it stands comm. at the beginning of a sentence, and signifies: *therefore, then, accordingly, hence, τοιγάρ ἐγὼν ἔρω*, Il. 1, 76. Od. 1, 179; (*τοιγάρ τοι*, Il. 10, 413. Od. 1, 214, the second *τοι* stands for *τοι*.)

τοῖος, η, ον (τός), demonstr. pron. *such, such like, thus constituted, (alio)*, answers prop. to the relative *οἷος*; but often stands for *οἷος*, also *όποῖος*, Il. 20, 250. Od. 17, 421; *ὅς*, Il. 7, 231. 24, 153. Od. 2, 286; rarely *ἄπως*, Od. 16, 208; for the most part absolute, also with dat. *πενήσι τοῖος*, Il. 5, 450. 2) With infin. it signifies: *to be capable, to be able, ἥμεν δ' οὐ γύ τι τοῖοι ἀμυνίμεν*, able to ward off, Od. 2, 60. 3) With an adj. of the same gender and case, it signifies: *exceedingly, entirely, perfectly, τίμβρος ἐπιεικῆς τοῖος*, prop. *τοῖος, οἷος ἐπιεικῆς*, Il. 23, 246, cf. Od. 3, 321; also with *μάλα*, Od. 11, 135. 4) The neut. *τοῖον*, as adv. *very, exceedingly, Il. 22, 241. Θάμα τοῖον*, Od. 1, 209. *συγῇ τοῖον*, in perfect silence, Od. 4, 776.

τοῖοδε, ἡδε, ὥδε = τοῖος strengthened by the enclitic *δέ*, it refers in the main to what follows, yet also to what precedes, Il. 5, 372. 21, 509. Od. 1, 371; with accus. *τοῖοδε δίμας καὶ ἔργα*, such in form and deeds, Od. 17, 313. b) With infin. Il. 6, 463; cf. *τοῖος*.

τοιοῦτος, αύτο, οὗτο, ep. and Att. in the neut. *τοιοῦτον* (*τοῖος, οὗτος*), Od. 7, 309. 13, 330; a strengthened *τοῖος*, *such, so constituted*, refers prop. like *οὗτος* to what pre-

cedes, still also to what follows, Il. 16, 847. Od. 4, 269.

τοῖοδεστι and **τοῖοδεσσι**, see *ὅδε*.

τοῖχος, ὁ, *a wall*; espec. a wall of a house, and of a court, Il. 9, 219. 16, 212. Od. 7, 86. 2) *the wall of a ship*, Il. 15, 382. Od. 12, 120.

τοκάς, ἀδος, ἡ (τίκτω), *bearing, having borne, σὺν*, Od. 14, 16. †

τοκεύς, ἐως, and ἡσ, ὁ, poet. (τίκτω), one who begets or bears, in Hom. always in the plur. *parents*, Il. 3, 140. h. Cer. 138; and dual, Od. 8, 312.

τόκος, ὁ (τίκτω), 1) *the act of bearing, birth*, Il. 17, 5. 19, 119. h. Cer. 101. 2) *that which is born, a child, posterity, γενέν τε τόκος τε*, Il. 15, 141. Od. 15, 175. 3) *Metaph. using, interest, reward*, Batr. 186.

τολμάω (τόλμα), fut. *τολμήσω*, aor. ep. *τόλμησα*, like *τλῆσαι*, 1) *to take upon oneself, to venture, to undertake, to dare, to have boldness and spirit*, with infin. Il. 8, 424. Od. 9, 332; with particip. Od. 24, 162; absol. *Θυμός μοι ἐτόλμα*, Il. 10, 232. 17, 68. 2) *Rarely with accus. to undertake, πόλεμον*, Od. 8, 519.

τολμήεις, εσσα, εν (τόλμα), *full of spirit, bold, daring, rash, Θυμός*, Il. 10, 205; *steadfast*, Od. 17, 284.

τολυπείνα (τολύπη), prop. to wind the cleansed wool into a ball, hence, metaph. *to bring about any thing with pains-taking, to prepare, to finish, δόλον*; to plot artifice, Od. 19, 137; *πόλεμον*, to finish the war, Il. 14, 86. 1, 235. Od. 1, 238. 4, 490; *τι*, Il. 24, 7.

τομή, ἡ (τέμνω), *a cut, i. e. the act of cutting*. 2) *the part cut off, the stump of a tree*, Il. 1, 235. †

* **τόμος, ὁ (τέμνω) = τομή**; **τόμος ἐν πτέρης**, a piece of ham, Batr. 37.

Τομῶραι, αἱ = αἱ μαρτεῖαι, the oracle of Jupiter in Dodona; thus read some critics for *Θύμωτες*, Od. 16, 403. cf. Strab. VII. p. 474.

τοξάζομαι, depon. mid. poet. (*τόξον*), pres. optat. *τοξαζόλατο*, fut. *σομαι*, Od. 22, 78; *to shoot with the bow*, absol. and *τινός*, at any one, * Od. 8, 218. 22, 27.

τοξευτής, ὁ (τοξεύω), *an archer*, Il. 23, 850. †

τοξεύω (τόξον) = τοξάζομαι, with gen. Il. 23, 855. †

τόξον, σύ, 1) *a bow (for shooting)*, poet.

often in the plur. τὰ τόξα, because it consisted of two parts; [or accord. to Herm. Soph. Phil. 652: “τόξα, de arcu et sagitis et quidquid ad arcum pertinet.”] The bow, more rarely a weapon in battle, served for occasions of treachery and ambush. The bow of Pandarus, accord. to Il. 4, 109 seq., was of horn, and consisted of two parts, each of which was 16 palms long. The two were so joined by the πήχυς, that they received the form of a bow. Upon each of the extremities was a knob (κεφάλη), to which the bow-string (*νευρό*) was attached. When it was to be used, it was drawn, by placing it against the earth, and drawing firmly the string, (τιταίνειν τόξον). In shooting, the bow was grasped by the middle (πήχυς), the arrow laid upon the string, and this drawn to the breast to impel the arrow (τόξον ἔλαχεν, ἀελκεω), cf. Il. 4, 105 seq. 11, 375. 582. Od. 19, 572. 2) Poet. the *act of shooting, archery*, Il. 2, 718. 12, 330.

τοξοσύνη, ἡ (τόξον), the act of shooting with the bow, archery, Il. 13, 314. †

τοξέρης, οὐ, ὁ, ep. τόξετα (τόξον), an archer, Il. 11, 385. †

τοξοφόρος, οὐ (φέρω), bearing a bow, epith. of Diana, Il. 24, 483. † of Apollo, h. Ap. 13, 126.

τοπίον, adv. see πρίν.

τοπρόσθετος, adv. see πρόσθετο.

τορεῖν, ep. defect. aor. 2 ἐτρεψον, and part. aor. 1 τεργήσας, h. Merc. 119, *to pierce through, to thrust through*, τι, any thing, Il. 11, 236. †

τορφός, (τόρφος) Hom. only in the mid. aor. 1 ep. 3 plur. τορφώσαντο, subj. τορφώσαται, ep. for τερφάσηται, Od. 1. c., *to make round, to round off*, with accus. σῆμα, Il. 23, 255; ἰδαφες ηνός, the bottom of a ship, Od. 5, 249.

ΤΟΣ, TH, TO, obso. ground form of the article.

τοσάκι, ep. τοσακί, adv. *so many times as often, with reference to* ἔστακι, Il. 21, 268. 22, 197. Od. 11, 586.

τόσος, η, ον, also τόσσος, η, or, *as great, as much, as far, as long, as strong, used of time, number, etc.; it corresponds prop. to δέος; very often it stands absol.; spoken of a known number or size*, Il. 4, 430; Od. 2, 28. τρὶς τόσον, thrice as much, Il. 1, 213. 21, 80. 2) The neut. τόσον and τόσσον, often used as adv. *so much, so very, so far,*

with verbs and adj. and with δύον correlating, Il. 3, 12. 6, 450; more rarely with αἰ, Il. 4, 130. 22, 424; ἄλλο τόσον, the rest entirely. τοῦ δὲ καὶ τόσον, οὐ τ. λ., whose body the armour elsewhere entirely covered (accord. to Spitz.), Il. 22, 322. cf. Il. 23, 554.

τοσόδε, τοσήδε, τοσόδε, ep. also τοσούδε, τοσούδε, τοσούδε, = τόσος, strengthened by the enclitic δέ, with a correlating δύον, Il. 14, 94; and connected with τοιόδε, Il. 2, 120. τοσόδε, and τοσούδε, as an adv., Il. 22, 41. Od. 21, 253.

τοσούτος, τοσαύτη, τοσούτο, ep. also τοσούτος, τοσαύτη, τοσούτο and τοσούτον, Od. (τόσος and οὗτος), a strengthened τόσος, 1) *so great, so much, καὶ σε τοσούτον ἤθηκα, I reared thee thus great*, Il. 9, 485. 2) τοσούτο or τοσούτον, Od. 8, 203, *so very, so much*, Od. 21, 402; with a superl., Il. 23, 476.

τοσάκι, ep. for τοσάκι.

τόσσος, η, ον, ep. for τόσος.

τοσσούτος, αὐτη, οὗτο, ep. for τοσούτος. τότε, adv. of time: *then, at last, at that time*, Il. 1, 100. Od. 4, 182; spoken of a time sufficiently definite from what precedes, or which is known; often τότε καὶ, τότε γέ, καὶ τότε δή, καὶ τότε ἔπειτα. 2) With an article, οἱ τότε, those at that time, or the then living, Il. 9, 559. 3) It often forms the apodosis, espec. in sentences of time, Il. 21, 451; espec. ep. δὴ τότε, Il. 1, 476. Od. 9, 59; also καὶ τότε δή, Il. 8, 69; καὶ τότε ἔπειτα, Il. 1, 478; rarely after conditional clauses, Il. 4, 36. Od. 11, 112.

τότε, adv. *once, sometimes, τότε μέν—τότε δέ, now—now*, Od. 24, 447. 448. It also stands alone, Il. 11, 63, ed. Spitzner (where Wolf reads τότε.)

τοργίτος, adv. *for the third time, see τρίτος.*

τοῦ, gen. of ἡ, and of τι; but τοῦ enclit. for τινος.

τούντεκα, contr. for τοῦ ἔντεκα, *therefore, on that account*, Il. 1, 96. Od. 13, 194.

τούντομα, contr. for τὸ ὄντομα, q. v.

τόρρα, adv. of time, 1) *so long, in the mean time, the while, prop. it answers to ὥρα, which generally follows it, but often precedes*, Il. 4, 221. 9, 550; it also relates to ξένος, Il. 10, 507. Od. 2, 76; ὅτε δή, Od. 10, 571; πρὶς, Il. 21, 100. 2) *so long as, until, until the time, here also follows ὥρα*, Il. 1,

509. h. Cer. 37. 3) Absol. meantime, in the meantime, Il. 10, 498. 13, 83. 17, 79. Od. 3, 303. 464; and often.

τράγος, ὁ, a he-goat, Od. 9, 239. †

τραπέζα, ἡ (prop. for τετράπεζα, having four feet), a table; ξενή, the guest-table, as a symbol of hospitality, Od. 14, 156. 17, 155. Commonly each guest had his own table, Od. 15, 466. 17, 333; and espec. Od. 22, 74, where the suitors use the tables as shields. Still this was not always the case, since Od. 4, 54, two guests used a table, and often all the guests had but one table, see Il. 9, 216. 11, 628. Od. 1, 138; see Nitzsch ad Od. 1, 109.

τραπέζευς, ἥος, ὁ (τράπεζα), at the table, belonging to the table, only as adj. κίνες τραπέζης, table or house-dogs, Il. 23, 173. Od. 17, 309; and πυλαωροί, Il. 22, 69.

τραπείομεν, ep. for ταρπῶμεν, see τέρπω.

τραπέω, ep. to tread grapes, Od. 7, 125. †

τραπέμεν, see τρέψω.

τράψεν, see τρέψω.

τραφερός, ἡ, ὁ (τρέψω), congealed, solid, compact, firm; hence ἡ τραφερή, the solid land, the continent, ἐπὶ τραφερή τε καὶ ὑγρή, Il. 14, 308. Od. 20, 9. h. Cer. 43.

* τράχηλος, ὁ, the neck, Batr. 82.

τρεῖς οἱ, αἱ, τρία, τά, three, Il. 9, 144. οἱ τρεῖς, Od. 14, 26. On the number three, see τρις.

τρέμω (τρίω), only pres. and imperf. to tremble, to shake, to quake, Il. 13, 19; spoken of a robe, Il. 21, 507. 2) Espec. for fear, Il. 10, 390. Od. 11, 527. (Another form is τρομώ.)

τρέψω, fut. τρέψω, aor. 1 ἔτρεψα, ep. τρέψω, aor. 2 ἔτρεπον, sometimes intrans., Il. 16, 657. Mid. aor. 1 ἔτρεψάμην, h. Cer. 203. Od. 1, 422. 18, 305; very often aor. 2 ἔτρεπόμην, ep. τραπόμην, perf. pass. τέτρεψαμαι, espec. τετραμμίνος, imperat. τετράφθω, Il. 12, 273; plurperf. 3 sing. τέτρεψα, and 3 plur. τετράφθασθαι, ep. for τετράφατο, aor. 1 pass. ἔτρεψθη, Ep. 14, 7, comm. ἔτρεψθη, from which τραφθῆναι, Od. 15, 80; (τραπείομεν, Od. 8, 292, belongs to τέρπω). 1) Act. to turn, to direct, to guide, to govern, with accus. accord. to the relation indicated by the connected adv. and prepos. a) to turn away, to direct, to a place, ἐς τι, Il. 13, 7; πρὸς τι, Il. 5, 605; παρὰ τι, Il. 21, 603; ἀνά τι, Il. 19, 212; ἐπὶ τινι, Il. 13, 542; ἐπὶ τι, Il. 13, 4; τέτρεπτο πρὸς ιδὺν οἱ, he was turned directly towards

him, Il. 14, 403; τινὰ εἰς εὐνήν, to bring any one to bed, Od. 4, 294; μῆλα πρὸς ὄρος, to drive the sheep to the mountain, Od. 9, 315; θυμόν κατά πληθύν, to turn one's mind to, Il. 5, 676; ἵππους φύγαδε, the horses to flight, Il. 8, 157. 257; and without ἵππους, Il. 16, 657; spoken of battle: to turn to flight, to repulse, τινά, Il. 15, 261. b) to turn around, to turn about, πάλιν τρ. ἵππους, to turn back the horses, Il. 8, 437; πάλιν ὅσσε, Il. 13, 3. c) to turn from, to avert, to repel, ἀπό τινος, Il. 16, 645. 22, 16. d) Metaph. to turn, to change, φρένας τινός, Il. 6, 61. 2) Intrans. to turn oneself, like the mid., aor. 2 act. φύγαδε, Il. 16, 657. II) Mid. and Pass. 1) to turn oneself, to betake oneself, to apply oneself, ἐπὶ ἔργῳ, Il. 3, 432; εἰς ὄρχηστιν, Od. 1, 422; aor. 1 mid. absol. αἴξμῃ ἔτρεπετο, the point bent, Il. 11, 237. Espec. a) like versari, to have intercourse, to travel, τραφθῆναι ἀνὴρ Ἑλλάδα, Od. 15, 80. b) πάλιν τραπεσθαι τινός, to turn from any one, Il. 18, 138; ἐκάς τινος, Od. 17, 73. c) Metaph. to change, to turn, τρέπεται χρώς, the color changes (spoken of one in fear), Il. 13, 279. 17, 733. Od. 21, 412; τρέπεται νόος, φρήν, the mind changes, Il. 17, 546. 10, 45; ἦδη μοι χρειά τέτρεπτο τένεσθαι, already was my heart disposed to return, Od. 4, 260; (poet. from τρόπω).

τρέψω, fut. τρέψω, h. Ven. aor. 1 ἔτρεψα, ep. τρέψα, aor. 2 ἔτρεψον (trans. in Il. 23, 90, where now stands ἔτρεψε, see at the end); perf. τέτρεψα, intrans. aor. 1 mid. ἔτρεψάμην, only optat. τρέψω, aor. 2 pass. ἔτρεψη, 3 plur. τρέψεν for ἔτρεψησαν. I) Act. 1) to make compact or thick, to cause to coagulate or curdle, with accus. γάλα, Od. 9, 246. 2) Comm. to feed, to nourish, to rear, to bring up, to nurse, spoken of children, τινά, Il. 1, 414. 2, 548; τινὰ πῆμα τινι, to rear any one as a pest, Il. 6, 282; of beasts: ἵππους, κίνας, to keep [horses] dogs, Il. 2, 766. 22, 69; of plants: to raise, Il. 11, 741. b) Metaph. ὕλη τρέψει ἄγρια, the forest nourishes wild beasts, Il. 5, 52; to cause to grow, ὕεσσιν ἀλοιφήν, Od. 13, 410; χαττῆν, Il. 23, 142. II) Mid. 1) Transit. to rear for oneself, τινά, Od. 19, 368. † 2) Intrans. mid. with perf. 2 and aor. pass. 1) to congeal, to attach itself firmly, περὶ χροῦ τέτρεψε ἄλμη, Od. 23, 237. 2) to be nourished, to grow, to grow up, Il. 1, 251. 4, 723. The forms ἔτρεψέντων ἵπο μητρέ, Il.

5, 555: τραφέμεν for τραφέσιν, Il. 7, 199, 18, 436. Od. 3, 28; ἔτραψ for ἔτραψε, Il. 21, 279, are explained as forms of the aor. 2 act. with intrans. signif., cf. Buttm. Ausf. Gram. under τρέψω, Kühner § 244. Thiersch on the contrary, § 215, 45, supposes an ep. shortening for ἔτραψήτητη, τραψῆναι, etc., accented ἔτραψ with Herodian, as aor. 2 pass.

τρέχω, aor. 1 ἔθρεξα, only ep. iterat. from θρέξασκον, Il. 18, 599, 602; aor. 2 ἔθραμον, to run, to hasten, to hasten, πόδεσσι, Il. 18, 599; metaph. spoken of inanimate things, of an auger, Od. 9, 386.

τρέω, 3 sing. τρεῖ, aor. 1 ἔτρεσσα, ep. τρέσσα, to tremble, to quake; in Hom. according to Aristarch. always: to fly from fear, Il. 5, 256. 11, 546. Od. 6, 138; ὑπὸ τεῖγος, to fly under the wall, Il. 22, 143; (the signif. to quake, prob. Il. 17, 332. 21, 288). 2) Trans. to fear, to tremble at, τι, Il. 11, 554. 17, 663. N. B. φωνὴ τρεῖ, the voice trembles, Herm. conject. h. Ven. 238. for φίει.

τρήγων, ῥων, ὁ, ἡ (τρίω), trembling, timorous, fearful, epith. of doves, Il. 5, 778. 22, 140. Od. 12, 63.

τρηγός, ἡ, ὁ, verb. adj. from τιτράω, pierced, perforated, λιθος, Od. 13, 77; often τρητὰ λίκεα, spoken of royal beds, prob. beautifully perforated (V. ‘beautifully formed’), Il. 3, 448. Od. 1, 440. Others think they were so called because they were thus pierced to admit girths or cords, Od. 23, 198.

Τρηγίς, ἵνος, ἡ, ep. and Ion. for Τραχίς, an old town in Thessaly on the Malean gulf, so called from the mountainous region in its vicinity; after its destruction, it was rebuilt at a distance of six stadia, and called Ἡράκλεια, Il. 2, 682.

Τρῆχος, ὁ, an Aetolian, slain by Hector, Il. 5, 706.

τρηγύς, εῖα, ἴ, Ion. for τραχύς, rough, uneven, rugged, steep, stony, λιθος, Il. 5, 308; ἀκτή, Od. 5, 425; also epith. of towns and islands, Il. 2, 717. Od. 9, 27.

(τρήγω), an erroneously assumed pres. for the Hom. perf. τίτρηχα, see ταράσσω.

τρίαινα, ἡ (τρεῖς), a trident, the comm. weapon of Neptune, Il. 12, 27. Od. 4, 506.

*τρίβος, ὁ (τριβώ), prop. rubbing, exercise, practice, expertness, h. Merc. 447.

τρῖψω, infin. pres. ep. τριβέμεναι, aor. 1 ἔτριψα, infin. τρίψαι. 1) Prop. to rub; hence spoken of grain: to thresh, κρῆ, Il. 23, 496,

(which was done by oxen), μοχλὸν ἐν ὄφθαλμῷ, to turn the stake in the eye, Od. 9, 333.

2) Metaph. to exhaust, to enfeeble, τρίβεσθαι κακοῖσι, to exhaust oneself by sufferings, Il. 23, 735.

τρίγλυπος, ον (γλίνη), having three eyes, ἔρματα τρίγλυπα, either with three eyes or openings, or having three stars, [‘triplegemmed,’ Cowp.], Il. 14, 183. Od. 18, 298.

τριγλώχιτρ, ἵνος, ὁ, ἡ, poet. (γλωχίν), three-pointed, triple-barbed, epith. of an arrow, *Il. 5, 393. 11, 507.

τριετής, ἐς (ἔτος), of three years, three years old, only adv. τριετες (with retracted accent), three years long, *Od. 2, 106. 13, 377.

τρίζω, perf. τετρίγυα, with pres. signif., part. ep. τετριγώτας for τετριγότας, a word formed to imitate the sound, to twitter, to chirp, spoken of young birds, Il. 2, 314; to squeak, to gibber, to utter a sharp sound, spoken of bats and of the noise of departing souls, Od. 24, 5. 9. Il. 23, 101; [cf. Shakep. ‘the ghosts,—Did squeak and gibber in the Roman streets,’] to crack, to creak, spoken of the backs of wrestlers, Il. 23, 714.

τριγκότα, indecl. ep. and Ion. for τριάν., thirty, *Il. 2, 516. 680. 733.

τριγκόσιοι, αι, α, ep. and Ion. for τριαν., three hundred, Il. 11, 697. Od. 13, 390.

Τρίκη, ἡ, prose Τρίκη, Strab., a town in Thessaly on the Peneus, with a temple of Asclepius, the residence of the Asclepiades, Il. 2, 729. 4, 202.

τρίλιστος, ον, poet. for τριλιστος (λισσομαι), thrice prayed for, i. e. often or earnestly supplicated, νύξ, Il. 8, 488. † cf. τρίς.

*Τριόπης, ον, ὁ, Ion. for Τριόπας, (triple-eyed, from ὄψ), father of Phorbas, h. Ap. 211.

*τριπέτηλος, ον (πέτηλον), triple-leaved, h. Merc.

τρίπλαξ, ακος, ὁ, ἡ (πλέκω), threefold, triple, ἀντυξ, Il. 18, 480. †

τριπλῆ, adv. (τριπλος), threefold, Il. 1, 128. †

τρίπολος, ον, poet. (πολέω), thrice turned around or ploughed, νειός, Il. 18, 542. Od. 5, 127.

τρίπος, ον, ὁ, poet. for τρίπονς, Il. 22, 164. †

τρίπονς, οδος, ὁ, ἡ, prop. adj. three-footed, comm. ὁ τρίπονς, a tripod: a) a three-footed kettle for boiling, Il. 18, 344. 346. Od. 8, 434; hence ἐμπυριβήτης, Il. 23, 702. b) Or,

a beautifully wrought three-footed stand for kettles, dishes, basins, ἀπνέος, Il. 9, 122. 264.

They are often mentioned as prizes and presents, Il. 8, 290. 9, 122, 11, 700. Od. 13, 13.

* **Τριπτόλεμος**, ὁ (the rural deity dwelling upon the thrice-ploughed land (*τριπτόληφ*), according to Hom. h. Cer. 153, a prince of the Eleusinians; according to the fable of the Athenians, son of Celeus and Metaneira, to whom Ceres presented a chariot yoked to a dragon, to travel through the earth and teach agriculture to mankind.

τρίπτυχος, ον (*πτύσσων*), triple, three-fold; *τριψάλεια*, a helmet which is formed of three plates laid one upon another, Il. 11, 353. †

τρίς, adv. (*τρεῖς*), thrice, often, *τρὶς τόσσον*, *τόσσα*, Il. 1, 213. 5, 136. The number three appears even in Hom. to have been a sacred number, and gener. to indicate that which occurs several times, Il. 5, 436. 6, 435. 22, 165; see Spitzner ad Il. 16, 702.

τρικαιδέκα, indecl. poet. for *τρικαϊδέκα*, thirteen, Il. 5, 387. Od. 24, 340.

τρικαιδέκατος, η, ον, the thirteenth, Il. 10, 495; τῇ τρικαιδεκάτῃ, sc. ἡμέρᾳ, Od. 19, 202.

* *τρικοπάνιστος*, ον (*κοκαρίων*), thrice-pounded. τῷ ἄρτῳ, bread made of very fine flour, Batr. 35.

τριμακαρ, αρος, ὁ, ἡ, thrice-blessed, i. e. happy in the highest degree, Od. 6, 154. *τριμάκαρες καὶ τετράκις*, * Od. 5, 306.

* *τρισσός*, ἡ, ὅν (*τρὶς*), three-fold, three and three, h. Ven. 7.

τριστοιχ, adv. (*στοῖχος*), in three rows (divided into three parts, V.), Il. 10, 473. † ed. Wolf; otherwise *τριστογέλ*.

τρίστοχος, ον (*στοῖχος*), in three rows, divided into three parts, Od. 12, 91. †

τριχίλιοι, αι, α (χίλιοι), three thousand, Il. 20, 221. †

τρίτατος, η, ον, poet. lengthened for *τρίτος*, the third, Il. 1, 252. Od. 4, 97; and often.

Τριτογένεια, ἡ (*γένος*), the Triton-born, epith. of Minerva, prob. named from Triton, a stream in Alalcomene, in Boeotia, where was the most ancient seat of her worship, Il. 4, 515. 8, 39. Paus. 9, 33. Accord. to the old Gramm. it means head-born, from *τριτό*, in Cretan = *κεφαλή*; but the fable that Minerva was born from the head of Jupiter is first found h. 28, 4. A later fable derives the name from the lake Tritonis in Lybia, where she was said to have been born, Ap. 1, 3. 6.

* *Τριτογένης*, ἕος, ἡ, a rare form of *Τριτογένεια*, h. 28, 4.

τρίτος, η, ον (*τρεῖς*), the third. *τοῖσι ἐπὶ τρίτος ἥλθε*, Od. 20, 185. Neut. τὸ τρίτον, or, with Wolf, τοτρίτον, thirdly, for the third time, Il. 3, 225.

τρίχα, adv. (*τρὶς*), three-fold, in three parts, Od. 8, 506. διὰ τρίχα ποσιγένειας, i. e. διασορμ. τῷ, Il. 2, 655; with Gen. *τρίχα τυχτὸς ἦν*, it was in the third part of the night, Od. 12, 312. 14, 483.

τριχῆτες (ᾶτ), cf. *Διριζέτες*, Od. 19, 177; † accord. to Eustath. the trebly-divided (*διστόν*), because they dwelt in Eubœa, in the Peloponnesus, and in Crete, or named from the triple race of the Dorians, the Hyllæans, Dymanes, and Pamphyli, hence V., of treble race. Accord. to others (Damm), with triple-waving crest, like *κορυθάρις*; or from θρῆτ, with waving hair, cf. Strab. X. p. 475.

τρίχες, αι, nom. plur. from *θρῆτ*.

τριχθά, poet. for *τρίχα*, three-fold, Il. 2, 668. 15, 169. Od. 9, 71.

Τροικήν, ἥπος, ἡ, *Troizene*, a town in Argolis, not far from the coast on the Saronic gulf, with a port, Pogon, Il. 2, 561.

Τροικῆνος, ον, son of Ceas, father of Euphemus, Il. 2, 847.

Τροιη, ἡ, ep. and Ion. for *Τροία*, *Troja*, 1) the Trojan country in Asia Minor, with its capital, Ilium, extending along the coast from the river *Δεσπος* to Caucas, or, accord. to Strabo, from the promontory of Lectum to the Hellespont. Often in Hom., Il. 2, 162; in prose comm. *Τρωάς*. 2) the chief town in Troja, otherwise *Ilium*, Il. 1, 129. 2, 141. Od. 1, 2; from this *Τροιηθερ* and *Τροιηθε*, adv. from *Troy*, Od. 3, 257; (*ἀπὸ Τροιηθε μολόντα*, Il. 24, 492, is rejected by Spitzner in his Programm de adverb. quæ in θετι desinunt, usu Homericu, p. 6, who prefers the old reading, *Τροιηθετιώντα*). *Τροιηθε*, adv. to *Troy*, Il. 22, 116. Od. 3, 269.

τρομέω, a form of *τρέμω*, only prea. and imperf. mid. 3 plur. optat. *τρομεολέτο* for *τρομέοντο*, 1) to tremble, to quake. *τρομέει ἵππο γυῖα*, Il. 10, 95. *τρομέοντο φρίνα*, they tremble in heart, Il. 15, 627. 2) With accus. to tremble at, to fear, any one, Il. 17, 203. Od. 18, 79. Mid. = *τρομέω*. *τρομέοτο οἱ φρίνες*, Il. 14, 10; *θυμῷ*, Il. 10, 492; with accus. *θάνατον*, Od. 16, 446.

τρόμος, ὁ (*τρέμω*), the act of trembling,

quaking, Il. 3, 34. 8, 452. Od. 18, 88; hence *anxiety, terror*, Il. 6, 137; and often.

*τρόπαιον, τό (τροπή), *a trophy*, Batr. 159.

τροπίω, poet. form of τρέπειν; ὅχει, *to turn about the chariot*, Il. 28, 224. †

τροπή, ἡ, *the act of turning, return*. τροπαὶ ἡλίου, *the turning of the sun, the solstice*, Od. 15, 404. † The passage Νίσσος τις Συρίη—Ορτυγίης καθίπερθεν, ὅθι τροπαὶ ἡλίου, is variously explained; Voss: beyond Ortygia, where is the solstitial point. According to most ancient critics, cf. Strabo X. p. 487, and Eustath. ad loc., by Syria is to be understood Syros, one of the Cyclades, and by Ortygia the island Delos. The τροπαὶ ἡλίου Eustath. explains as a poetical description of the west, and compares with it Od. 11, 18. Also, according to Voss and Nitzsch ad Od. 1, 22, it is the quarter of the heaven where the sun declines to his setting. With him agrees G. F. Grotefend in Geogr. Ephem. B. 48. St. 3. p. 281. "Ortygia or Delos is the centre of the earth's surface in Homer, over which the sun reaches the highest point of its path. A line from north to south divides the earth into two parts." Others consider the words as meaning the real solstice, rejecting the above explanation because Syros is not west, but rather east from Delos. This Eustath. intimates, in saying that the solstitial point had been pointed out in a cave in this island; or it was referred to the gnomon of Pherecydes, cf. Diog. Laert. Pherecyd. Accord. to Ottfr. Müller, cf. Orchomenos p. 326, the words are the addition of a rhapsodist, and obviously refer to the gnomon of Pherecydes of Syros. Voss, Alte Weltkunde p. 294, understands by Ortygia, the small island of Ortygia lying near Syracuse; and here also, he thinks, is Syria to be sought, see Συρίη.

τρόπις, ιος, ἡ (τρέπειν), *the keel of a ship, a ship's bottom*; it was made small, in order easily to cut the waves; from it arose the two side-walls, *Od. 7, 252. 19, 278.

τρόπος, ὁ (τρέπειν), *a leathern thong with which the oar was made fast, and in which it turned*, Od. 4, 782. 8, 53.

τρόφις, τρόφι, gen. ιος, ep. short form = τροφόεις. τρόφι κύμα, *a great, powerful wave*, Il. 11, 307. †

τροφόεις, εσσα, ει, poet. (τρέπειν), *well-*

nourished; hence *thick, strong, great, κύματα*, Il. 15, 621. Od. 3, 290. Aristarch. reads τροφόντα, incorrectly.

τροφός, ὁ and ἡ (τρέψω), *one who nourishes, one who brings up*; only as fem. *a nurse, a female attendant*, *Od. 2, 361. 4, 742.

*Τροφώνιος, ὁ, son of Erginus, a king of Orchomenos, brother of Agamedes, h. Ap. 296.

τροχός, ὁ (τρίχω), *every thing which runs, comm. any thing circular, hence 1) the wheel of a chariot*, Il. 6, 42. cf. ἄρμα. 2) *a potter's wheel*, Il. 18, 600. 3) *a round mass of wax, tallow*, Od. 12, 173. 21, 178.

τρυγάω (τρύγη), 3 plur. pres. τρυγάωσι, ep. for τρυγῶσι, *to harvest the fruits of the trees and the field, to harvest, to gather*, Od. 7, 124; *to strip off fruits, ἀλοήν*, Il. 18, 556.

*τρύγη, ἡ, *autumnal fruits, whether of field or tree, espec. wine. 2) the autumnal harvest*, h. Ap. 55.

*τρυγηφόρος, ον (φέρω), *bearing wine*, h. Ap. 529.

τρυγώ, *see τρυγάω*.

τρύξω, a word formed to imitate the sound, *to coo, to utter a murmuring sound*, espec. spoken of the turtle dove; of men: *to mutter, to murmur from displeasure; τρι, to complain of any thing to any one*, Il. 9, 311. †

τρύπανον, τό (τρυπάω), *an auger, a carpenter's tool*, Od. 9, 385. †

τρύπανη (τρύπη), pres. optat. 3 sing. τρυπᾶ, *to bore, to pierce, δόνη*, Od. 9, 384. †

τρυφάλεια, ἡ, poet. *a helmet*, Il. 3, 372. Od. 18, 378. According to the common explanation, for τριφάλεια, a helmet with three cones; accord. to Wolf and Buttm. Lexil. IL p. 250, it was the prevalent name of a helmet, and prob. derived from τρύω, to pierce, because the cone or knob was perforated for the reception of the crest, in distinction from κατατίτις, Heyne ad Il. 3, 372.

*τρυφερός, ἡ, ὁν (τρυφή), *soft, delicate, tender*, Batr. 66.

τρύφω, εος, τό (θρύπτω), *that which is broken off, a piece, a fragment*, Od. 4, 508. †

τρύχω, poet. = τρίξω, fut. τρύξω, *to wear away, to consume, to destroy, οἰκον, the property*, Od. 1, 248. 16, 125; metaph. *to drain, to vex, to torment, to distress*. πτωχὸν οὐκ ἔτις καλέσι, τρύξοτα δι αὐτόν, no one would call a beggar, to torment himself, Od. 17, 387. Pass. Od. 1, 288. τρύγσσθαι λιμῷ, *Od. 10, 177.

Τρωαί, *αι*, only plur. *the Trojan women*, Il. 3, 384. 411. see *Τρωάς*.

Τρωάς; *ἀδος*, *ἡ*, a pecul. fem. to *Τρωός*, *Trojan*, *ἡ τροφός*, h. Ven. 114; espec. with and without *γυνή*, a Trojan woman, always in the plur. Il. 6, 442.

* *τρώγηλη*, *ἡ* (*τρώγω*) *a hole, a cave*, Batr. 52. 113.

* *Τρωγλοδύτης*, *ον*, *ό*, *that lives in holes*, the name of a mouse, Batr. 205.

* *τρωγλοδύω*, *(δύω)*, *to creep into a hole or cave, to dwell in a hole*, only part., Batr. 35.

τρώγω, *to gnaw, to crop, to chew, to nibble*, spoken of mules, *ἄγρωστιν*, Od. 6, 60; † of mice, Batr. 34.

Τρωϊάς, *ἀδος*, *ἡ*, poet. pecul. fem. of *Τρωΐος*, *Trojan*, *ληῆς*, Od. 13, 263; comm. in the plur. with *γυναικεῖς*, Il. 9, 139. 16, 831. Subst. *the Trojan women*, Il. 18, 122.

Τρωϊκός, *ἡ*, *ὄν*, *Trojan*; *τὸ Τρωϊκὸν πεδίον*, Il. 10, 11. 23, 464, *the Trojan plain*, between the rivers Scamander and Simois, the scene of the Trojan war; also *Τρώων πεδίον*, Il. 11, 836. 15, 739; for the most part called simply *πεδίον*. This plain extended from the camp of the Greeks to the city of Ilium, and was broken by both these rivers and by several hills. In proceeding directly from the camp to the city, it was necessary to cross a ford of the Scamander. The following points in it are mentioned by Hom.: 1) The sacred oak of Jupiter, at the Sceæan gate, see *φηγός*. 2) The fig-hill, see *Ἐρινός*. 3) The watch-stand, not far from the fig-hill, see *σκοπή*. 4) The sepulchral mound of Batieia, see *Batleia*. 5) The mound of Ilus, see *Πλος*. 6) The sepulchral mound of Æsyetes, from which the Grecian camp could be seen, Il. 2, 793. 7) The height of the plain, near the Hellespont, see *Θρωμός*. 8) The entrenchment of Hercules (*τείχος*), in the neighborhood of the sea, constructed by Minerva and the Trojans for the protection of Hercules, Il. 20, 145 seq. 9) The Hill of Beauty, see *Καλλικολώνη*, cf. Spohn de agro Trojan. p. 17 seq.

Τρωῖλος, *ὁ*, son of Priam and Hecuba, Il. 24, 257.

Τρωῖος, *ἰη*, *ἴον*, ep. and Ion. for *Τρωός*, *Trojan*. 1) belonging to Tros. *Τρωῖοι ἵπποι* Il. 5, 222. 23, 378. 2) peculiar to the nation, *δυνάτα*, *Τρωῖα*, Il. 14, 262.

τρώκτης, *ον*, *ό*, (*τρώγω*) *a gnawer, a glutton*; as epith. of Phœnician merchants: *α cheat, a knave, a sharper*, * Od. 14, 289. 15, 406.

* *Τρωξάρτης*, *ον*, *ό*, (*ἄρτος*), *bread-eater*, name of a mouse, Batr. 20.

Τρωός, *ἡ*, *ὄν*, *Trojan*. 1) belonging to Tros, *ἵπποι*, Il. 23, 291. 2) belonging to the nation, *Τρωὶς ἵπποι*, Il. 16, 393. *Τρ. κύρες*, Il. 17, 255. 273; but *Τρωαὶ*, *αι*, subst., Trojan women, without iota subsc. q. v.

τρωπάω, poet. form of *τρέπω*, ep. iterat. imperf. *τρωπάσκετο*, Il. 11, 568; *to turn, to change, to alter, φανίν*, Od. 19, 151. Mid. *to turn oneself; πάλιν τρωπάσθαι*, to turn back, to go back, Il. 16, 95; *πρὸς πόλιν*, Od. 24, 536; *φόβονδε*, to betake oneself to flight, Il. 15, 668.

Τρώς, *Τρωός*, *ό*, 1) son of Erichthonius and Astyoche, grandson of Dardanus, husband of Callirhoe, who bore him Ilus, Assaracus and Ganymedes. The part of Phrygia in which he reigned received from him the name of Troja, Il. 20, 230 seq. 2) son of Alastor, Il. 20, 462. 3) Plur. of *Τρῷες*, gen. *Τρώων* (on the irregular accent see Buttm. § 43. note 4, Roest § 37. B. 1, Kühner § 264) *the Trojans*, the inhabitants of the kingdom of Troy, of whom the Dardanians were a more ancient stock. They were prob. a Pelasgian race; of their emigration to Crete Homer knows nothing, Il. 1, 152. cf. Hdt. 7, 122.

τρωτός, *ἡ*, *ὄν* (*τρώω*), *wounded, vulnerable*, Il. 21, 568. †

τρωχάω, ep. form of *τρέχω*, *to run*, Il. 22, 163. Od. 6, 318.

τρώω, poet. only in the pres. (theme of *τιτρώσκω*), aor 1 *ἔτρωσα*, fut. *τρώσομαι*, aor. pass. *ἔτρωθην*, Batr. 193, *to wound, espec. to injure, to harm, ἀλλήλους*, Od. 16, 293; *ἵππους*, Il. 23, 341; *ὅθι τρώστοθαι* (sc. *ἵππες*) *ὅτῳ*, where, I think, they will be wounded, Il. 12, 66; metaph. *to infatuate, to stupefy, οἴνος σε τρώει*, Od. 21, 293.

τυγχάνω, imperf. Od. 14, 231. † fut. *τετίχομαι*, aor. 2 *ἔτυχον*, ep. *τίχον*, subj. 1 sing. *τίχεμαι*, also ep. aor. *ἔτυχην*, perf. *τετίχηκα*, only intrans. 1) Trans. with gen. *to hit, to hit a mark*. a) Prim. with missiles, *τιρός*, Il. 16, 609. 23, 857; with accus. only in connection with *βάλλειν, οὐτάρειν, νύσσειν ὃν φα—ιπὸ στροφοῦ τυγχάσας—βεβλήκει*, Il. 4, 106. cf. Il. 5,

552. 12, 394. 13, 371; absol. Il. 5, 287. 7, 243; and with prepos.; κατά ὄμοι, Il. 5, 98. 579. 12, 189. b) Gener. to hit, to attain, to find, to meet with, to reach, τινός, Od. 14, 334. 19, 291; absol. Od. 21, 13. c.) Spoken of things: τύχη ἀμάρθοι βαθεῖης, he struck in the deep sand, Il. 5, 587; πομπής, Od. 6, 290; φιλότητος, Od. 15, 158. d) Absol. ὅς κε τύχη, whoever happened, Il. 8, 430; to attain an end, to be fortunate, Il. 23, 466. 2) Intrans. to chance, to happen, to come to pass, Il. 11, 116. πρῶν πεδίου διαπρόστοιν τετυχί-
νας, extending entirely through the plain, Il. 17, 748. Od. 10, 89. b) Spoken of things: to fall to one's lot, to happen to, τινι, Il. 11, 684. Od. 14, 231. c) to be casual, with part. τίχησεν ἐρχομένη νηῆς, a ship happened along, Od. 14, 334. 19, 291.

Τυδείδης, ον, ὁ, son of Tydeus—Diomedes, Il. 14, 380.

Τύδευς, ep. ἡρός and ἔος, ὁ, son of king Οἰνεύς, of Calydon, in Aetolia, father of Diomedes. Because he slew his uncle Alcathous, he fled to Argos to Adrastus, who received him kindly and gave him his daughter Delphyle as a wife. He marched with Polynices to Thebes, and was slain there by Menelippus, Il. 2, 406; espec. 4, 372 seq. 5, 801 seq.

τυκτός, ḥ, ὄν, verb. adj. from τείχω, prop. prepared, made. Ἀρής, τυκτὸν κακὸν, an evil which men prepare for themselves, in opposition to a natural evil; an unnatural, a great evil, [accord. to Köppen, formed of sheer evil], Il. 5, 831. τ. κρήνη, an artificial fountain, Od. 17, 206. 2) = εἰτυκτός, artificially wrought, well-wrought, Il. 12, 105; δάπεδον, Od. 4, 627. 17, 169.

ΤΥΚΩ, obsol. theme of τείχω.

τύμβος, ὁ (τίφω), prop. a place where a corpse is buried, comm. a sepulchral mound, a hill of earth, which was heaped up above the ashes, Il. 7, 336. 435, Od. 4, 584.

τυμβοχοή, ḥ (χέω), the act of heaping up a mound, sepulture, interment, Il. 21, 323, † οὐδέ τι μιν χρέω ἔσται τυμβοχοῆς, ed. Wolf, with Crates. Aristarch., whom Eustath., and among the moderns, Heyne, follow, reads τυμβοχοῆσ, shortened for τυμβοχοῆσαι; the latter, accord. to Butt. Gr. Gram. § 305. A. 5, incorrect; cf. Thiersch Gr. § 164 2. A. 1.

Τυρδάρεος, ὁ, Att. Τυρδάρεως, *Tyndareus*, son of Οεβαλος and the nymph Batia; he

was expelled from Sparta by his brothers, fled to Thestius to Aetolia, who gave him his daughter Leda as a wife. He was subsequently restored to Sparta by Hercules. His wife bore him Clytemnestra, Helen, Castor, and Pollux, Od. 11, 298.

* Τυρδαρίδης, ον, ὁ, son of *Tyndareus*, espec. in the plur. of Τυρδαρίδαι, the *Tyndari-dæ* = Castor and Pollux, h. 16, 2. 32, 2.

τύτη, ep. and Ion. for σύ, [Il. 5, 485.]

* τύπανος, τό (τύπτω), a stroke, a thrust, a cut, in the plur. Il. 5, 886. †

τύπτω, aor. 1 ἔτυψα, poet. τύψα, perf. pass. part. τεττυψίνος, aor. 2 pass. ἔτυπτη, to strike. 1) Prop. with a staff, τινά, Il. 11, 561; spoken espec. of weapons used in close conflict, (opposed to βάλλειν, Il. 11, 191. 13, 288. 15, 495); to cut, to hit, to thrust, to wound, τινά φαγύαν, ἄσφι, δορὶ, ξίφει, Il. 4, 531. 13, 288. 782; with double accus. τινά λαιμόν, Il. 13, 542; metaph. τὸν ἄχος κατά φένει τύψε, pain smote him in the soul, Il. 19, 125. 2) Improp. or poet. ἄλι έρετμοῖς, to strike the sea with the oars, Od. 9, 104; χθόνη μετώπῳ, Od. 22, 86; ἵγια πόδεσσι, to tread the vestiges with the feet, V., i. e. to tread in any one's footsteps, Il. 23, 764; spoken of Zephyr, βαθεῖη καλλιπετά τύπτων, sc. νίφει, smiting them with the full tempest, Il. 11, 306. Pass. to be struck, ἔγχειρσιν, Il. 13, 782; but also with accus. ἔλκει οὖν ἔτύπη, Il. 24, 421; cf. Rost Gr. § 112. 6. Kühner § 558.

* τύραννος, ὁ, prop. lord, commander, comm. sovereign, prim. spoken of Mars, with dat. ἀριτβίσια, h. 7, 5.

* Τύρογλύφος, ὁ (γλύφω), cheese excavator, the name of a mouse, Batr. 137.

τύρός, ḥ, cheese; αἴγειος, goats' milk cheese, Il. 11, 639. Od. 4, 88.

* Τύροφάγος, ὁ (φαγεῖν), cheese-eater, the name of a mouse, Batr. 226.

* Τυρσηρός, ὁ, Ion. for Τυρσηρός, a Tyrhenian, an inhabitant of the country Tyrrhenia (*Etruria*), in Italy, h. 6, 8.

Τύρω, οὐς, ḥ, daughter of Salmoneus and Alcidice, wife of Cretheus. She loved the river-god Eripeus; Neptune appeared to her in the form of the river-god, and she bore to him Pelias and Neleus, Od. 2, 120. 11, 235 seq.

τυρθός, ὁ (later also of three endings), small, young, spoken of human beings, Il. 6, 222. τυρθός ιοῦσα, Il. 22, 480. The neut.

sing. τυτθόν as adv. *little, a little*, espec. spoken of space, τυτθόν ὀπίσσω, Il. 5, 443; ἀποτρόπον νεῦ, Il. 7, 334.; τυτθόν ὑπ' ἐκ θανάτου φέρονται, they sail a little removed from death, i. e. scarcely, Il. 15, 628; in other connections, τυτθόν εἰς ζώειν, to live a little longer, Il. 19, 335; φθίγγεσθαι, to speak low, Il. 24, 170. The neut. plur. only τυτθά διατμήσαι or κέισσαι, to cut small, to split small, Od. 12, 174. 388.

Τυφάων, ονος, ὁ, poet. pecul. ep. for *Tυφάων*, see *Τυφωεός*.

τυφλός, ἡ, ὄγη, blind, Il. 6, 139. † h. Ap. 172. Τυφωεύς, ἔος, ὁ, ep. contr. *Τυφώς*, in Hom. gen. *Τυφωέος*, dat. *Τυφωέῃ*, Il. 2, 782. 783; also *Τυφάων*, only in the accus. *Τυφάωντα*, h. Ap. 306. 352; in prose *Τύφων*, ἄνος, prop. *that smokes*, from τύφω, the symbol of volcanoes and storms. According to Il. 2, 780, a giant who lay in the land of the Arimi in Cilicia, under the earth. In Hes. Th. 820 seq. he is described as a monster having a hundred dragon heads vomiting flames, whom Gaea (Terra) bore to Tartarus and sent against Jupiter when he hurled the Titans into Tartarus. After a long contest,

Jupiter dashed him down to Tartarus. A later fable calls Cilicia his birth-place; after he was conquered by Jupiter in a battle here, he fled into Sicily, where that deity hurled Etna upon him, Pind. Pyth. 1, 32; cf. *Ἄρμα*.

ΤΤΧΕΩ, an assumed theme to some tenses of *τυγχάνω*.

* τύχη, ἡ, *luck, chance, destiny, espec. good fortune*, first found h. 10, 5.

* Τύχη, ἡ, daughter of Oceanus, h. Cer. 420.

Τύχιος, ὁ (the maker, from *τείχω*), a famous artist of Hyæ in Boeotia, Il. 7, 220.

τῷ, prop. dat. sing. from τό, often used absol. 1) *in this way*, frequently in the apodosis, *then*, Il. 2, 373. 4, 290. Od. 1, 239. 3, 258. cf. Nitzsch ad loc. 2) *therefore*, Il. 2, 250. Od. 2, 254. 7, 25.

τῶι, adv. poet. = ᾧ; οὕτως, *thus*, Il. 2, 330. 3, 415. 14, 48. Od. 18, 271. 19, 234. Accord. to Apollon. de Adverb. p. 582. 17, τῶι is correct only when it correlates to ᾧς, as in Il. 3, 415. In other places he read οὐ ᾧς, and so reads Spitzner after good MSS., Il. 2, 330. 14, 49.

Y.

Τ, the twentieth letter of the Greek alphabet, and the sign of the twentieth book.

'Τάδες, ον, ἦι, the *Hyades*, accord. to the Schol. from ὥω, that rain, *Pluviae*, or from their similarity to the letter Τ, a constellation, consisting of four stars of the third and some of the fourth magnitude, in the head of Taurus, the rising of which brought rain, Il. 18, 486. The name has also been derived from ὕει, *Sucula*, the constellation being conceived of as a herd of wild boars, cf. Gell. XIII. 9; and Nitzsch ad Od. 5, 272.

νάκινθος, η, ον (*νάκινθος*), *of the color of hyacinth, hyacinthine, ἄνθος*, Od. 6, 231. 23, 158; see *νάκινθος*.

νάκινθος, ὁ (in Hom. in gender not indicated), *the hyacinth, prob. the blue sword-lily (iris germanica Linn.), or the larkspur (delphinium ajacis L.)*, Il. 14, 348. † h. Cer. 7, 426. h. 17, 25. Theocritus X. 28, calls it black; hence the poet compares to it the

dark hair of Ulysses, Od. 6, 231. cf. Voss ad Virg. Ecl. 3, 106. The flower had nothing in common with our hyacinth.

'Τάμπολις, ιος, ἡ, a town in Phocis on the Cepheus, between Opus and Orchomenus. Its name is compounded of 'Τάρταρος κόλις, having been built by the Hyantes, the original inhabitants of Boeotia, who were driven by Cadmus to Phocis, Il. 2, 521.

νήβαλλειν, ep. for *ὑποβάλλειν*.

νήβοις (νήβης), only part. pres. *to be insolent or arrogant (in word or deed); spoken espec. of men, to satisfy one's unbridled desires, to be wicked, to behave in a contumelious or violent manner*, Od. 1, 227. 3, 207. 17, 588. 2) Trans. τυρά, *to do one wrong, to abuse any one, to insult him*, Il. 11, 695. Od. 20, 170.

νήβης, ιος, ἡ (akin to νήβη), *arrogance, insolence, wickedness, any violence arising from the consciousness of power or from the pre-*

ponderance of sensual desires, Od. 14, 262; spoken espec. of the suitors, Od. 1, 368. 4, 321; with *βίη*, Od. 15, 329. 17, 565. 2) *wickedness* towards others, *violence, abuse*, Il. 3, 203. 214.

ὑβριστής, οὐ, ὁ (*ὑβρίζω*), *an arrogant person, an insolent, wicked, or violent man, αὐγός*, Il. 13, 633. In opposition to *δίκαιος, φιλόξενος*, Od. 6, 120. 9, 175. h. Ap. 279.

ἴγρις, ἐς, gen. ἰός, healthy, sound, vigorous, well, metaph. *μῦθος*, a healthful word (an useful, salutary thought), Il. 8, 524. †

ἴγρη, ἡ, see *ἴγρος*.

ἴγρος, ἡ, ὥν (ὕω), 1) *wet, moist, fluid, ὑγρὰ καίενθα*, the watery paths, poet. for the sea, Od. 3, 71; hence subst. *ἡ ίγρη, the waters*, poet. for the sea, Il. 10, 27; connected with *τριψερή*, Il. 14, 308. Od. 20, 98; *ἀνέμοι ὑγρὸν άέτες*, moist blowing winds, Od. 5, 478. 2) Metaph. *languishing, πόθος*, h. 18, 33.

ἴδατορεφής, ἐς, gen. ἰός (τρίπω), nourished in the water, loving the water, epith. of the poplar, Od. 17, 208. †

"*Τδη, ἡ*, a town on the Tmolus in Lydia, accord. to the Schol. the later *Sardis*, Il. 20, 385.

ἴδραίτω (ίδωρ), only aor. 1 mid. part. *ἴδρητάμενος*, *to water, mid. to wash oneself, to bathe oneself*, *Od. 4, 750. 759. 17, 48. 58.

ἴδρενώ (ίδωρ), only pres. and imperf. *to dip or fetch water*, Od. 10, 105. Mid. *to dip or bring water for oneself*, *Od. 7, 131. 17, 206.

ἴδρηλός, ἡ, ὥν (ίδωρ), *watery, moist, wet*, Od. 9, 133. † h. Ap. 41.

*"*Τδρομεδονσα, ἡ (μίδονσα)*, the water-queen, name of a frog, Batr. 19.

ἴδρος, ὁ (ίδωρ), the water-snake, Il. 2, 723. † Batr. 81.

*"*Τδρόχαρις, ὁ (χαλκω)*, a friend of the water, a frog's name, Batr. 224.

ίδωρ, ίδατος, τό (ὕω), *water*; originally prob. rain-water, as Il. 16, 385; plur. *ίδατα, waters*, only once, Od. 13, 109; proverb. *ίδωρ καὶ γαῖα γενίσθαι*, see *γαῖα*. (*v* prop. short, but also long in the arsia, conf. Herm. ad h. Cer. 382.)

ίετός, ὁ (ū, ὕω), *rain, a shower*, Il. 12, 133. †

νία, νιάστι, see νίός.

*"*ΤΙΕΤΣ*, a form of *νίός*, obsol. in the nom. from which oblique cases are formed.

νίός, ὁ (from this form there occur in Hom. besides the nom. sing., the gen. and accus. sing., and the gen. and dat. plur. The accus. plur. *νίοντος*, as a *varia lectio*, Il. 5, 159. Besides the ep. language declined the obl. cases after two themes: *ΤΙΣ* and *ΤΙΕΤΣ*, gen. *νίος* and *νίές*, dat. *νίῃ* and *νίεῖ*, accus. *νίλα* and *νίστα*, Il. 13, 350; nom. plur. *νίλες*, *νίές* and *νίές*, in the dat. plur. only *νίστοι*, Il. 5, 463. Od. 3, 387; *a son, often νίες Αχαιῶν = Αχαιοί*; [once *νίες Λαπιθάων = Λαπιθαί*, Il. 12, 128.] (The diphthong *νι* is sometimes used as short, Il. 6, 130. 17, 575), see Thiersch Gram. § 185. 25. [Buttm. § 58. p. 101.]

νιωτός, ὁ (νίός), a child's child, a grandson, Il. 2, 666. Od. 24, 515.

ύλαγμός, ὁ (ύλαγτεω), the act of barking, a howl, Il. 21, 575. †

*"*Τλακίδης, ον, ὁ*, son of Hylacus, whom Ulysses pretends to be, Od. 14, 204.

ύλαχόμωρος, ον (ύ), poet. always or frequently barking, *κίνες*, *Od. 14, 29. 16, 4. On the doubtful derivation of the termination *μωρος*, see *έγχεισμωρος*. [Cf. Jahrb J. and K. under *έγχεισμωρος*, p. 259.]

ύλακτιόν, poet. *ύλαώ (ύ)*, to bark, spoken of dogs, Il. 18, 586; metaph. of wrath of heart, *κραδίη οἱ ἔνδον ύλάκτει* ('the hearty within him howled,' V.), Od. 20, 13, 16.

ύλάω and *ύλάμαι*, depon. mid. poet. form of *ύλακτέω*, to bark, act. Od. 16, 9. Mid. Od. 16, 162. 2) Trans. to bark at, *τινά*, *Od. 16, 5. 20, 15.

ύλη, ἡ (ū), 1) a forest, a wood, Il. 5, 52. Od. 5, 63. 2) fallen wood, building timber, fire-wood, Il. 23, 50. 111. Od. 9, 234. 3) the ballast of a ship, prob. properly wood, brushwood, then rubbish, Od. 5, 257.

*"*Τδη, ἡ*, pros. *ai* "*Τλαί*, a little town in Bœotia on the lake Copais, in the time of Strabo destroyed, Il. 2, 500. 5, 708. 7, 221. (*ύ* is short in Il. 5, 708. 7, 221; hence some critics would write "*Τδη*.)

ύλήεις, εσσα, εν (ū, ύλη), woody, abounding in wood, wooded, *χῶρος*, Il. 10, 362; *νῆσος*, Od. 10, 308. h. 13, 5; as adj. of two endings, Od. 1, 246.

*"*Τλλός, ὁ*, a river in Ionia, which rises in Lydia, and flows into the Hermus, Il. 20, 392.

ύλοτόμος, ον (ū, τίμων), wood-felling, wood-cutting, *πέλεκυς*, Il. 23, 114; spoken of men, *Il. 23, 123.

ὑμεῖς (ū), plur. of the personal pron. of the second person. Of the common form Hom. uses only, in addition, the dat. ὑμῖν. Nom. ΗΕολ. and ep. ὕμετες, gen. Ion. ὕμεων, ep. ὕμελων, dat. ΗΕολ. and ep. ὕμηις (>) and ὕμη, II. 10, 551; accus. Ion. ὕμεας, ΗΕολ. and ep. ὕμε. (The gen. ὕμεων, and accus. ὕμεας, are often dissyllabic); *you, your*, with a collective sing. Od. 12, 81. 82; cf. Thiersch § 204. 9, Rost. Dial. 44. Kühner, § 301.

ὕμετραιος, ὁ (ὕμος), *a bridal song, the hymeneal song*, which the companions of the bride sung in conducting the bride to the house of the bridegroom, II. 18, 493. †

ὕμετρος, η, or (ū, ὕμεις), *your, ὕμετρούδε,* to your house, ep. II. 23, 86.

ὕμε, ὕμετες, ὕμη, see ὕμεις.

* ὕμετρος (ὕμος), *to celebrate, to praise, to extol*, with accus., h. Ap. 19, 190. h. 8. 1.

ὕμος, ὁ, 1) *a song a melody, ὕμος ἀστῆς = οἶμος ἀστῆς*, the melody of the song, Od. 8, 429. † 2) *a song, a hymn*, h. Ap. 161. 8, 19.

ὕμος, η, ὅ (ū), Dor. and ep. for ὕμετρος, *your*, II. 5, 489. Od. 1, 375.

ὑπάγω (ῆγω), only imperf. 1) *to lead under, ὑπόνοις ζεύγον*, the horses under the yoke, II. 16, 148. 23, 291; ὕμιόνος, to harness, Od. 6, 73. 2) *to lead away from under, to convey away, τινὰ ἐκ βελέων*, II. 11, 163.

ὑπάειδω, ep. for ὑπάδω, *to sing in addition*, in tmesis, II. 18, 570; see ἀείδω.

ὑπάι, ep. for ὑπό.

* ὑπαιδεῖδοικα, see ὑποδεῖδω.

ὑπαιθά, adv. (ἰπό), 1) *away from under, sidewise*, II. 15, 520. 21, 271. 2) As prep. with gen. *along by, sidewise from any one*, II. 18, 421.

ὑπαίσω, poet. (ἄίσω), fut. ὑπαῖξω, part. aor. ὑπαῖξα, *to leap or to rush from under, with gen. βωμοῦ, forth from under the altar*, II. 2, 310. 2) With accus. spoken of the fish, φρίξ (i. e. φρίκη) ὑπαῖξει, ed. Wolf, he will rush up to the agitated wave [‘rippled surface,’ Cowp.], (to devour the fat of Lycaon), II. 21, 126; cf. φρίξ. Heyne and Bothe: ὑπαλύξει φρίξ, he will escape from the rippling flood (viz. into the deep), when he has satisfied himself, cf. Bothe. This explanation contravenes the sense. The main thought is: the fishes will devour thee; in order to do this, the fish must come up from beneath to the floating corpse; this is expressed by

ἵπαῖξει, but not by ἵπαλύξει, cf. Spiz. ad loc.

ὑπακούω (ἀκούω), aor. ep. ὑπάκοντα, infin. ὑπακοῦσαι, *to hear to*, II. 8, 4; in tmesis. 2) *to give ear to, or to answer*, * Od. 4, 283. 10, 83.

ὑπαλενόμαι, depon. mid. poet. (ἀλενώ). aor. part. ὑπαλεναμένος, *to avoid, to escape, with accus. θάρατον*, Od. 15, 275. †

ὑπάλυξει, ιος, η (ὑπαλύξω), *the act of avoiding, escaping, fleeing*, II. 22, 270. Od. 23, 257.

ὑπαλίσκω (ἀλίσκω), fut. λύω, Batr. 97; aor. ep. ὑπάλυξα for ἵπιλ, part. ὑπαλύξας, *to avoid, to escape, to fly, with accus. τέλος θυτάτοιο, Κῆφας*, II. 11, 451. Od. 4, 512; δέλλος, Od. 19, 189; χρεῖος, *to escape a debt, i.e. not to pay*, Od. 8, 355.

ὑπαντιάω (ἀντιάω), aor. 1 part. ὑπαντιάσας, *to come against or meet unexpectedly*, absol. II. 6, 17. †

ὑπαρχ, τό, only nom. accus., *a real appearance in a state of wakefulness, οὐκ ὄντας, ἀλλ' ἕπαρχ*, not a dream, but a reality, * Od. 19, 547. 20, 90.

ὑπάρχω (ἄρχω), aor. subj. ὑπάρχη, *to begin, to do first*, Od. 24, 286. †

ὑπασπίδιος, ου (ἀσπις), *under the shield, covered by the shield*, from this neut. plur. ὑπασπίδια as adv., with προποδίζειν and προβιβᾶν, * II. 13, 158. 807. 16, 609.

ὑπατος, η, ου (from ὑπερ for ὑπέρτατος), *the highest, most exalted, supreme, often epith. of Jupiter*, II. 5, 756; and Od. ἐν πατή ὑπάτη, upon the highest part of the funeral pile, II. 23, 165. 24, 787.

ὑπέασι, see ὑπειμι.

ὑπέδεισαν, see ὑποδεῖδω.

ὑπέδεκτο, see ὑποδέχομαι.

ὑπεθερμάνθη, see ὑποθερμάνω.

ὑπείκω, ep. also ὑποίκω (εἴκω), fut. ὑποίξω, aor. ὑπόιξα, fut. mid. ὑπείξομαι and ὑποείξομαι, II. 23, 602. 1) *to yield, to retire from, τινὶ ἐδρῆς, to retire from a seat for any one*, Od. 16, 42; with gen. alone, γεῶν, to go away from the ships, II. 16, 305. b) With accus. χειράς τινος, *to escape one's hands*, II. 15, 227. 2) Metaph. *to yield, to submit to, to comply with, to obey, τινὶ τι, to yield to any one in any respect*, II. 1, 294. 4, 62. (The fut. mid. is in use, equivalent to the fut. act.)

ὑπειμι (εἴμι), pres. 3 plur. Ion. ὑπέασι, to

be under, μελάθρω, to be under a roof, Il. 9, 204; πολλῆσι (τέπτοις), under many were colts, Il. 11, 681; in tmesis, Od. 1, 131.

ὑπείρ, poet. for ὑπέρ.

ὑπειρέχω, poet. for ὑπερέχω.

ὑπερόχος, ον, ό, poet. for ὑπέροχος.

Τηειροχίδης, ον, ό, son of Hyperochus = Itymoneus, Il. 11, 673.

Τηειροχος, ό, poet. for Τηεροχος, a Trojan, slain by Ulysses, Il. 11, 335.

Τηειρώ, ονος, ό, a Trojan, slain by Diomedes, Il. 5, 144.

ὑπέξ, before a vowel ὑπέξ (ὑπό, ἐκ), in the Il. ed. Wolf ὑπ' ἐκ. 1) Prepos. with gen. from under, out from under, forth from beneath, Il. 5, 854. 13, 89. 15, 628; see τυιθόν. 2) Adv. Od. 3, 175.

ὑπεκπροθέω, poet. (θίω), only pres. to run forth from beneath, Il. 21, 604. Od. 8, 125. b) With accus. to run before, to outstrip, Il. 9, 506.

ὑπεκπροθέω, Hom. (λύω), aor. 1 ὑπεκπροθέω, to loose from under, ἡμίόνοις ἀπήγνης, to unharness the asses from the carriage, Od. 6, 88. †

ὑπεκπροθέω (φέω), to flow out from under, Od. 6, 88. †

ὑπεκπροφεύγω (φεύγω), aor. 2 ὑπεκπροφεύγομι, and part. ὑπεκπροφεύγων, to escape from under, to escape secretly, absol. Il. 20, 147. 21, 44. Od. 20, 43; with accus. Χάρυβδιν, Od. 12, 113.

ὑπεκσαόω, ep. (σαόω), aor. 1 ὑπεξεσάωσα, to save or deliver from unperceived, τινά, Il. 23, 292. †

ὑπεκφέρω (φέρω), imperf. poet. ὑπέκφερον, aor. ὑπέγνεικα, Il. 8, 883. 1) to bear away from under or secretly, τινά πολέμοιο, to withdraw any one from the war, Il. 5, 318. 377. 885; gener. to bear away, spoken of horses, Od. 3, 496. 2) to convey any thing away, σάκος, Il. 8, 268.

ὑπεκφεύγω (φεύγω), aor. 2 ὑπεξεφυγον, and ep. ὑπέκφυγον, infin. poet. ὑπεκφυγέειν, to flee secretly from, gener. to escape, to flee, Il. 8, 243. 20, 191; with accus. Κῆρα, δλεθρον, φέρθρα, Il. 5, 22. 6, 57. 16, 697. Od. 9, 286; (in Od. 3, 175; ὑπέξ is adv.)

ὑπεκνήμικε, see ὑπηράνω.

ὑπένερθε and ὑπένερθεν, adv. (ἐνερθε),

1) beneath, below, Il. 13, 30; espec. in the lower world, Il. 3, 278. Od. 10, 353. 2) With gen. under, ποδῶν ὑπένερθε, Il. 2, 150; ὑπέν. Χίοιο, Od. 3, 172.

ὑπέξ, see ὑπέξ.

ὑπεξάγω (ἄγω), only aor. optat. ὑπεξαγάγοι, to lead out under or secretly, espec. out of danger, τινὰ οἴκαδε, Od. 18, 147. †

ὑπεξαλέομαι (ἀλέομαι), only aor. infin. ὑπεξαλέοματι, to escape secretly, to avoid, with accus. χείρας, Il. 15, 180. †

ὑπεξαναδών (δύω), aor. 2 ὑπεξαναδός, intr. to emerge from beneath, or unobserved, with gen. ἄλός, from the sea, Il. 13, 352. †

ὑπέρ, ep. also ὑπείρ (the latter when the last syllable must be long before a vowel, ὑπείρ ἄλα), 1) Prepos. with gen. and dat. ground signif. over (super). A) With gen.

1) Of place: a) in indicating motion over a place or object, away, over, above, ὑπέρ τοιχων καταβῆναι, Il. 15, 382; cf. 20, 279; ὑπέρ οὐδοῦ βῆναι, Od. 17, 575. b) In indicating continuance over a place: above, upon, on the upper side, ὑψοῦ ὑπέρ γαῖς ἔχειν, to hold high above the earth, Il. 13, 200; ὑπέρ μαζοῦ, Il. 4, 528. Od. 1, 137; hence also: ὑπέρ κεφαλῆς στῆναι τινι, to stand above any one's head, i. e. to stand behind the head, Il. 2, 20. Od. 4, 803. β) over, beyond, ὑπέρ τάφρου, Il. 18, 228. 23, 73. Od. 13, 257. 2) In causative relations, almost always like περι: a) in assigning the cause, as if still local: for, for any one's good; in expressions of protection and defence, τεῖχος τειχίσασθαι τεῖχον ὑπερ, for the ships, Il. 7, 449; φέζειν τινι ὑπέρ Δαναῶν, Il. 1, 444. b) With verbs of praying, by any one, for one's sake, λεσσισθαι ὑπέρ τοκίων, ὑπέρ φυχῆς καὶ γούνων σάρν, Il. 15; 660. 665. 22, 338. Od. 15, 261. c) Gener. in indicating a reference of any kind: of, about, ὑπέρ σάτην αἰσχέρ ἀκούν, Il. 6, 521. B) With accus. 1) Spoken of place, in indicating motion over an object: away, with the idea of accomplishment, away over, over; ὑπέρ ἄλορ, Il. 5, 16; ὑπέρ ἄλα, Il. 22, 237. Od. 3, 73. b) Spoken of measure: beyond, against, only metaph. ὑπέρ αἰσταν, against propriety, Il. 3, 59; ὑπέρ μοῖραν, against fate, Il. 20, 336; ὑπέρ θείον, Il. 17, 327. II) In composition, it expresses the signif. of the prepos. and also the idea of excess, of exaggeration.

ὑπεράής, ἐς, poet. (ἄημι), blowing from above, ἀελλα, Il. 11, 297. †

ὑπεράλλομαι, depon. mid. (ἄλλομαι), part. ep. sync. aor. ὑπεράλτο, part. ὑπεράλμενος, to leap over, αὐλῆς, Il. 5, 138. 2) to leap over,

with accus. στίχας, to leap over the ranks, * Il. 20, 327.

ὑπερβαίνω (*Balwes*), aor. 2 ὑπερβήνη, 3 sing. ep. ὑπέρβη, 3 plur. ep. ὑπερβασαν, ep. for ὑπερβῆσαν, 3 sing. subjunct. ὑπερβήγη, ep. for ὑπερβῆ, 1) to stride over, to mount over, to go over, with accus. τεῖχος, Il. 12, 468; οὐδόν, Od. 8, 80. 16, 41. h. Merc. 20. 2) Metaph. to overstep, absol. to transgress, to commit a fault, Il. 9, 501.

ὑπερβάλλω, ep. also ὑπειρβ. (*βάλλω*), aor. 2 ὑπειρβάλλον, Il. 23, 637, and ὑπερβάλλον, without augm. 1) to cast over, with accus. σύματα πάντων, to cast beyond all the marks, Il. 23, 843; spoken of the stone of Sisyphus: ἄκρον ὑπερβάλλειν, to cast it upon the summit, Od. 11, 597; rarely with gen. τόσσον πάντος ἀγώνος ὑπέρβαλε, he cast (the ball) so far beyond the whole circle, Il. 23, 847. 2) to cast beyond any one, τινὰ δουρά, i. e. to excel any one in casting the spear, Il. 23, 637.

ὑπέρβασαν, see ὑπερβαίνω.

ὑπερβασίη, ἡ (ὑπερβαίνω), prop. overstepping, always metaph. transgression, wickedness, impiety, insolence, Il. 3, 102. Od. 3, 206; plur. Il. 23, 589; and often.

ὑπερβήγη, see ὑπερβαίνω.

ὑπερβίος, ον (*βίη*), haughty, comm. in a bad sense, insolent, violent, overbearing, θυμός, Il. 18, 262; ὑβρίς, Od. 1, 368. Neut. ὑπερβίον, as adv. haughtily, overbearingly, Il. 17, 19.

* Τπερβόρεοι, οι, pros. ‘Τπερβόρεοι, the Hyperboreans, a fabulous people said to dwell beyond the north wind, and whose country was conceived of as a paradise, h. 6, 26. Pindar Pyth. 10, 49, places it upon the Ister; Hdt. 4, 13, beyond Scythia.

ὑπερδεής, ἐς, gen. ἐος (*δεῖος*), ὑπερδεῖα, ep. for ὑπερδεῖα, see Thiersch Gram. § 293; exalted above fear, unterrified, δῆμος, Il. 17, 330. † Thus Eustath. (*ἀπτότης*); and Voss, fear-despising. Still other Gramm., as Apoll., derive it from δέω, and explain it, *fur less* (*ὑπερδεοντα*).

Τπέρεια, ἡ, 1) a fountain in the town of Phere in Thessaly, Il. 2, 734. 6, 451. 2) the ancient abode of the Phœaceans, before they emigrated to Scheria, Od. 6, 4. Accord. to this passage, it is in the vicinity of the Cyclopes; hence the ancient critics, for the most part, take it to be a town of Sicily, and particularly for the later Camarina.

ὑπερρείπω (ὑπό, ῥεῖπω), aor. 2 ὑπέρρειπον, prop. to demolish by mining; only in the aor. 2, to undermine, to overthrow, Il. 23, 691. †

ὑπερέπτω (ὑπό, ἐπίπτω), imperf. ὑπέρεπτε without augm., to eat away beneath, then gener. to take away from beneath, spoken of a river: κοτίη ποδοῦν, to wash away the sand beneath the feet, Il. 21, 271. †

ὑπερόσχεθον, see ὑπερέχω.

ὑπερέχω, poet. ὑπειρχώ, always imperf., Il. 2, 426 (*ἔχω*), aor. 2 ὑπερέχον, poet. lengthened ὑπερίσχεθον, Il. 11, 735. 1) Trans. to hold above; τι τινος, any thing above another, σπλάγχνα, Ήραλστοι, Il. 2, 426; espec. for protection, χείρα or χειράς τινος, to hold the hand over any one, to shelter him, Il. 4, 249. 5, 433. Od. 14, 184; and instead of dat. with gen. Il. 9, 420. 687. 2) Intrans. to project, to be prominent, with gen. Il. 3, 210. b) to rise above, spoken of the sun, γαλῆς, Il. 11, 735; of a star, Od. 13, 93.

ὑπέρη, ἡ, a sail-yard rope, in the plur. the ropes fastened to both ends of the yard and to the mast, which served to turn the sail, Od. 5, 260. †

ὑπερηνορέω (ὑπερήνωρ), only part. pres. to have a haughty spirit, to be insolent, in a bad sense, Il. 4, 173. 13, 258; espec. in the Od. spoken of the suitors, and also strengthened by κακῶς (V., full of insolent vileness), Od. 2, 266. 4, 766.

ὑπερήνωρ, ορος, ὁ (exceedingly manly), son of Panthous, slain by Menelaus, Il. 14, 616. 17, 24.

Τπερησίη, ἡ, a town in Achaea, accord. to Paus. the later Ζεγείρα, Il. 2, 573. Od. 15, 254.

ὑπερηγανέω (φαίνω), only part. to exalt oneself above others, to be insolent, to be proud, Il. 11, 694. †

ὑπερθέ, before a vowel ὑπερθετ-, 1) Adv. (ὑπέρ), from above, espec. from heaven, Il. 7, 101. Od. 24, 344. h. Cer. 101; gener. above, in the upper part, Il. 2, 218. 5, 122. Od. 16, 47.

ὑπερθυρέειν, see ὑπερθρώσκειν.

ὑπερθρώσκω (θρώσκω), only fut. ὑπερθρώσκομαι, ep. and Ion. for ὑπερθροῦμαι, and aor. 2 ep. ὑπέρθρον, infin. ep. ὑπερθρόσσειν, to leap over, to leap away over, with accus. τάρρον, Il. 8, 179; ἕρχον, * Il. 9, 475; absol. Il. 12, 53.

ὑπέρθυμος, ον (*θυμός*), exceedingly spirited, noble-hearted, magnanimous, epith. of

heroes and of an entire people, always in a good sense, Il. 2, 746. Od. 16, 326. Voss takes it often in a bad sense, and translates *haughty, proud*, Il. 4, 365. 5, 881; *insolent*, Od. 11, 269.

ὑπερθύριον, τό (θύρα), the lintel of a door-frame, opposed to οὐδός, Od. 7, 90. †

ὑπερίημι (ἴημι), fut. ὑπερήσω, to cast beyond, to excel, viz. δύσκον, Od. 8, 198. †

ὑπερικτάνομαι, to move oneself quickly, from which πόδες ὑπερικτανόντο, Od. 23, 3, † (the feet tripped nimbly, V.) According to Aristarch in Apoll. ἄγαν πάλλοντο from ὑπό and ἐρικτανόντο, or accord. to Eustath. also = ὑπερεξετελόντο, i. e. ἄγαν ἵκνοντο from ἵκται. The readings ὑποκτανόντο and ὑπερακτανόντο are to be rejected.

Ὑπερίονιδης, ον, ὁ, son of Hyperion = Helios, Od. 12, 178.

Ὑπερίων, τόνος, ὁ, 1) son of Uranus and Gaea [Cœlus and Terra], one of the Titans, who from Thea begat Helios, Selene, and Aurora, Hes. Theog. 371. h. Cer. 26. cf. h. 31, 3. 2) It stands as a patronymic epith. Il. 9, 480. Od. 1, 8, Ὁλεῖος (like Ζεὺς Κρονίος), son of Hyperion, according to Eustath. for euphony's sake shortened fr. Ὑπεριονίων, conf. Mollow. This explanation is confirmed by Od. 12, 133. 176. Others would explain it according to the derivation from ὑπέρ ἡώ, that goes over us, conf. Nitzsch ad Od. 1, 8.

*ὑπερκαταβαίνω (βαίνω), aor. 2 ὑπερκατέβην, to descend over, to go over; with accus. τείχος, over the wall, * Il. 13, 50. 87.*

*ὑπερκυδαντας, poet. defect. accus. plur. from a nomin. ὑπερκύδας, αντος, ὁ, exceedingly famed, very glorious, * Il. 4, 66. 71. (Accord. to Schol. a part. aor. 1 from an old word κύδω, κυδαίνω, whence κύδας, like γύμνας; some take it as an adj. ὑπερκυδᾶς, Dor. for ὑπερκυδῆς, contr. from ὑπερκυδέις, hence prop. to be accented ὑπερκυδάντας, cf. Spitzer ad loc.)*

** ὑπερκυπτω (κύπτω), fut. φω, to bend oneself over, Ep. 14, 22.*

** ὑπερμεγέτης, ὁ, poet. for ὑπερμεγής, h. 7, 1; in the accus. ὑπερμεγίτα.*

ὑπερμεγέω, poet. to be superior in vigor or strength, only pres. part. ὑπερμεγίοντες, Od. 19, 62; † from

ὑπερμεγής, ἐς, gen. ἰος (μένος), superior in strength, powerful, almighty, epith. of Ju-

piter and of kings, Il. 2, 116. 8, 236. Od. 13, 205.

ὑπέρμορφος, poet. adv. (μόρφος), beyond fate, contrary to fate, i. e. more than fate allots or from the beginning appoints to man, Il. 20, 30. 21, 517. Od. 1, 34; once ἵπέρμορφα, as if formed from an adj. ὑπέρμορφος, Il. 2, 155. cf. Μοίρα. (Prop. ὑπέρ μόρφος should be written separately, as ὑπέρ μοίρας, αἵρας, but they were joined for euphony, see Nitzsch ad Od. 1, 34.)

ὑπεροπλή, ἡ, poet. (ὑπέροπλος), only in the plur. arrogance, espec. in reference to prowess in arms, gener. pride, haughtiness, Il. 1, 205. † (long.)

ὑπεροπλίζομαι, poet. depon. mid. (ὑπέροπλος), to behave oneself haughtily, to act insolently, hence with accus. to disdain, to despise, οὐκ ἂν τις μιν ἀνήρ ὑπεροπλίσασαι, no man could despise it (the dwelling), Od. 17, 268. † (Schol. Vulg. and Eustath. ὑπερηρανήσειεν.) This explanation only Buttm. in Lexil. II. p. 215, approves. Accord. to Aristarch. on the contrary (cf. Apoll.) = γυκήσειεν, to subdue or take by force of arms, [No man should e'er achieve by force his entrance here, Cowp.]

*ὑπέροπλος, ον, poet. (οπλος), haughty, insolent, only neut. sing. as adv. ὑπέροπλος εἰπεῖν, * Il. 15, 185. 17, 170.*

*. ὑπέροχος, ον (ἔχω), ep. ὑπεροχος, projecting, prominent, distinguished, with gen. ἄλλων, above others, * Il. 6, 208. 11, 784; absol. h. 11, 2.*

ὑπερόπετομαι, depon. mid. (πέτομαι), aor. 2 ep. 3 sing. ὑπέρπετατο, to fly over, to fly beyond, Il. 13, 408. 22, 275; with accus. σηματα, to fly beyond the marks, Od. 8, 192.

ὑπερδάγη, see ὑποδάγηνυμι.

ὑπερσχεθεῖν, a lengthened aor. of ὑπερέχω, q. v.

*ὑπέρστατος, η, ον, poet. (prop. superl. of ὑπέρ), uppermost, highest. κείτο ὑπέρστατος, it (the stone) lay uppermost, * Il. 12, 381; ήστο—ὑπέρστατος ἐν περιωπῇ, Il. 23, 457.*

ὑπερτερίη, ἡ (ὑπέρτερος), the highest part of a carriage, on which the burden was carried, Od. 6, 70. †

ὑπέρτερος, η, ον (prop. compar. from ὑπέρ), upper, that is above. κριτήριον ὑπέρτερα, the upper flesh, in opposition to σπλάγχνα, Od. 3, 65. 470. 2) higher, superior, more excellent, more exalted, τύχος, Il. 11, 290. 12, 437; γνησῆ, in race, Il. 11, 786.

ὑπερφίαλος, *η*, *ον*, only in a metaph. signif. *haughty*, *proud*, *insolent*, often an epith. of the suitors, Od. 1, 134. 2, 310; of the Cyclopes, Od. 9, 10; of the Trojans, Il. 3, 106. 13, 621; **Ὥμοιος**, a haughty spirit, Il. 15, 94. 23, 611; **ἴπος**, Od. 4, 503. Antinous uses it, Od. 21, 289, of himself and the suitors, to the supposed beggar, where it signifies *proud*, *haughty*: (Art thou not content, that thou fearest quietly amongst us haughty ones?) Adv. **ὑπερφιάλως**, *haughtily*, *insolently*, Od. 1, 227. 4, 663; gener. *excessively*, *exceedingly*, Il. 13, 293. Od. 17, 481. (The deriv. is doubtful; the ancients, Schol. Vulg. ad Od. 1, 134, Etym. Mag., derived it from φιάλη, a dish, hence that which runs over the brim of the dish, *excessive*; Buttm. Lexil. II. 209, derives it with Damm from φύη, hence prop. **ὑπερφύιαλος**, *supernatural*, that places oneself above all; Nitzsch ad Od. 4, 663, prop. = **ὑπερφυής**, *overgrown*, that overgrows oneself and others; according to Passow, poet. for **ὑπερβίαλος** = **ὑπέρβιος**.)

ὑπερφίαλως, adv. see **ὑπερφίαλος**.

ὑπέρχομαι, depon. mid. (*ὑπό*, *χρομαι*), aor. 2 *ὑπήλυνθον*, 1) *to go under*, *to go in* (*subire*), with accus. **Ὥμονος**, **δῶμα**, Od. 5, 476. 12, 21. 2) Metaph. of mental states, *to enter unobserved*, *to steal upon*. **Τρώας τρόμος ὑπήλυνθε γυῖα**, trembling seized the Trojans in the limbs, Il. 7, 215. 20, 44. h. 28, 3.

ὑπερωάει (*ἔρωαίν*), aor. ep. **ὑπερώάσα**, *to go back*, *to retire*, *Il. 8, 122. 15, 452.

ὑπερφίη, *ἡ* (prop. fem. from **ὑπερφωνία**), *the palate*, elsewhere *οἰφαντίκος*, Il. 22, 495. †

ὑπερωάϊσθεν, adv. (**ὑπερωάϊν**), *from the upper story*, *from an upper apartment*, Od. 1, 328. †

ὑπερωώϊστον, *τό* or **ὑπερφῶν** (*ὑπίφ*), the upper part of the house, *the upper story*, *an apartment in the upper story*, *an upper chamber*, *a loft*, the apartment of the women, sing. Il. 2, 514. Od. 6, 362; plur. in both forms, Il. 16, 184. Od. 16, 449; because the apartments of the women were in the upper story, hence often, *εἰς ὑπερφῶν* ἀναβαλεῖν, Od. 2, 358. 4, 751. (Prop. neut. of the adj. **ὑπερφῶς**, subaud. *οἰκημα*.)

ὑπέστην, see **ὑψόστημι**.

ὑπέσχεθον, see **ὑπέχω**.

ὑπέχω (*ἐχω*), aor. **ὑπέσχον**, poet. **ὑπίσχεθον**, Il. 7, 188; part. **ὑποσχών**, *to hold upper*, *to hold before*, **χείρα**, Il. 7, 188; **Ὥλεσας**

ἵππους, *to cause the mares to couple*, Il. 5, 269.

ὑπημύω (*ἡμύω*), perf. **ὑπεμημύκε**, *to incline*, *to bow*, *to let the head sink*. **πάντα δ'** **ὑπεμημύκε** (V., ever cast down the eyes), Il. 22, 491. † Thiersch Gram. § 232. 94: is entirely bowed down. This perf. arose thus: ημυκε with redupl. έμημυκε, then strengthened for metre's sake έμημυκε, cf. **ναύσιμος**; see Buttm. under **ἡμύω** p. 284. Rost p. 305. Kühner p. 131. (Bothe has adopted **ὑπερμήμυκε**, after the conjecture of Toup. Epist. Crit. p. 73.)

ὑπῆγνεικα, see **ὑποφέρω**.

ὑπηρήτης, *ον*, *ὁ* (*ὑπήρη*), *that gets a beard*. **πρώτος ὑπηρήτης** (*whose beard first springs*, V.), Il. 24, 348. Od. 10, 279.

ὑπηρίος, *η*, *ον* (*ἱώς*), *towards the morning*, *early*, Il. 8, 530. Od. 4, 656. **στιβὴ ὑπ.**, *morning frost*, Od. 17, 25.

ὑποσχέομαι, depon. mid. Ion. **ὑποχομαι**, Od. 2, 91. h. Merc. 275; aor. 2 **ὑπεσχόμην**, imperat. **ὑπόσχοι**, infin. **ὑποσχίσθαι** (prop. a strengthened form of **ὑπέχομαι**), *to hold oneself under*, i. e. *to undertake*, hence *to promise*, *to engage*, *τι τινι*, Il. 9, 263. 12, 236; espec. **Ὥγυατέρα**, *to betroth a daughter to a man*, Il. 13, 376. a) *to vow* any thing to the gods, **ἴερά**, **ἴκατόμβας**, Il. 6, 93. 115. 23, 209. b) With infin. fut. Il. 6, 93. 13, 386. 389. Od. 4, 6; and with accus. and infin. Od. 8, 347. Instead of the fut. of the infin. the pres. **ἐκτίνεσθαι**, Il. 2, 112. 19, 19, with signif. of the fut.

ὑπίσχομαι, Ion. and ep. = **ὑποσχέομαι**.

ὑπνός, *ὁ*, *sleep*, very often. **χάλκεος ὑπνός**, poet. for the sleep of death, Il. 12, 241.

Τυνός, *ὁ*, *the god of sleep*, twin brother of death, Il. 14, 231. 24, 5. According to Hea. Th. 758, he has his dwelling in the lower world; in Hom. Juno seeks him in Lemnos, Il. 14, 233.

ὑπνώ, contr. **ὑπνῶ**, hence expanded **ὑπνώ**, only part. **ὑπνώστης**, intrans. *to sleep*, *to slumber*, Il. 24, 344. Od. 5, 48. 24, 4.

ὑπό, also ep. **ὑπαί**. 1) Prepos. with gen., dat., and accus.; ground signif. *under*. A) With gen. 1) Spoken of place: a) In indicating motion *forth under* an object, *under*, *from under*, *from beneath*, only poet. (elsewhere **ὑπέν**), **ἀντασθαι** **ὑπὸ** **ζόφον**, *to come forth under the darkness*, Il. 21, 56. **ἔρνειν τεκφὸν ὑπὲ** **ἀλαρροφ** *away from under*

Ajax, Il. 17, 235. cf. Il. 9, 248. 13, 198. ἄγειν ἀνδροτασίης ὑπό, to lead away from the slaughter, Il. 23, 86. λέειν ἐππονες ὑπὸ ζυγοῦ, Il. 8, 543. Od. 4. 39. b) In indicating continuance under an object, Il. 1, 501. 2, 268. 8, 14. 2) In causative relations: a) In assigning the author, with passive and intransitive verbs: *under*, more frequently, *by*, *through*, *before*, *δαμῆναι ὑπὸ τινος*, to be vanquished by any one, Il. 3, 436. 4, 479. cf. Il. 6, 134. 16, 434. Θνήσκειν ὑπὸ τινος, to perish by any one, Il. 1, 242. φεύγειν ὑπὸ τινος, to flee before any one, Il. 18, 149. φοβεῖσθαι ὑπὸ τινος, Il. 16, 303. b) In assigning the efficient cause: ὑπὸ ἀνάγκης, by force, Od. 2, 110. 19, 156. c) Often in assigning operating or accompanying circumstances: *under*, *by*, ἀνάστρων ὑπὲ Αχαϊῶν, under the cry of the Greeks, Il. 2, 334. δητῶν ὑπὸ θυμοφασίσιον, Il. 16, 591. 18, 492. Od. 19, 48. 23, 290. d) In indicating subordination, Od 19, 114. B) With dat. almost like the gen. 1) Spoken of place, very often: *under*, espec. in defining localities, ὑπὸ Τραύλου, Il. 2, 866. cf. Il. 22, 479. 2) In causative relations, a) Spoken of the author, as with gen., rather poet., *under*, *by*, *δαμῆναι ὑπὸ τινι*, Il. 5, 646. Od. 4, 790. ὑπὸ χεροῦ τινος, Il. 2, 860. b) Spoken of intermediate causes: ὑπὸ πομπῆ, under the conduct, Il. 6, 171. φεύγειν ὑπὸ τινι, Il. 11, 121. cf. Il. 5, 699. c) Of subordination, *under*, *by*, Od. 3, 304; also ὑπὼν ὑπὸ, *sonno obsecutus*, Il. 24, 636. Od. 4, 295. C) With accus. 1) Spoken of place, a) In indicating motion to a lower place, *ἰέναι ὑπὸ γαῖαν*, under the earth, Il. 18, 333; also spoken of motion to elevated places; (*sub*), *to, towards*, ἔρχεσθαι ὑπὸ Ἰλιον, Il. 2, 216. ὑπὸ τεῖχος, Il. 4, 407. b) Of a quiet continuance, *εἶναι ὑπὲ γῆῶν, τὸ γῆλιόν τε*, Il. 5, 267. cf. Od. 11, 498. 619. 2) Spoken of time: *against*, *about* (*sub*), *νίκηθ' ὑπὸ*, Il. 22, 102; *during*, Il. 16, 202. II) As adv. *amongst*, *under*, often ὑπὸ δέ, Od. 4, 636. 21, 23. 2) *secretly*, *unobserved*, Il. 23, 153. 24, 507. We may often also suppose a tmesis, Il. 17, 349. 18, 347. III) In composition it has the signif. of the adv.; sometimes it means also *somewhat*, *a little*.

ὑποβάλλω (*βάλλω*), infin. ep. ὑβράλλειν for ὑποβάλλειν, Il. 19, 80. 1) *to cast under, to lay under*, with accus., *λίτα*, Od. 10, 353. 2) Metaph. *to interpose a word, to fall into the*

discourse, to interrupt, Il. 19, 80. [cf. Herm. Opusc. V. 302 seq. VII. 66 seq. espec. 72.]

ὑποβλῆδην, adv. (*ὑποβάλλω*), prop. to cast between, hence, *interposing, interrupting* in the discourse. ἀνεβασθαι, Il. 1, 292. † 2) *sidewise, beside, ἐσκέψατο*, h. Merc. 415.

ὑπόβρυχη, adv. *under water, τὸν ὑπόβρυχον*. Θῆκε, it held him (*Ulysses*) long submerged, (accord. to Voss, the subject: the raft, σχεδίη; accord. to Nitzsch, the surge itself), Od. 5, 319. † Comm. it is taken as an adv. Accord. to Buttm. Lexil. Il. 126, it is a metaplast. accus. sing. of the adj. ὑπόβρυχος, or later ὑπόβρυχιος.

* ὑπόβρυχιος, or (*βρύχιος*), *under water, in the depth, of three endings*, h. 33, 12.

* ὑπυγράμπτω (*γράμπτω*), *to bend under, to bend around; to repel, to withstand, ὑρμήνη*, h. 7, 13.

ὑποδαίω, only in tmesis, see δαίω.

* ὑποδαμάω (*δαμάω*), *to subdue, to subject, only pass.* λάθρη ὑποδημηθεῖσα *Κροίσου*, secretly forced by Jupiter, h. 6, 4.

* ὑποδάμνυμαι, mid. from the form ὑποδάμνημαι = ὑποδημώνω, only pres. 2 sing. ὑποδάμνησαι, *to subject oneself, to humble oneself*; * Od. 3, 214. 16, 95.

ὑποδέγμενος, see ὑποδέχομαι,

ὑποδερόμετος, see ὑποτρέχω.

ὑποδείδω (*δείδω*), aor. 1 ep. ὑπέδδεισαν, ὑποδδείσας, but imper. ὑποδείσατε, ep. perf. 2 ὑποδείδια, 3 plur. plur. ὑπεδείδισαν, ep. perf. 1 ὑπαιδείδισκα, h. Merc. 165; *to be a little afraid of, to fear any one or any thing, τινά or τι*, Il. 1, 406. 5, 521. 12, 413. Od. 2, 66.

ὑποδέξιη, ἡ (*ὑποδέχομαι*), *reception, espec. hospitable reception, hospitable entertainment*, Il. 9, 73. † (long).

ὑποδέχομαι, depon. mid. (*δέχομαι*), fut. ὑποδέξομαι, aor. 1 ὑπεδεξάμην, and ep. aor. sync. 2 sing. ὑπέδεξο, 3 sing. ὑπέδειπτο, part. ὑποδέγμενος, infin. ὑποδέχθαι, Il. 7, 93. 1) *to receive, to take*. a) Espec. a guest, Il. 9, 480. Od. 14, 52; metaph. spoken of misfortune, and of a place of repose, Od. 14, 275. 22, 470. 2) *to take upon oneself, i.e. to bear, to endure, to suffer, βιάς ἀνδρῶν*, Od. 13, 310. 16, 189. b) Metaph. *to promise, τι*, Il. 7, 93. Od. 2, 387.

ὑπόδεω, only in tmesis, see δέω.

ὑπόδημα, ατος, τό (*δέω*), prop. that is bound beneath: *a sole, a sandal*, * Od. 15, 369. 18, 361.

ὑποδμηθεῖσα, see ὑποδαμάω.

ὑποδμώς, ὁς, ὁ (δμώς), subjected, hence, a slave, a servant, τινός, Od. 4, 386. †

ὑπόδρα, adv. poet, looking up from beneath, i. e. darkly, fiercely, angrily, always ὑπόδρα ιδώ, Il. 2, 245. Od. 8, 165; (without doubt from ὑπέδρακον, cf. Thiersch § 192. 2.)

ὑποδρά (δρά) ep. ὑπόδρωσιν, 3 plur. pres. for ὑποδρᾶσι, to serve, to wait upon, τινι, Od. 15, 333. †

ὑποδρηστήρ, ἥρος, ὁ, ep. (ὑπόδράω) a servant, a wailer, an attendant, Od. 15, 330. †

ὑπόδνω (δνώ), aor. 2 ὑπέδην, fut. mid. ἐποδύσομαι, ep. aor. 2 ὑπέδυστο; only intrans. mid. together with aor. 2 act. 1) to go under, to go into, to sink into, with accus. θαλάσσης κόλπων Od. 4, 435.; absolute; to sleep under, to stoop, in order to take any one upon the shoulders Il. 8, 332, 13, 421; metaph. with dat. πᾶσιν ὑπέδν γόος, grief penetrated all, Od. 10, 398. 2) to emerge amongst, to come forth, with gen. θάρυντος, Od. 6, 127. χακῶν ὑποδύσεαι, thou wilt escape from evils, Od. 20, 53.

ὑποείκω, poet. for ὑπείκω.

ὑποζεύγνυμι (ζεύγνυμι), fut. ὑποζεύξω, to yoke, to bring under the yoke, to harness, ἐπιπονεῖ, Od. 15, 81. † cf. Od. 6, 73.

ὑποθερμαίνω (θερμαίνω), aor. pass. 3 sing. ὑπεθερμάνθη, to warm, pass. to become warm, αἴματι, with blood, Il. 20, 746. †

'Ποθῆβαι, αἰ, a place in Boeotia, Il. 5, 505. In regard to this place, even the ancients were at variance. Accord. to Strab. IX. p. 412, some understood by it the later Ποτνιαῖ, others, with greater probability, the lower town of Thebes; and they would consequently read ὑπὸ Θῆβας: for Cadmea, the citadel, and the upper town of Thebes were destroyed by the Epigoni, and at that time not yet rebuilt, cf. Mannert VIII. p. 226.

ὑποθημοσύνη, ἡ (ὑποτιθημι), instruction, counsel, exhortation, only plur. Il. 15, 412. 16, 233.

ὑποθωρήσω (θωρήσω), to arm privately, only mid. to arm oneself privately, λόχῳ, for ambush, Il. 18, 513. †

ὑποκάμπτω, to bend under or about, Il. 24, 274. † See κάμπτω.

ὑπόκειμαι, only in tmesis, Il. 21, 364. See κεῖμαι.

ὑποκίνέω (κινέω), aor. 1 ὑποκινήσας, to

move beneath, to move gently, spoken of Zephyr, Il. 4, 423. †

ὑποκλίνω (κλίνω), aor. pass. ὑπεκλίνθη, to bend. Pass. with dat. σχίνω, to lay oneself among the rushes, Od. 5, 463. †

ὑποκλογέω, poet. (κλονέω), only mid. ὑπεκλογέσθαι τινι, to fly in confusion before any one, (V. to hurry), Il. 21, 556. †

ὑποκλοπέω = ὑποκλέπτω, to conceal under. Mid. to conceal or hide oneself under, Od. 22, 382. †

ὑποκρίνομαι, depon. mid. (κρίνω), aor. 1 ὑπεκρίταμη, prop. to give a decision to a question, espec. spoken of a prophet: to give a decision, to reply, to respond, Il. 12, 228; gener. τινι, to answer any one, Il. 7, 407. Od. 2, 111. 15, 170. 2) to explain, to interpret, ὀνειρον, Od. 19, 535. 555. cf. Il. 5, 150.

ὑποκρύπτω (κρύπτω), aor. pass. ὑπεκρύψθη, to conceal or hide under. Pass. ἡ τηνὸς σχημὴ ὑπεκρύψθη, was entirely concealed in the foam, Il. 15, 626. †

ὑπόκυκλος, οὐ, (κύκλος) round beneath, rounded below, (Eustath. κυκλοτερής); τάλαρος, Od. 4, 131. † 2) Others explain it, without probab., furnished with small wheels, Apoll. and Schol. Vulg.

ὑποκύνομαι, ep. mid. (κύω), only aor. 1 part. ὑποκυναμένη, to become pregnant, Il. 6, 26. Od. 11, 254; spoken of beasts: to be big with young, Il. 20. 225; (still ὑποκυνάμενη is more correct, and it is adopted by Spitzner; cf. Buttm. Gr. under κύω.)

ὑπολαμβάνω, only in aor. 2 by tmesis, Il. 3, 34. Od. 18, 88; see λαμβάνω.

ὑπολάμπω, Il. 18, 492. Od. 19, 48, now written separately; see λάμπω.

ὑπολείπω (λείπω), fut. mid. ὑπολείφομαι, Od. 17, 276; to leave behind, τι, Od. 16, 50. Mid. to remain behind, to be left, Il. 23, 615. Od. 7, 230. 17, 282.

ὑπολευκαίνω (λευκαίνω), to make white beneath, only pass. to become white beneath, ὑπολευκαίνονται ἀχνηματ, Il. 5, 502. †

ὑπολίζω, οὐ, gen. οὐος, poet. (όλιζω) somehnot smaller or less, λαοί, Il. 18, 519. †

ὑπολύνω (λύω), aor. 1 ὑπέλινσα, aor. 1 mid. ὑπελύνσαμη, ep. aor. 2 mid. 3 plur. ὑπέλιντο, Il. 16, 341: to loose beneath, to relax, to loose, metaph. γυνά τινος, to loose one's limbs beneath him, i. e. to deprive the limbs of their power, to render the feet lame or tottering; often spoken of the severely wounded, Il. 15,

581; of the slain, Il. 11, 579. 13, 412. Pass. Il. 16, 341; and by tmesis, Il. 15, 581; spoken of a wrestler who falls, Il. 23, 726. (cf. λύω), μένος καὶ γυῖα τινος, Il. 6, 27. Mid. to loose from under, to deliver, τινὰ δεσμῶν, to liberate any one from bonds [i. e. to deliver from being bound, cf. v. 406], Il. 1, 401.

ὑπομένω (μένω), aor. ὑπέμεινα. 1) Intrans. to remain behind (to remain in one's place), Od. 10, 232. 258; espec. spoken of a warrior, who makes opposition to the enemy, to maintain one's post, to wait, to hold out, Il. 5, 498; with infin. οὐδὲ ὑπέμεινε γνώμεναι, he waited not till he was known, Od. 1, 410. 2) Trans. to await, to abide, to sustain, τινά, Il. 16, 814. 17, 25; or ἐφώρη τινος, Il. 14, 489.

ὑπομημήσκω (μημήσκω), fut. ὑπομηγόσω, aor. ὑπέμνησα, to remind, τινά τινος, any one of any thing, *Od. 1, 321. 15, 3.

ὑπομάδομαι (μναομαι), 2 plur. imperf. ὑπεμνάσθαι, ep. for ὑπεμνᾶσθαι, to woo a woman illicitly, γυναικα, Od. 22, 38. †
(ὑπομημίω), see ὑπημίω.

Τηνῆς, οὐ, lying at the foot of Mount Neion, epith. of Ithaca, Od. 3, 81; see Ἰθάκη.

ὑποπεπτήστες, see ὑποπτήσσω.

ὑποπερκάζω (περκάζω), to become gradually of a dark color, spoken of ripening grapes, Il. 7, 126. †

Τηπλάκιος, η, οὐ, lying at the foot of Mount Placus, epith. of Thebes in Troas, Il. 6, 397; see Πλάκος. [Accord. to others from πλάξ, situated in a low plain.]

ὑποπεπτάννυμ, only by tmesis, Il. 1, 130; see πεπτάννυμι.

ὑποπτήσσω (πιησσω), only part. perf. plur. ὑποπεπτήστες, ep. for ὑποπεπτήσκότες, to crouch from fear, to cover, spoken of birds: πεπάλοις, to cower timidly under the leaves, Il. 2, 312. †

ὑπόρηνμι (ὅρνυμι), only aor. 2 ὑπάρφορον, to excite beneath or near, to awaken, τοῖον ὑπάρφορο Μοῦσα, thus moved the muse, Od. 24, 62. † Od. 4, 113; see ὅρνυμι.

ὑποφέγγηνμι (φέγγυμι), aor. 2 pass. ὑπεφάγητ, to tear in pieces beneath. Pass. οὐφαρόθετ ὑπεφάγη, in heaven the ether divided itself beneath [cf. αἰθήρ], *Il. 9, 558. 16, 300.

ὑπόδηρος, οὐ, poet. (δύν, ἀρτί), having underneath, a suckling, a lamb, Il. 10, 216. †

ὑποσείω, ep. ὑποστέιω (στέιω), to shake

beneath, or gently, to turn beneath, τρίπανον, Od. 9, 385. †

ὑποσταίη, see ὑφίστημι.

ὑποσταχνόμαι (στάχνης), to grow gradually, prop. spoken of ears of corn, metaph. of herds, to increase, Od. 20, 212. *

ὑποστεραχίζω (στεναχίζω), to groan beneath, spoken of the earth, γαῖα δ' ὑπεστερύχεται, Il. 2, 781. †

ὑποστορέννυμ (στορέννυμ), aor. infin. ὑποστορέσαι, to spread beneath, to lay under, δέμνια τινι, Od. 20, 139.

ὑποστρέφω (στρέφω), fut. ὑποστρέψω, aor. 1 ὑπέστρεψα, fut. mid. infin. ὑποστρέψθαι, aor. pass. ὑπεστρέψθηται, Od. 18, 23. 1) Trans. to turn about, to turn around, to turn back, with accus. ἵππους, Il. 5, 581. 2) Intrans. to turn about, to turn back, Il. 5, 505. 12, 71; φύγαδε, to turn oneself to flight, Il. 11, 446. Ολυμπον, to return to Olympus, Il. 3, 407. Mid. and aor. pass. to turn back, εἰς μέγαφορ, Od. 18, 23. Il. 11, 567.

ὑποσχεθεῖν, a lengthened ep. aor., see ὑπέχω.

ὑποσχέσθαι, see ὑπισχέομαι.

ὑποσχεῖη, ἡ, ep. = ὑπόσχεσις, a promise, Il. 13, 369. †

ὑπόσχεσις, ιος, ἡ (ὑπισχέομαι), a promise, Il. 2, 286. 349. Od. 10, 483.

*ὑποταμόν, τό (τάμω), an herb cut off for magic purposes, h. Cer. 228.

ὑποτανύω, poet. = ὑποτείνω, only by tmesis, see τανίω.

ὑποταρβέω (ταρβίω), to frighten somewhat; τινά, only part. aor. ὑποταρβήσαντες, Il. 17, 533. †

ὑποταράριος, οὐ (Τάρταρος), dwelling beneath in Tartarus, Τιτᾶνες, Il. 14, 279. †

ὑποτίθημι (τίθημι), only mid. fut. ὑποθίσσομαι, aor. 2 ὑπεθέμην, imper. ὑπόθετεν, infin. ὑποθίσθαι, to put under, to lay under, act. only in tmesis, Il. 18, 375. Mid. to put any thing under any one, always metaph. to give any thing to any one, to grant, to counsel, (with reference to the subject), βουλήν τινι, to give counsel to any one, Il. 8, 36; ἔπος ἡ δηγον τινι, to suggest a word to any one, Od. 4, 163. b) Without accus. τινι, to advise any one, to remind, to exhort, Od. 2, 194. Il. 21, 293.

ὑποτρέμω, only in tmesis, Il. 10, 390; see τρέμω.

ὑποτρέχω (τρέχω), aor. ὑπέθραμψ, perf. 2

ὑποδίδρομα, 1) *to run under*, metaph. ὑποδέρομε *βῆσσα*, a valley extended beneath, h. Ap. 284. 2) *to run to under*, ὁ δ' ὑπέδραμε *καὶ λάζε γούνων κύψας*, he ran up to him beneath his arm and spear, and clasped his knees, Il. 21, 68. Od. 10, 323. (Others explain, *to run to*.)

ὑπορέω (*τρέω*), aor. 1 ὑπέτρεσα, *to retire trembling, to retreat, to fly*, Il. 7, 217. 15, 636. 2) Trans. with accus. *to flee trembling from, to run away from*, *Il. 17, 587.

ὑπορομέω (*τρομέω*), ep. iterat. imperf. ὑποτρομέσκον, *to tremble thereupon, to quake*, Il. 22, 211. 2) Trans. with accus. *to flee from any one*, *Il. 22, 241.

ὑπότροπος, ον (*ὑποτρέπω*), *turning back, returning home*, always adverbial, with *ἰκρεσθαι*, Il. 6, 367. 501. Od. 21, 211; and εἰναι, h. Ap. 476.

ὑπογάνιος, ον (*οὐρανός*), *under the heaven, πετενά*, Il. 17, 675; metaph. extending to heaven, i. e. very great, *κλέος*, Il. 10, 212. Od. 9, 264.

ὑποφαίνω (*φαίνω*), aor. ὑπέφηνα, *to make visible or to show any thing under, τι, θρήνων τραπέσης*, to show the footstool under the table, Od. 17, 409. †

ὑποφέρω (*φέρω*), aor. 1 ὑπέφεικα, Ion. *to bear away from under*, espec. *to deliver from danger, τινά*, Il. 5, 885. †

ὑποφεύγω (*φεύγω*), *to flee from under, to flee from, to escape, τινά*, Il. 22, 200. †

ὑποφήτης, αο, ὁ (*ὑπόφημι*), prop. that speaks under any one, or as the servant of any one; hence, *a diriger, an interpreter of the divine will*, epith. of the Sellii, Il. 16, 235. †

ὑποφθάνω (*φθάνω*), only in the part. aor. 2 ὑποφθάνεις, and part. aor. mid. ὑποφθάμενος, *to be beforehand, to do before, to anticipate*, ὑποφθάς *περόνηστιν*, Il. 7, 144. Od. 4, 547; and with accus., *to anticipate one*, Od. 15, 171; (in the aor. ӯ).

ὑποχάζομαι, always in tmesis, see χάζομαι. ὑποχείρος, ον (*χείρ*), *under the hand, in the hand, χρισθός*, Od. 15, 448. †

ὑποχέω (*χέω*), aor. 1 ep. ἵπέχενα, *to pour under, to strew under, spoken of dry things, φῶτας*, Od. 14, 49; *to spread out, βοστας*, Il. 11, 843.

ὑποχωρέω (*χωρέω*), imperf. and aor. ὑπεχώρησα, *to retire, to retreat, to go back*, *Il. 6, 107. 13, 476; also in tmesis, Il. 4, 505.

ὑπόψιος, ον, ep. (*ὑποπτος*), *looked upon from beneath, i. e. with angry, contemptuous look; hence, despised, odious, ὑπόψιος ἄλλων*, Il. 3, 42; † ed. Wolf. (Others read: ἐπόψιος, V. ‘a spectacle’ to all.’ This word which elsewhere occurs in good sense, the connection will not admit.)

ὑπτίος, η, ον (*ὑπό*), *bent backwards, spine, backwards, opposed to πρητής*, Il. 11, 179; often with πέστε, Il. 15, 434. Od. 9, 371; ἐρείσθη, Il. 12, 192.

ὑπώπτιον, τό (*Ὥψ*), *the part of the face below the eyes; gener. countenance, aspect*. (since anger and displeasure are expressed in the region of the eyes), Il. 12, 463. †

ὑπώρεια, ἡ (*Ὥρος*), *the region at the foot of a mountain, the foot or declivity of a mountain*, Il. 20, 218; † (prop. fem. from adj. *ὑπορειος*). Ap. 476.

ὑπώρορξ, see ὑπόρημα.

ὑπωρόφιος, ον (*ὅροφη*), *under the roof, in the house, ὑπωρόφιοι δέ τοι είμεν, we are under the roof with thee, i. e. table-friends*, Il. 9, 640. †

Τρίτη, ἥ, a little town in Boeotia on the Euripus, in the time of Strabo destroyed, Il. 2, 537.

Τριμήνη, ἥ, a town in Elis, prob. near the cape Hyrmina or Hormina, Il. 2, 616.

Τραχιδίης, ον, ὁ, son of Hyrtacus = Asius, Il. 2, 837.

Τραχακος, ὁ, a Trojan, husband of Arisbe, Apd. 3, 12, 5.

Τροτιος, ὁ son of Gyrtius, a Mysian, Il. 14, 511.

ὗς, ὕός, ὁ and ἥ (*ὗ* in the oblique cases), accus. *ὕν*, dat. plur. ep. only *ὕστοι* for *ὗστι*, *a swine, a hog, both the boar and the sow*; comm. the tame hog. Hom. uses *ὗς* and *οὗς* accord. to the necessity of the metre, Il. 10, 264. 23, 32. Od. 15, 556; see Thierisch Gram. § 158. 12; and 197. 59.

ὑσμίνη, ἥ, ep. also metaplast. dat. *ὑσμῖνη, a contest, a fight, a battle, ὑσμίνηρδε ὕεναι, to go into the battle*, Il. 2, 477; the ep. dat. *ὑσμῖνη μάχεσθαι*, Il. 2, 863. 8, 56.

ὑσμῖνη, see ὑσμίνη.

ὑστάτιος, η, ον, poet. = ὕστατος, Il. 15, 634; the neut. as adv. *ὑστάτιον, at last*, Il. 8, 353. Od. 9, 14.

ὑστατος, η, ον, superl. of *ὑστερος* (*ὑπό*), *the last, the extreme, spoken of space, ὕστετος; ὕσιλον*, Il. 13, 459; of time, Il. 5, 703. 11, 299;

connected with πύματος, Il. 22, 203; neut. sing. as adv. *at last*; also πύματος καὶ ὑστερος, Od. 20, 116; ὑστερα καὶ πύματα, at the very last, Od. 4, 685.

ὑστερος, η, or, compar. (prob. from ὅπο), that follows, next behind, Il. 5, 17; comm. spoken of time: *later, next, posterior*, with gen. στῦ ὑστερος, Il. 18, 333; γένει ὑστερος, Il. 3, 215. The neut. sing. as adv. ὑστερον, *afterwards, in future*, also plur. ὑστερα, Od. 16, 319.

ὑφαίνω, aor. ὑφῆρα, iterat. imperf. ὑφαίνεσκεν, and also from an ep. form ὑφάνω, the 3 plur. pres. ὑφάνουσιν, Od. 7, 105; *to weave*, with accus. ιστόν, Il. 3, 125; and often φύεσα, Od. 13, 108. 2) Metaph. spoken of crafty plots or discourse: *to weave, to plot, to devise, to plan, μῆτιν*, Il. 7, 324. Od. 4, 678; δόλον, Il. 6, 187; often with ἐνī φρεσὶ; δόλοις καὶ μῆτιν, Od. 9, 422; μύθους καὶ μύδεα πᾶσιν, *to present words and counsels before all*, Il. 3, 212.

ὑφαιρέω, *to take away from under, only in tmesis*, Il. 2, 154; see αἴρεσθαι.

ὑφαγτός, ή, ὄν, verb adj. (from ὑφαίνω), *woven, έσθης, είμα*, *Od. 13, 136. 218. 16, 231.

ὑφασμα, ατος, τό (ὑφαίνω), *a web, that which is woven*, Od. 3, 247. †

ὑφάνω, poet. shortened for ὑφαίνω, from which ὑφάναι, ep. expanded for ὑφάσται, Od. 7, 105. †

ὑρέλκω (έλκω), *to draw from under, τινά ποδοῖν, to drag away any one by the feet*, Il. 14, 477. †

ὑψηλόχος, ο, (ἱνοζός), prop. the servant of the warrior in the chariot, gener. *a charioteer*, Il. 6, 19; cf. θεράπων. †

ὑψίημι (ἵημι), aor. 2 part. ὑψίτεται, Il. 1, 434; elsewhere in tmesis. 1) *to take down, to let down, ιστόν*, Il. 1, 434. h. Ap. 504. 2) *to bring or lay under, τι τινί, in tmesis*, Il. 14, 140. Od. 9, 309.

ὑψικάνω, only in tmesis, Il. 11, 117; † see ικάνω.

ὑπίστημι (ιστημι), aor. 2 ὑπέστην, 3 plur. ep. ὑπέσταν, part. ὑποστάς, only in the aor. 2 in intrans. signif. 1) *to place oneself under, to take upon oneself, to undertake, to attempt*, (Schol. τλῆναι), with infin. σαῶσαι, Il. 21, 273; hence: 2) *to promise, to covenant, to vow*, with accus. Il. 9, 519; τινί τι, Il. 5, 715. 13, 375; with κατανεῦσαι, Il. 4, 267; with

infinit. fut. Il. 9, 415. 19, 195; ὑπόσχεσιν, to make a promise, Il. 2, 286. Od. 10, 483. 3) to put oneself under one, *to yield to one, τινί*, Il. 9, 160.

ὑφορβός, ο (ὗς, φέγθω), accord. to the necessity of the metre, for σιφορβός, *a swineherd*, espec. δῖος ὑφορβός, Od. 14, 3; often ἀνέρες ὑφορβόι, *Od. 14, 410.

ὑψόω, see ῥώμω.

ὑψαγόρης, ον, ο (ἀγορείω), voc. *speaking loftily, speaking proudly, boasting*, *Od. 1, 335. 2, 85. 303.

ὑψηρεφής, ές (έρεφω), ep. also ὑψηρεφής, ές, from which only gen. ὑψηρεφέος, Il. 9, 582. h. Merc. 23; *having a high roof, ὑψηρεφές δώματα* ὑψηρεφέα, Od. 4, 757; and often (*εα* with synizesis.)

ὑψηλός, ή, ὄν (ὑψος), *high, lofty, spoken of trees, mountains, buildings, etc.*, Il. 3, 384. 5, 560. 12, 282. Od. 1, 426.

Ὑψήρωρ, ορος, ο (from ἀνήρ, courageous). 1) son of Dolopion, a Trojan, Il. 5, 76. 2) son of Hippasus, [a Greek slain by Deiphobus.] Il. 13, 411.

ὑψηρεφής, ές, see ὑψηρεφής.

ὑψηλής, ές (ίχος), gen. ος, *high or loud sounding, epith. of horses, loud neighing, or loud stamping*, *Il. 5, 772. 23, 27.

ὕψη, adv. *high, on high, ημέτος*, Il. 20, 155. Od. 16, 264. 2) *high, up, on high, ἀναθράσκειν*, Il. 13, 140; Βιβύς, *high striding, i. e. with great steps*, Il. 13, 371. h. Ap. 202.

*Τυψίθας, ον, ο, poet. (βοάω), *high or loud crier, name of a frog*, Butr. 205.

ὑψηρεμέτης, ον, ο, poet. (βρέμω), *high roaring, high or loud-thundering, epith. of Jupiter*, Il. 5, 51. 12, 68. Od. 5, 4.

ὑψηλῆνος, ον, poet. (ζυγός), prop. that sits high upon the rower's seat or at the helm; metaph. *high-sitting, high-ruling, epith. of Jupiter*, *Il. 4, 166. 7, 69. = ὑψιμέδων.

ὑψικάρηρος, ον, poet. (κάρηνος), *having a lofty head or summit, having a lofty top, δρῦς*, Il. 12, 132. † h. Ven. 265.

ὑψίκερως, ον, poet. (κέρας), *high-horned, with lofty antlers, ἔλαφος*, Od. 10, 158. †

ὑψίκομος, ον (κόμη), prop. *high-haired, high-leaved, δρῦς*, Il. 14, 398. Od. 12, 357.

*ὑψίκρημος, ον, poet. (κρημνός), *with high precipices, high-projecting*, Ep. 6, 5.

*ὑψιμέδων, οντος, ο (μέδων) *high-ruling*, Ep. 7, 3.

* ὑψιμέλαθρος, ον, poet. (*μέλαθρον*), *high-buill, αὐλιον*, h. Merc. 103. 134.

ὑψιπέτηεις, εσσα, ετ, poet. = ὑψιπέτηης, αἰετός, Il. 22, 30S. Od. 24, 538.

ὑψιπέτηλος, ον, ep. for ὑψιπέταλος (*πέταλον*) *high-leaved, δίνδρεον*, Il. 13, 437. Od. 4, 458.

ὑψιπέτηης, ον, ὁ, poet. (*πέτομαι*) *high-flying, high-soaring, αἰετός*, Il. 12, 201. 209. Od. 20, 243.

Τψιπύλη, ἡ, ep. ‘Τψιπύλη, daughter of Thoas, king of Lemnos, wife of Jason, see Τίσων, Il. 7, 469.

ὑψίπνιλος, ον, poet. (*πύλη*) *having high gates, high-gated, Θύβη*, Il. 6, 416. Τροίη, * Il. 16, 698.

ὑψόθετ, adv. (*ὑψος*), *from on high, from above*, Il. 11, 53. 12, 383. Od. 2, 147.

ὑψόθη, adv. poet. (*ὑψος*) *high, on high, εἶναι*, * Il. 10, 16. ὑψόθ² ὄφεσφι, Il. 19, 376.

ὑψόροφος, ον, poet. (*ρόφη*) = ὑψερεψής, *having a lofty roof, θάλαμος*, Il. 3, 423. Od. 2, 337.

ὑψόσε, adv. poet. (*ὑψος*), *on high, up, upward*, Il. 10, 461. Od. 8, 375, and often.

ὑψῶν, adv. poet. (*ὑψος*), *high, above, up, on high*, Il. 1, 486. 6, 509. Od. 4, 785.

* ὑψών (*ὑψος*), part. aor. *ὑψώσας, to elevate, to lift up, δέμας*, Bair. 80.

ὕω (ū) only imperf. and part. pres. pass., prop. to *make wet*, espec. to *cause to rain*, Ζεὺς ὕε, Jupiter sends rain, Il. 12, 25. Od. 14, 457. Hence pass. λέων ὑόμενος καὶ ἀγέμενος, a lion that goes through rain and tempest, Od. 6, 131.

Φ.

Φ, the twenty-first letter of the Greek alphabet; hence the sign of the twenty-first rhapsody.

φάνθετ, *see φάνω*.

φαύντατος, η, ον, ep. irreg. superl. from φαεινός, or from φαεινός, *the brightest, ἀστηρ*, Od. 13, 93. †

φαγεῖν, ep. φαγέμετ, iusfin. of the defect. aor. ἔφαγον, poet. φάγον, subj. ep. 3 sing. φαγῆσι, for φάγη; *to eat, to consume; belonging to ἔσθια or ἔδω, with accus.* Il. 24, 411. Od. 9, 91; with gen. Od. 9, 102.

φάε, 3 sing. imperf., *see φάω*.

Φαίθωνσα, ἡ (the shining), daughter of Helios and Neaina, Od. 12, 132.

φαέθων, οντος, ὁ (poet. lengthened from φαων), *luminous, shining, beaming, bright, epith. of Helios*, Il. 11, 735. Od. 11, 16.

Φαέθων, οντος, ὁ, proper name, a horse of Aurora, Od. 23, 246.

φαεινός, ἡ, ὁ, ep. comp. φαεινότερος, Il. 18, 610. h. Ven. 86; superl. φαύντατος, ep., resolved from the contr. φαεινότατος, *luminous, shining, beaming, gleaming, often spoken of metal; again, of fire*, Il. 5, 215; *of the moon*, Il. 8, 554; *of the eyes*, Il. 13, 3; *of Aurora*, Od. 4, 188; φοίνικ, *with purple*, Il. 6, 219; *of splendid clothes*, Il. 5, 315.

φαείω, poet. = φάνω, only pres.; prop. trans., *to make light, to feed the light*, Od.

18, 243. Comm. intrans. signif. *to shine, to beam, to gleam*, spoken of Helios, Od. 12, 383. 385; of fire vessels, * Od. 18, 308.

φαειμόρφοτος, ον, poet. (*φάω, μόρος*), *enlightening or bringing light to mortals, epith. of Aurora*. Il. 24, 785; of Helios, Od. 10, 139. 191.

Φαίαξ, ακος, ὁ, *see Φαίηκες*.

φαϊδμοίεις, ὁ, poet. a rare form of φαϊδμος, ον (*φάνω*), prop. *shining, beaming*, still never spoken of the external brightness of arms, but always metaph. *noble, glorious, beautiful*; spoken of the limbs of the body, γυναὶ, ὄμος, Il. 6, 27. Od. 11, 128. b) *glorious, illustrious, famous*, spoken of heroes, Il. 4, 505. Od. 2, 386, and often.

Φαϊδμος, ὁ, a king of the Sidonians, who hospitably entertained Menelaus, Od. 4, 617. 15, 117.

Φαϊδη, ἡ, ep. for Φαϊδρα, daughter of king Minos in Crete, wife of Theseus. She loved her step-son, Hippolytus, and being slighted by him, was the cause of his death, Od. 11, 321. Apd. 3, 1. 4.

φαΐνεσκετο, *see φάνω*.

φαϊολίς, ἡ (*φάνω*), *light-bringing, epith. of Aurora*, h. Ap. 51.

Φαίηκες, οι, the *Phaeaces*, the fabulous blessed inhabitants of Scheria; *see Σχερίη*. At an earlier period they dwelt in Hyperia,

near the Cyclopes, and emigrated under Nausithous to Scheria, Od. 6, 7, 8. Twelve princes ruled over them, whose chief was Alcinous, Od. 8, 390 seq. They were occupied with navigation, and engaged also in piracy, although not otherwise warlike, Od. 7, 20. Their fleet vessels are described by Homer, Od. 7, 34 seq. He further describes them as a people at peace, fortunate, industrious, and happy: they love the pleasures of the table, the song, and the dance, Od. 8, 244 seq. cf. Nitzsch ad Od. 6, 3, 8, 248. Voss, Mythol. Briefe III. p. 173. Uckert, and Mannert, believe that they originated in an obscure rumour in regard to the Tyrrhenians. Welcker in the Abhandl. im Rhein. Mus., die Homerischen Phäaken, etc. II. 1833, p. 1, regards them as the ferrymen of death, borrowed from a foreign religion. The name he derives from φαιός, dusky, dark: *the dark men*.

φαινομένηφι (το), ep. for φαινομένη.

Φαινόψ, ὄπος, ὁ, son of Asius, from Abydus, father of Xanthus and Thoon, Il. 5, 152. 17, 312. 583.

φαίνεται (for φάω), ep. infin. φαινέμεται, aor. θηγηται, infin. φηγηται, fut. mid. φανοῦμαι, infin. Od. 12, 230; aor. 2 pass. ἐφάνηται, poet. φάνηται, 3 plur. φάτεται for ἐφάνησαν, subj. 3 sing. ep. φανήται for φανῆται, infin. ep. φανήμεται, ep. aor. 1 ἐφανάθηται expanded from φάνθηται, 3 plur. φάναθεται for ἐφανάθησαν, Il. 1, 200; perf. pass. πέφασμεται, 3 sing. πέφανται, Il. 2, 122; fut. 3 πεφήσμεται, Il. 17, 155; (not to be confounded with the similar form from ΦΕΝΔΗ) φάντεκεται, Il. 11, 64, is accord to Buttum. Gr. p. 306, and Thiersch Gr. § 210. c. more prob. to be derived from ἐφάνηται. Prim. signif. 1) Transit. *to bring to light, to cause to appear, to make visible, to shew, with accus.* ἔπιγονυῖδα, μηρούν, Od. 18, 67. 74; αὐτὸν Ἀρητην, Batr. 265; ὁδόν τινι, Od. 12, 334; spoken of the gods, τέρας τινι, to cause a sign to appear, Il. 2, 324. Od. 3, 173; στήματα, Il. 2, 353; γόρον τινι, to give offspring to any one, Od. 4, 12. b) Gener. *to shew, to disclose, to express, νοήματα, Il. 18, 295; αἰσθήτη, to begin a song, Od. 8, 499; ἀπεικίας, Od. 20, 309.* 2) Intrans. *to shine, to be clear, τινι, Od. 7, 102. 19, 28. Mid. with aor. pass.* 1) *to come to the light, to appear, to shine, to become visible, to shew oneself, τινι, Il. 1, 198. 7, 7. Od. 7, 201; also τι, where: φαι-*

ντο (sc. Ἐκτερο or ὁ χρόις), he was visible at the neck, i. e. his neck was unshielded, Il. 22, 325; hence part. φαινόμενοι, those present, Il. 10, 236, and often; where also belongs the ep. aor. ἐφάνεσσε, Il. 11, 64. Od. 11, 587. 12, 241, 242. With infin. Od. 11, 336. 14, 355; and with part. Il. 5, 867. 2) Espec. spoken of the appearance of the heavenly bodies, Il. 1, 477. 8, 556; often, ἅμα ἵστ φαινομένηφι, as soon as Aurora appeared, Il. 9, 618. Od. 4, 407. b) *to shine, to be bright, spoken of fire, Il. 8, 562; δεινῶ οἱ ὅστε φάνθεται, terribly beamed his eyes [her eyes, Felton and Heyne], Il. 1, 200.* [Accord. to Jahrb. J. and Klotz, p. 285. 286, φαινεσθαι never means *to shine*, but always *to appear*; hence of is referred to Achilles, and ὅστε to Minerva, ‘terrible to him appeared her eyes.’]

* Φαιρώ, οὖς, ἡ, a nymph, a playmate of Proserpina, h. Cer. 418.

Φαινωψ, οπος, ὁ, = Φαινόψ.

Φαιστός, ὁ (adj. φαιστός, clear) son of Borus of Tarne im Mæonia, an ally of the Trojans, slain by Idomeneus, Il. 5, 43.

Φαιστός, ἡ, a town in the island of Crete, near Gortyna, founded by Minos, Il. 2, 648. Od. 3, 296.

φαλαγγίδος, adv. (φαλάγξ), *by troops, in squadrons*, Il. 15, 360. †

φαλάγξ, αγγος, ὁ, *a line of battle, a troop, a phalanx, a band*, Il. 6, 6, elsewhere in the plur. φαλαγγες Τρωων, Il. 3, 77; ἀνδρῶν, Il. 19, 158; φαλαγγες ἐπόμενοι, construct κατὰ σύνεσιν, Il. 16, 281; cf. Kühner § 365. a. * Il.

φάλαρα, τά, Il. 16, 106. † βάλλετο (πήληξ) δ' αἰτὲ καὶ φάλαρ' εἰποιηθε—ed. Wolf; on the other hand, Spitzn. after Aristarch, καὶ φάλαρα εὑπ., which must be connected with δεινῆ—κανοχήν ξε, v. 104; φάλαρα, ep. shortened for φαληρά; accord. to the comm. explanation = φάλοι, *shining studs or plates* in front of the helmet as an ornament; (Schol. A. τὰ κατὰ τὸ μέσος τῆς περιφεραλαρας μικρὰ ἀσπιδίσκαια.) More correctly are they, accord. to Buttum. Lexil. II. p. 243, with a Schol. ad Il. 5, 743, (οἱ ἐν ταῖς παραγγαθίσι κρίκοι, annuli s. fibulae), to be distinguished from φάλοι, and considered as the *squamis*, or metal-covered bands of the helmet, which held it fast.

φαληριάω (φαληρός), only part. φαληρο-

ον, ep. for φαληρώ, prop. *to be white*, spoken of waves, *to foam*, Il. 13, 799. †

Φάλκης, ον, ὁ (the plank of a vessel), a Trojan, slain by Antilochus, Il. 14, 513.

φάλος, ὁ (adj. φαλός, clear), according to the old Gramm. *metal studs or knobs on the helmet* (Schol. ἡλίοι, ἀσπιδίσκοι), for protection and ornament. Accord. to Buttm. Lexil. Il. p. 240 seq., more correctly, *a metallic ring, or conical elevation* (later κώνος), running over the helmet from the forehead to the neck, and in which the crest was inserted. It terminated, both before and behind, in a small kind of brim. Voss translates, *the cone of the helmet*, conf. Köpke Kriegswesen der Griechen p. 93. Comm. the helmet had one φάλος, Il. 3, 362. 4, 459. 6, 9. etc. That the φάλος was closely connected with the crest, is shown by Il. 10, 258, and 13, 614; cf. ἄφαλος, ἀμφίφαλος, τετράφαλος. *Il.

φάν, see φημί.

φάνεται, φάνεσθαι, see φάνω.

φανίη, φανήμεναι, see φάνω.

φάνος, εος, τό (φάω), an older poet. form for φῶς, ep. φόως, dat. sing. φάει, Od. 21, 429; accus. φάος, φώας, φώασθε, plur. φάει, Od. 16, 15, 17, 39. (conf. Thiersch § 189. 19. b.) 1) *light*, e. g. of candles, Od. 19, 24. 34. 18, 317; *light*, in distinction from ἀγλύς, Il. 15, 669; espec. *day-light*, *day*, *day-break*, Il. 1, 605. 2, 49. 3, 485; often ὁρᾶν [or ὄψεσθαι] φάος ἡλίοιο for ζέν, Il. 5, 120; and λείπειν φάος ἡλίοιο for θηγάνειν, Il. 18, 11. *ἴεται φώασθε*, to send to the light, Il. 2, 309. *ἐν φάει*, in the light, in the day, Il. 17, 647. Od. 21, 429. 2)

Poet. a) *the light of the eyes*, only nom. plur. φάει, Od. 16, 15, 17, 39. b) Metaph. *light*, as the image of joy, aid, happiness, victory: *welfare*, *happiness*, *victory*, Il. 6, 6, 8, 282. 11, 797. 15, 741. 16, 39; in the address γλυκέρον φάος (*sweet life*, V.), Od. 16, 23. 17, 41.

φαρίτρη, ἡ (φέρω), *a quiver*, Il. 1, 45. ἴοδόκος, Od. 21, 11; and often.

Φάρης, ιος, ἡ, an old town in Laconia, on the river Phellias, south of Amyclae, Il. 2, 582.

φάρμακον, τό (akin to φύει, prop. a mixture), any artificial means of effecting physical changes; both in a good and a bad sense. 1) *a remedy*, both external and internal; espec. *medicinal herbs* for wounds, Il. 4, 191. 218. 5, 401. 900. 11, 515. 831. 2) *poison*, espec. *poisonous herbs*, *a poisoned draught*, κακά, ἀνθροφόνα, θυμοφθόρα, Il.

22, 94. Od. 1, 261. 2, 329; for poisoning arrows, Od. 1, 261. 3) *a charm*, *a magic drug*, *a magic drink*, Il. 11, 741. Od. 4, 220; and espec. spoken of the charms of Circe, Od. 10, 236. 292. 392. 394; and of Mercury, Od. 10. 287. 302.

φαρμάσσω (φάρμακον), to apply an artificial means, spoken of working in metals: *to harden*, πέλεκυν ἐν ἵδατι, Od. 9, 393. †

φᾶρος, εος, τό, gener. any large piece of cloth, *cloth*, *linen*, for covering any thing; espec. φᾶρος ταφίον, a shroud, Od. 2, 97. 24, 132; also φᾶρος alone, Il. 18, 353; *sail-cloth*, Od. 5, 258. 2) *a mantle*, *a cloak*, which was worn over the other clothing, Il. 2, 43. 8, 221. Od. 3, 467. It was worn also by women, Od. 5, 230. 10, 543; h. 6, 5.

Φάρος, ἡ, a little island, before the coast of Egypt, where at a later day Alexander the Great founded Alexandria. It was subsequently connected with the main land by a dike, and had a famous light-house, Od. 4, 355.

φάρνγξ, υγγος, ὁ, poet. gen. φάριγγος, *the gullet*, Od. 9, 373; hence gener. *the throat*, *the neck*, *Od. 19, 480.

φάσγανον, τό (σφίζω for σφύγανον), prop. an edged tool, *a death-steel*, *a sword*, the weapon which the ancient Greeks always wore; it is called ἄμφηκης, two-edged, perhaps rather a dagger, and probably distinguished from ξίφος, in that the latter was the longer, Il. 10, 256. 15, 713. Od. 22, 74; Θρησκίον, either distinguished by its size, or the present of a Thracian, Il. 23, 808.

φάσθαι, see φημί.

φάσκω (φημί), only imperf. ἔφασκον, εις, ε, etc., in the signif. *to declare*, *to affirm*, *to allege*, with infin. fut. Il. 13, 100. Od. 5, 135; and often.

φασσοφόρος, ον (πέφτων, φΕΝΩ), *slaying wild doves* (φύσσα), ἵρης, Il. 15, 238; t (dove-falcon, *palumbarius* Linn.)

φάτις, ιος, ἡ (φημί) = φημί, *discourse*, *report*, *fame*, that circulates amongst the multitude, Od. 21, 323; μηστήρων, Od. 23, 362. 2) *rumor*, *report*, in a bad sense, δῆμον, Il. 9, 480; in a good sense, ἑσθλή, Od. 6, 29.

φάτηη, ἡ (from πατέομαι), *a manger*, *a crib*, ἵππειη, Il. 10, 568. Od. 4, 535.

Φαυσιάδης, ον, ὁ, *son of Phausius*, Il. 11, 578.

φάω, a theme, 1) Of φάνω, of which

occurs the 3 sing. imperf. with the signif. of the aor. *ὅτε Ἠλίας*, Aurora appeared, Od. 14, 502; † and fut. 3 πεφίσομαι, see φάνω, conf. Buttm. Gr. Gram. § 114. Thiersch § 232. 150.

2) From φημι, to say.

ΦΑΩ, theme of πεφίσομαι, πέφαται, see ΦΕΝΩ.

Φεύα, αῖ, see Φεύα.

φεβομαι, depon. poet. = φοβέομαι, only pres. and imperf. with and without augment, in Hom. to become terrified, to flee, to retreat hastily, opposed to διώκειν, Il. 5, 223. Od. 22, 299; ἵπτο τινι, before any one, Il. 11, 121. 2) Trans. with accus. τινά, to flee from any one, Il. 5, 232. (φεβόμαται, the theme of φόβος, φοβέω.)

* φέγγος, ενς, τό (φάος), light, splendor, brightness, h. Cer. 279.

Φεύα, ἡ, Il. 7, 135; and Φεάλ, αῖ, Od. 15, 297; a town in Elis on the river Jardanus, on the borders of Elis Pisatis. According to Strab. VIII. p. 342, there was also, at a later day, a small town named Pheia on the promontory Pheia, now *Castell Torneso*. He remarks, however, VIII. p. 348, that the monument of the hero is near the town Chaa; hence some ancient critics read Χαᾶς πιοὶ τείχεσσιν.

Φείδας, αὐτος, ὁ (from φείδομαι, one who spares), a leader of the Athenians, Il. 13, 691.

Φείδιππος, ὁ, Phidippus, son of Thessalus, grandson of Hercules, a leader of the Greeks from the Sporades, Il. 2, 678.

φείδομαι, depon. mid. aor. 1 ep. φείσαμην; also ep. aor. with redupl. πεφιδόμην, optat. πεφιδούμην, infin. πεφιδόσθαι, and from this the ep. fut. πεφιδόσομαι, Il. 15, 215. 24, 158; to spare, to save, with gen. Il. 5, 202. 15, 215. Od. 9, 277; δέπαος, Il. 24, 236.

φείδω, ός, contr. οὖς, ἡ (φείδομαι), the act of sparing, covetousness, penuriousness, parsimony. οὐ γάρ τις φειδώ νεκύων—γίγνεται πυρὸς μειλιστέμεν ὥκα, for sparing in respect to the dead does not exist, i. e. it may not be omitted to pacify them quickly by fire, Il. 7, 409. Od. 14, 92. 16, 315.

φειδωλή, ἡ = φειδώ, δούρων, Il. 22, 244. † Φείδων, ανος, ὁ (sparing), king of the Thesprotians, Od. 14, 316. 19, 287.

Φένεος, ἡ, comm. Φενέος, a town in Arcadia upon a lake of the same name, now *Phonea*, Il. 2, 605.

ΦΕΝΩ, obsol. theme of the ep. syncop.

nor. 2, with reduplic. ἐπεφτον and πέφον, part. πέφρων, with the accent of the pres. Il. 16, 827. Also from the theme ΦΑΩ, the perf. pass. πέφαμαι, Il. 5, 531. Od. 22, 54; infin. πεφύσθαι, and fut. 3 πεφίσομαι, Il. 15, 140; to slay, to kill, with accus. Il. 4, 397. 6, 12. Od. Il. 13, 447, see ξίσων.

Φεραί, ὄν, αῖ, dat. Φεροῖς, 1) the chief town in Thessaly Pelasgiotis, the residence of Admetus, with a port, Pagastæ, Il. 2, 713. Od. 4, 798. 2) Perhaps = Φαραι, h. Ap. 427, if the reading as in Od. 15, 247, should not be Φεύα. (Accord. to Eust. th. ad Od. 3, 488, Φεραί is a town in Thessaly, Φηραί a town in Messenia.)

* φέρασπις, ιδος, ὁ, ἡ (ἀσπις), shield-bearing, h. 7, 2.

* φέρβω, poet. pluperf. 3 sing. ἐπεφόρβει, h. Merc. 105; to pasture, to feed, to nourish, with accus. h. 30, 2; τινός, with any thing, h. Merc. 105. Pass. τύδε φέρβεται ἐκ σέθεν ὅλβου, that derive happiness from thee, h. 30, 4.

* φερέορμος, ον (βίος), bringing life, giving nourishment, γαῖα, h. Ap. 341; ἀφονα, h. 30, 9.

Φέρεχλος, ὁ, son of Harmonides, architect of the ship in which Paris bore off Helen, Il. 5, 59.

φέρετρον, τό (φέρω), aep. contr. φέρτρον, τό, a bier, only ep. ἐν φέρτρῳ, Il. 18, 236. † φέριστος, η, ον, ep. = φέρτατος, Il. 9, 110. Od. [1, 405].

Φέρης, ητος, ὁ, son of Cretheus and Tyro, father of Admetus, founder of Phœre in Thessaly, Od. 11, 259.

Φέρουσα, ἡ, daughter of Nereus and Doris, Il. 18, 43.

φέρτατος, η, ον, superl. to φέρτερος.

φέρτερος, η, ον, compar. ep. (φέρω), superl. φέρτατος and φέριστος, η, ον, better; esp. spoken of external qualities: more powerful, stronger, Il. 2, 201; with dat. βίη φέρτερος, Il. 3, 431. Od. 18, 234. ἔγχει φέρτατος, Il. 7, 289; also with infin. Od. 5, 170. πολὺ φέρτερός ἐστι, it is far better, Il. 4, 307. κακῶν δὲ κα φέρτατον εἰη, of evils that would be the best, Il. 17, 105; φέριστα, most noble, as an address, Il. 6, 123. Od. 9, 269.

φέρτε, ep. for φέρτε, see φέρω.

φέρτρον, τό, see φέρτρον.

φέρω, from this ep. pres. indic. 3 sing. φέρησι (as if from φέρημι), Od. 19, 111 (for

which others read φέρησι for φέρῃ); imperat. ep. φέρεται for φέρεται, Il. 9, 171; imperf. iterat. φέρεσκον, εἰς, εἰ, fut. οἴσω (th. ὉΙΩ), aor. 1 ep. and Ion. ἡγεικα and ἔνεικα, infin. ἔνεικα and forms of the aor. 2 optat. 3 sing. ἔνεικον, Il. 18, 147; infin. ἔνεικέμεν, Il. 19, 194; also ep. aor. 2 merely imperat. οἴσε, Il. 3, 103. Od. 22, 106; infin. οἴσεμεν and οἴσεμεναι, Il. 3, 120. Od. 3, 429; mid. fut. οἴσομαι, aor. 1 ἡγεικάμην; primar. signif. to bear (*ferre*), 1) to bear, to take or to have any thing upon oneself, σάχος, λύκα, Il. 7, 219. 12, 445; τὰ ἐν ἀγκαλίδεσσι, to have any thing in the arms, Il. 18, 555; δράκοντα ὄνυχεσσι, Il. 12, 202; metaph. to bear, to endure, to suffer, λυγρόν, Od. 18, 135. 2) to bear, with the implied idea of motion, poet. spoken of the feet and knees, Il. 6, 511. 15, 405; again: to convey, to draw, to carry, to drive, spoken of horses and other draught-animals, τινά, Il. 2, 838. 11, 283; ἄρμα, to draw a chariot, Il. 5, 232; of ships, Il. 9, 306. 15, 705; of winds, κυλούσηρ οὐρανὸν εἶσω, Il. 8, 549. Pass. φέρεσθαι θυ-
δίλη, to be driven by a storm, Od. 10, 54. 14, 314. Espec. according to the relations indicated by the prep. and the context: a) to bear away, to convey away, to bring, to present, to offer, often δῶρά τινι, τεύχισά τινι, Il. 18, 147; τὰ προτὶ Πλιον, Il. 7, 82; τινὰ ἐπὶ νῆσοις, Il. 13, 423; τινὰ ἐξ Τροΐην, Il. 15, 705; μῆθον or ἀγγείλητο τινι, to bring word or a message to any one, Il. 10, 288. Od. 1, 408; metaph. χάριν τινι, to confer a favor upon any one, to gratify one, Il. 5, 211. Od. 5, 307; ἥρα and ἐπίρηφα φέρειν, see these words; φώνας τινι, Il. 11, 2; μένος χειρῶν ἴθνει φέρειν, to bring strength of hands, i. e. to lift up powerful hands, Il. 5, 506; φόνον καὶ Κῆρα τινι, to bring death and destruction upon any one, Il. 2, 352. Od. 4, 273; κακόν or κακά τινι, Il. 2, 304; κακότητα, Il. 12, 332; δημοτητά τινι, Od. 6, 203. b) to bear off, to bear away, to take away, τὰ παρά τινος, Il. 18, 137. 191; τινὰ ἐκ πολέμου, πόνου, Il. 13, 515. 14, 429; ἀπάνευθε μαχῆς, Il. 11, 283; proverbial: ἔπος φέρουεν ἀναρπάζειναι ἀελλαι, may the blasts snatching up bear away the word, Od. 8, 409; espec. in war: to bear away as spoil, to plunder, often, Il. 2, 302. Od. 12, 99; to bear away and lead away, Il. 5, 484, see ἄγε; gener. to bear off, to acquire, to obtain by effort, κράτος, Il. 18, 309. c) to bear around, Il. 7, 183. 3) to bear, to produce, spoken of

the earth and of plants, Od. 4, 229. 9, 110; τρίγην, h. Ap. 55; of a mother: τινὰ γαστήρι φέρει, to bear any one in the womb, Il. 6, 58. 4) The part. stands often with verbs: ἔσθει φέρων, he brought and gave, Il. 7, 302; ἔστρει φέρων, Od. 1, 127. Mid. 1) to bear oneself forth, to move forth; for the most part spoken of a violent movement occasioned by external force; to fall, to plunge, to run, to fly, to shoot away, Il. 1, 592. ἦκε ποταμόδει φέρεσθαι, he hurled him, so that he fell into the river, Il. 21, 121. ἵκα πόδας καὶ χεῖρα φέρεσθαι, I let feet and hands fall, Od. 12, 442. ἴθνει φέρεσθαι, to rush on, Il. 20, 172; ἐπὶ τηναλ, Il. 15, 743. 2) to bear away for oneself, also to bear or bring by or with oneself, δῶρα παρά τινος, Il. 4, 97. Od. 2, 410; δόρυ, to bring for oneself, Il. 13, 168; often, to acquire for oneself, to obtain by effort, θάρα, Il. 22, 245; ἀεθλα, Il. 9, 127; τὰ πρώτα, to bear off the first prize, Il. 23, 275. 538; οἰχόνδει, Il. 23, 856; κράτος, κύδος, Il. 13, 486. 22, 17.

φεύγω, pres. infin. ep. φευγέμειν, iterat. imperf. φεύγεσκεν, fut. φεύδομαι, aor. 2 ἔφυγον, ep. φύγον, ep. iterat. φύγεσκε, Od. 17, 316; infin. φυγέειν, ep. for φυγεῖν, perf. πέφευγα, in the optat. Il. 21, 609; part. πεφευγότες, Od. 1, 12; also the ep. form πεφυγότες, Il. 21, 6; and ep. perf. mid. πεφυγμένος, η, ον, escaped. 1) Intrans. to fly, to escape, to run away, often absol. ὑπό τινος, to fly before any one, Il. 18, 150; ἐκ πολέμου, Il. 7, 118; or ὑπὲ κακοῦ, Il. 13, 89; ἐξ πατρίδα, Il. 2, 140; and often πρὸς ἄστυ, Il. 14, 146. 2) Trans. with accus. to flee from, to shun, to avoid, to escape from any one, τινά, Il. 11, 327; often θάρατον, πόλεμον, κακόν, Il. 1, 60. 12, 322. 14, 80; Κῆρα, Il. 18, 117. b) Metaph. Νίστορα τὰ χειρῶν φύγον τίτλα, the reins fell from the hands of Nestor, Il. 8, 137. 23, 465; with double accus. ποιόν σε ἐπος φύγειν ἔψκος ὁδότων, Il. 4, 330; and often. The part. perf. πεφυγμένος, having escaped, has comm. the accus. μοῖσαν, ὀλεθρον, Il. 6, 488. Od. 9, 455; only Od. 1, 18; with gen. ἀεθλῶν, in the signif. released from labors, where the gen. indicates the idea of deliverance, see Nietzsche ad Od. 1, 18.

φῆ, Ion. and ep. for ἔφη, see φημί.

φῆ or φῆ, accord. to the Schol. an old ep. particle, said to signify as, as if. Thus wrote Zenodot. φῆ κίμετα for ὡς κίμη, Il. 2, 144;

and ὁ δὲ φῆ καθίειν, κ. τ. λ., Il. 14, 499; and Herm. has adopted it h. Merc. 241. Buttm. (Lexil. I. p. 236), Thiersch § 158. 14, and Voss defend it. The passage φῆ καθίειν ἀνασχών, πέφραδέ τε Τροίεσσι, Il. 14, 499, Voss translates: then he raised it (the head) like the poppy head, and showed it to the Trojans. Buttm. would derive it from ἵ, πῆ, *as*; Voss in the Anm. z. Il. p. 39, compares it with the German syllabic ending *sam* or the Lat. *ceu*, and considers it an original subst. fr. φάω (cf. *instar*). Aristarch. takes it in Il. 14, 499, as a verb φῆ, and strikes out the following verse. The reading of Zenod. is shown to be inadmissible by Spitzn. Exc. 25.

Φηγεύς, ηὸς, ὁ, son of Dares, priest of Vulcan in Troy, slain by Diomedes, Il. 5, 11.

φρύγιος, η, οὐ (φηγός), of beech-wood, beechen or oaken, ἄξεν, Il. 5, 838. †

φηγός, ἡ (φαγεῖν), a tree which bore an edible fruit similar to the acorn, prob. *Quercus esculenta* Linn., an oak (red beech is wrong). Espec. the poet makes mention of a lofty, beautiful oak at the Scean gate, *Il. 5, 623. 6, 237. 9, 354. [See Mitford I. p. 8, 9, for proof that the φηγός, Lat. *fagus*, was not the beech.]

* φρηγητεύω (φηγητής), fut. σε, to deceive, to rob, h. Merc. 159.

* φρηγητής, οὐ, ὁ, a deceiver, h. Merc. 67, 446. φρηγητης, Hesiod.

φῆμη, ḥ (φημι), prop. speech, rumor, discourse, espec. a human voice, a word or sound in which there is casually contained a good omen (omen), like κληδῶν, a favorable word, an omen, *Od. 2, 35. 20, 100. 105.

φῆμι, pres. ep. 2 sing. φῆσθαι, Il. 21, 186. Od. 14, 149; subj. 2 sing. φῆη, ep. for φῆ, Od. 11, 128; 1 plur. optat. φᾶμεν for φᾶμεν, Il. 2, 81; imperf. ἔφητ, with aor. signif., ep. φῆη, 2 sing. φῆη, Il. 5, 473; and ἔφησθαι, φῆσθαι, Il. 1, 397; 3 plur. ἔφεν, φάν for ἔφεσαν, also infin. φᾶναι, fut. φῆσω, Il. 8, 148. Mid. pres. φᾶμαι, imperat. φάσ, infin. φᾶσθαι, imperf. ἔφάμην, often 3 sing. φάτο, plur. φάτο, perf. passa. part. πεφασμένος, Il. 14, 127; also the iterat. imperf. ep. ἔφασκον, ες, ε, plur. Od. 22, 35. The imperf. ἔφη has an aor. signif.; in like manner φᾶναι. Here belongs as fut. φᾶναι (see εἴρω); as aor. εἶπον. On the inclination of the pres. except the 2 sing. φῆη, see the grammars. Prim. signif. from the

theme ΦΛΩ (from which also φᾶνω), to disclose any thing by language; hence 1) to tell, to say, to speak, to relate, both absol. and with accus., often ἔπος; again μῦθον, ἀγγελῆη, Il. 18, 17; ψῦδος, Il. 2, 81; τινά κακόν, to call any one cowardly, Il. 8, 153; also in a more decided sense, to affirm, to allege, to assure. 2) Prop. to speak in the mind, i. e. to mean, to think, to believe, to imagine, Il. 1, 521. 2, 37. 3, 220. 8, 238; and often. In both significations follows a) The simple infin. when it has the same subject with the main clause, Il. 4, 351. 8, 229. b) With accus. and infin. when the subject of the infin. is different from that of the main clause, οὐδέ κα φᾶνης ἀνδρὶ μαχησόμενον τόγύ εἰθεῖν, ἀλλὰ χορόνδε εργεσθαι, thou wouldest not suppose he was just come from the battle, but that he was come to a dance, Il. 3, 392. cf. Il. 2, 129. 350. 5, 103. Of the pass. only the perf. part. occurs. The mid. has the same signif. with the act. Ισον ἐμοὶ φᾶσθαι, to think himself equal to me, Il. 1, 287. 15, 167.

Φήμιος, ὁ (φῆμη), son of Terpis, a famous singer of Ithaca, who, by compulsion, was obliged to entertain the suitors by his songs, in the house of Ulysses, Od. 1, 154. 22, 330.

φῆμις, ιος, ḥ, poet. = φῆμη, speech, rumor, discourse, Il. 10, 207. 2) talk, conference, report, fame, Od. 6, 273. δίμου φῆμις, the talk, i. e. the judgment of the people, Od. 14, 239. conf. 16, 75. οἱ μὲν ἐς θάκον πρόμοιο, δῆμοιο τε φῆμιν, these went to the assembly and the conference of the people, Od. 15, 468. (Accord. to the Schol. φῆμις is = ἐκκλησία, συνέδριον, hence Voss: to the deliberation in the assembly of the people.)

φῆη, Ion. and ep. for ἔφητ, see φῆμι.

φῆμαι, φῆμετε, see φᾶνω.

φῆη, ḥ, a kind of eagle, according to Billerbeck Dissertat de Avibus ab Aristot. Plinioque Commemor, a sea-eagle, an osprey (*cæsifraga*), Od. 3, 372; plur. *Od. 16, 217.

φῆη, gen. φῆρός, ḥ, Æol. for θῆη (hence the Lat. *fera*), a beast, a wild animal, then gener. a monster, a prodigy; espec. were the Centaurs so called, *Il. 1, 268. 2, 733. [Mitford I. p. 58, 59, denies that these passages refer to the Centaurs. Hesiod and Homer, he affirms, never speak of them as a savage race, and know nothing of their equine form.

In Od. 21, 295, the Centaur Eurytion receives as an epith. ἀγακλυτός.]

Φηραί, *ai*, Ion. for **Φαραί**, ep. also ἡ **Φηρά**, Il. 5, 543; a town in Messenia, on the river Nedon, in the vicinity of the present Kalamata. In the time of Homer it belonged to the Laconian dominions, Il. 9, 151. 293. Od. 3, 488. cf. **Φεραί**.

Φηρηγιαδης, ον, ὁ, ep. for **Φερηγιαδης**, son of Pheres or grandson = *Eumelus*, Il. 2, 763. 23, 376.

φήσις, φῆσις, φῆσθαι, see φημι.

φθάνω, see φθάνω.

φθάνω, fut. φθήσομαι, Il. 23, 444; aor. 2 ἔφθην, ep. φθῆν, 3 plur. φθάνω, ep. for ἔφθασσαν, subj. φθῶ, ep. 3 sing. φθῆη and φθῆσιν for φθῆ, Il. 16, 861. 23, 805; 1 plur. φθέωμεν for φθῶμεν, 3 plur. φθέωσιν for φθῶσιν, Od. 24, 437; optat. φθαίην, infin. φθῆναι, part. φθάς, also the ep. part. aor. mid. φθάμενος, η, ον. 1) to anticipate, to do before, to come before, to be before, absol. spoken of Ate, φθάνει πᾶσσαν ἐπ' αἰαν, βλάπτουσ' ἀνθρώπους, she goes first over the whole earth, injuring men, Il. 9, 506; thus Wolf and Voss. It is better with Heyne and Bothe to erase the comma, and connect φθάνει βλάπτουσα, i. e. πρὶν βλάπτει, which also Köppen and Spitzner prefer; τιά, to anticipate one, Il. 21, 262. 2) Comm. with part. of the action in which one is first. In English, the verb φθάνω may be best translated by the adv. *first*, *sooner*, *before*, etc., φθῆ σε τέλος θανάτου κιγήμενον, the end of death first overtook, Il. 11, 451. ἀλλ' ἄρα μιν φθῆ Τελέμαχος βάλλων, but Telemachus hit him first (*μιν* depends upon βάλλω), Od. 22, 91. cf. Il. 9, 506. 10, 368. 16, 314. 23, 805. Od. 16, 383; with πρὶν following, Il. 16, 322. On account of the implied comparat. ἢ sometimes follows, Il. 23, 444. Od. 11, 58; and also the gen. φθάν δὲ μέγ' ἵππων ἐπὶ τάφῳ κοσμηθέντες, they were arranged at the trench far before the horsemen, Il. 11, 51. Thus Voss, conf. κοσμέω; more rarely with the part. pass. ἢ περιβάλλη πόλις ἀλούσσα, surely, the city would have been captured before, Il. 13, 815. εἴ κε—φθῆη ἴμων ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν δλέσσαι, whether he may not, smitten by my spear, first loose his life, Il. 16, 861; (the infin. is here to be explained as the consequence of τυπεῖς, for ἀπετε δλέσσαι θυμόν), cf. Od. 24, 437. 3) The part. mid. φθάμενος is on the

other hand used as a supplement of the main verb, ὅς μ' ἔβαλε φθάμενος, he hit me first, Il. 5, 119. 13, 387. 21, 576. Od. 19, 449. (Herm. ad Viger. p. 764, takes as a ground signif. *cesso*, *desino*, and explains these passages accordingly).

φθέγγομαι, depon. mid. (φέγγος), fut. φθέγξομαι, aor. ἔφθεγξάμην, ep. 3 sing. φθέγξατο, subj. φθέγξομαι, with a shortened vowel, Il. 21, 341; to utter a sound or a tone; hence, 1) to speak, to call, to cry, in Hom. spoken only of men, Il. 10, 67. 139. Od. 10, 228; also ὀλύγη ὅπι, Od. 14, 492. 2) to sing, h. Ap. 164; spoken of the lyre, to sound, h. Merc. 486; φωνή, Batr. 272.

Φθειρῶν ὄρος, τό (the pine-mountain, from φθειρίς, the fruit of a species of pine), a mountain of Caria, accord. to Strab. the mountain *Latmus* or *Grion*, Il. 2, 868.

φθέρω (φθέω, φθίω), only pres. to corrupt, to spoil, to destroy, with accus. μῆλα, Od. 17, 246. Mid. to perish, to be unfortunate, Il. 21, 128.

φθέωμερ, φθέωσιν, see φθάνω.

φθῆ, φθῆη, φθῆσιν, see φθάνω.

Φθῆη, ἦ, Ion. for **Φθία**, ep. dat. **Φθίηρι**. 1) Prop. a very ancient town in Thessaly on the river Sperchius, chief city of the Myrmidons, residence of Peleus, Il. 2, 683. 2) the district about the town Phthia, hence often in connection with Hellas for the kingdom of Achilles, Il. 1, 155. 9, 395. Od. 11, 496; **Φθηρίδη**, Il. 1, 169.

Φθῖος, ὁ, a *Phthian*, an inhabitant of the town and district of Phthia, Il. 13, 686.

φθίμενος, see φθίω.

φθινύθω, poet. form of φθίω, only pres. and imperf.; iterat. imperf. φθινύθεσκε, Il. 1, 491; both intrans. and transit. 1) Intrans. to pine away, to waste away, to vanish away, Il. 6, 327. 17, 364. 21, 466. Od. 8, 530; φθινύθει δ' ἀμφ' ὄστεοφιν χράω, Od. 16, 145; τοιόδε δ' ἔφθινύθειν, let these perish, Il. 2, 346. 2) to cause to vanish, to destroy, with accus. οἰκον, οἶνον, Od. 1, 250. 14, 95; κῆρ, (with grief), Il. 1, 491. 10, 485; οἰᾶρα, to consume the life, Od. 18, 204.

φθίνω, ep. form φθίω, only Il. 18, 446. Od. 2, 368; fut. φθίσω, aor. ἔφθίσα, ep. φθίσα, infin. φθίσαι, mid. intrans. fut. φθίσομαι, perf. ἔφθιμαι, Od. 20, 340; plurperf. ἔφθιμη, 3 plur. ἔφθισθ, ep. for ἔφθιντο, Il. 1, 251; of the same form is the aor. 2

syncop. ἐφθίμην, subj. φθίωμαι, ep. shortened φθίωμαι, φθίεται, for φθίωμαι, φθίηται, Il. 20, 173; φθίμεσθα for φθιώμεσθα, Il. 14, 87; optat. φθίμην, Od. 10, 51; 3 sing. φθίτ for φθίτο, Od. 11, 330, (elsewhere φθίτο); imperat. φθίσθαι, infin. φθίσθαι, part. φθίμενος. (The ι is long ep. both in φθίνω and φθίω, but in the perf. and aor. 2 always short.) The trans. and intrans. signif. is divided amongst these forms as follows: 1) Intrans.: in Hom. the pres. φθίνω always, φθίω sometimes, Od. 2, 368; and the middle forms, *to vanish away, to waste away, to dwindle, to consume oneself*; a) Spoken of men, εὔχεται, θυμὸν ἀπὸ μελῶν φθίσθαι, that the spirit departs from the limbs, Od. 15, 354; gener. *to perish, to die*, Il. 1, 251, 9, 246. 11, 821. 19, 329; hence, φθίμενος, one dead, Il. 16, 581. Od. 11, 558; δόλῳ φθίειν, Od. 2, 368; ὑπὸ νούσου φθίσθαι, Il. 13, 667; φθίσθαι κακὸν οἴτοι, to perish a wretched death, Od. 13, 384. b) Spoken of time: espec. the pres. φθίνω: *rūptus et h̄mata φθίνουσι*, Od. 11, 185. 13, 338; also *νὺξ φθίτο*, Od. 11, 330; μηνῶν φθιώνοντων, the months wasting, Od. 10, 470; τὸν φθινοντος μηνός, this month expiring, see μείς, Od. 14, 162. 19, 307. 2) Transit.: in the pres. φθίω, Il. 18, 446; † fut. and aor. act. *to cause to vanish, to destroy, to annihilate, to kill, τινά*, Il. 6, 407. 16, 471. 22, 61. Od. 4, 741. 16, 369. 428. h. Cer. 352; metaph. φθίειν φρένας, to consume one's heart, Il. 18, 446.

φθισήρωρ, ορος, ὁ, ἡ (ἀνήρ), *man-destroying or slaying, πόλεμος*, *Il. 2, 833. 9, 604; and elsewhere.

φθισίμβροτος, ον (φθίω, βροτός), *man-destroying, man-slaying, μάχη*, Il. 13, 339. Od. 22, 297.

φθογγή, ἡ (φθίγγομαι) = φθόγγος, Il. 2, 791. 13, 216. 16, 508; of beasts, Od. 9, 167.

φθόγγος, ὁ (φθίγγομαι), *a voice, a sound, a call*, espec. of men, Il. 5, 234; of the Cyclopes, Od. 9, 257; of the Sirens, Od. 12, 41. 159; *noise*, Od. 18, 199.

φθονέω, only pres. (φθόνος); 1) *to be envious, to envy, to deny, absol.* Il. 4, 55. 56. 2) With dat. of the pers. and gen. of the thing, *to envy one any thing, to grudge, to refuse, to deny, τινὶ ἡμιόνων*, Od. 6, 68. 17, 100. 3) With infin. *to envy, to deny, to be unwilling*, Od. 11, 381; with accus. and infin. Od. 1, 346. 18. 16. 19, 348.

φι and φιν, a syllabic ending common in the ep. language, in forming the gen. and dat. both in the sing. and plur.: e. g. εὐνῆφι for εὐνῆς; ἀγέληφι for ἀγέλῃ; δακρύφιν for δακρύνων; θεόφιν for θεοῖς. We find an example of the accus. in ἐπὶ δεξιόφιν . . . ἢ ἐπὶ ἀριστερόφιν, Il. 13, 308. conf. Thiersch § 177. 16. Buttm. § 56. not. 9. Rost Dial. 23. p. 396. Kühner § 236.

φιάλη, ἥ, a vessel with a flat bottom, a bowl, espec. for drinking, Il. 23, 270. 616; for preserving the ashes of the dead, *an urn*, *Il. 23, 243. 253.

φιλαι, φιλατο, see φιλέω.

φιλέω (φιλος), fut. ἡσω, infin. ep. φιλήσεμεν, aor. ἐφίλησα, ep. φιλησα, fut. mid. φιλήσομαι, Od. 1, 123; aor. pass. ἐφιλήθην, 3 plur. ep. ἐφίληθεν; pecul. ep. infin. pres. φιλήσεναι, Il. 22, 265; (cf. Thiersch. Gram. § 217.) ep. aor. mid. ἐφιλάμην (as if from φίλω), 3 sing. ἐφίλατο, φιλατο, Il. 5, 61. 20, 304; imperat. φίλαι (Wolf φίλαι), Il. 5, 117; subj. φιλαται, h. Cer. 117; iterat. imperf. φιλέσσεται.

1) *to love, to hold dear, to exhibit love and good will towards, τινά*, often with περὶ κῆρι, ἐκ θυμοῦ, Il. 9, 486. 13, 420; also spoken of things: σχίτλια ἔργα, Od. 14, 83; with double accus. τινὰ παντοιη φιλότητα, to show every regard to any one, Od. 15, 245; hence pass. ἐκ τινος, *to be beloved by any one*, Il. 2, 668. 2) Espec. a) *to treat any one in a kind and friendly manner, to receive kindly, to entertain hospitably and courteously*, spoken of hosts, Il. 3, 207. 6, 15. Od. 4, 29. 171. 5, 135, and often; hence pass. φιλέσθαι παρά τινι, to be hospitably entertained by any one, Il. 13, 627; and παρά ἄμμι φιλήσεται (fut. mid. intrans.), thou wilt be welcomed by us, Od. 1, 123. 15, 281. b) Spoken of sensual love, Il. 9, 450. Od. 18, 325. Mid. only in the ep. aor. *to love any one*, like the act. τινά, Il. 5, 61. 117. 10, 290; (spoken only of the gods), περὶ πάντων, Il. 20, 304. h. Cer. 117.

φιλήρετμος, ον (ἐρετμός), *oar-loving, epith. of the Taphians and Phœaces*, *Od. 1, 181. 8, 96.

Φιλητορίδης, ον, ὁ, son of Philetor = Demuchus, Il. 20, 457.

Φιλοίτιος, ὁ (lengthened from φίλος), a faithful herdsman of Ulysses, Od. 20, 185. 21, 189 seq.

φιλοχέρτομος, ον (χέρτομος), *delighting in jeers or mockery*, Od. 22, 287. †.

* φιλόχροτος, ον (*χρόνω*), *noise-loving*, epith. of Pan, h. 18, 2.

φιλοκτέατος, ον, poet. (*κτέανον*), superl. φιλοκτεανώτατος, loving possessions or gain, hence, *covetous, avaricious*, Il. 1, 122. †

Φιλοκτίτης, ον, ὁ, son of Poas, of Melibea in Thessaly, an excellent archer, who possessed the bow and the arrows of Hercules, without which Troy could not be taken. On the island of Lemnos he was dangerously wounded by a poisonous snake, so that the Greeks left him there, Il. 2, 718 seq. Od. 3, 190. 8, 219. Accord. to a later tradition, he was brought to Troy by Ulysses, after having been cured by Machaon, Pind.

* φιλοκυνδής, ἔς (*κύνος*), *loving fame, loving joy, joyful, θῆτη, κῶμος*, h. Merc. 375. 481.

* φιλολήιος, ον (*ληῆη λεῖα*), *loving booty, desirous of plunder*, h. Merc. 335.

Φιλομέδονας, ἡ, ed. Wolf; Φιλομέδοντα, ed. Spitz., wife of the mace-bearer Areithous, of Arne in Boeotia, Il. 7, 10.

φιλομειδής, ἔς (*μειδῶ*) comm. poet. φιλομειδής, *daughter-loving, sweetly smiling*, epith. of Venus, Il. 3, 424. 5, 375. Od. 8, 362, and often.

Φιλομηλείδης, ον, ὁ, accord. to Eustath. a king of Lesbos, who challenged passers by to wrestling combats, and so also the Greeks landing there, Od. 4, 343. 17, 134. Another explanation takes the word improb. to mean the son of Philomela = *Patroclus*. [Accord. to Jahrb. J. and Klotz, the last explanation is prob., since no other proper names in -ίδης and -άδης occur in Hom.]

φιλόξενος, ον, Ion. and poet. for φιλόξενος (*ξένος*) *loving guests or strangers, hospitable*, * Od. 6, 121. 8, 576.

φιλοπαιίγμαν, ον, gen. ονος (*παιζω*) *loving play or sport, sportive, ὀρχηθμός*, Od. 23, 134. †

φιλοποτόλεμος, ον, poet. for φιλοπόλεμος (*πόλεμος*) *loving war, warlike*, * Il. 16, 65. 90. 17, 224.

φίλος, η, ον, compar. φίλτερος, η, ον, ep. φιλλων, ον, Od. 19, 351; superl. φίλτατος, η, ον. 1) *dear, valued; beloved, grateful, agreeable*, spoken of persons and things, τινι Il. 1, 381. 3, 402; espec. in a case of address, φίλε εκυρέ, Il. 3, 172; also τέκνον, Od. 2, 363. 2) As subst. a *friend, a female friend*, often in the address, φίλε and φίλος, as vocat. Il. 4, 189. Od. 1, 301; espec. a)

In the neut. sing., φίλον ἐστι τινι, it is dear to any one, it is agreeable, it is pleasing. μη τοῦτο φίλον Διὶ πατρὶ γένοιτο, Od. 7, 316; cf. Il. 7, 387, and φ. ἐπλετο Θυμῷ, Od. 13, 145. 335; sometimes with the infin. Od. 1, 82; and in the neut. plur. ἔνθα φίλη ὅππαλέα κρέα ἔδημεναι, there it is dear to you to eat roasted meat, Il. 4, 345. b) Often poet. as a periphrasis of the possessive pronoun, because that is dear to any one which belongs to him; prim. spoken of the nearest relatives, Il. 1, 345. 9, 555. 22, 408. Od. 2, 17; then of parts of the human body, Il. 7, 271. Od. 8, 233; also φίλα εἴμαστα, Il. 2, 261. c) The neut. plur. φίλα as adv. φίλα φροτεῖν τινι, to cherish friendly feelings towards one, to be kind to him, Il. 4, 219. 5, 116; in like manner φίλα εἰδέναι, Od. 3, 477. 2) Act. *loving, kind*; thus has Od. 1, 313, φίλοι ξένοι, been explained, but without necessity, it means simply: *dear guests; in like manner, φίλα μῆδα εἰδέναι, to cherish friendly sentiments*, Il. 17, 325. (ι is short, but in φίλε, at the commencement of a verse, also long, Il. 4, 155. 5, 359.)

* φιλοστέφαρος, ον (*στέφαρος*), *garland-loving*, epith. of Venus, h. Cer. 102.

φιλότης, ητος, ἡ (φίλος), 1) *love, friendship*, also between nations, φιλότητα τάμενων, Il. 3, 73; βάλλειν, Il. 4, 16; espec. 2) *hospitality, hospitable reception*, Il. 3, 354. Od. 15, 55. 197. b) *coition, sexual intercourse*, connected with εὐτή, Il. 3, 445. 14, 209. Od. 8, 267.

φιλοτήσιος, ίη, ιον (*φιλότης*), *belonging to love, φιλοτήσια ἔργα, works of love*, Od. 11, 246. †

φιλοφρονέω, an old reading, Od. 16, 17; now φίλα φρονέων, Wolf.

φιλοφροσύνη, ἡ (φιλόφρων), a friendly, kind disposition, *kindness, affection*, Il. 9, 256. †

φιλοψευδής, ἔς, gen. ίος (*ψεῦδος*), *loving lies, a friend of deception*, Il. 12, 164. †

φιλτατος, φίλτερος, see φίλος.

* φιλτραῖος, ὁ (φίλτρον), *that eats love-potions*, a name of a mouse, Batr. 229.

φίλως, adv. *with love, gladly, ὄφει*, Il. 4, 347. †

φιρρός, ὁ, a *log, a billet of wood*, Il. 12, 29. 21, 314. Od. 12, 11; (accord. to Damm, syncopat. from φιττίρος, φίω, φιτίνω.)

φλεγέθω, poet. form of φλέγω, only in the

pres. 1) *Transit. to burn, to consume, with accus.* πόλιν, Il. 17, 738. 2) *Intrans. to burn, to be in flames,* Il. 18, 211; in like manner mid. * Il. 23, 197.

φλέγμα, ατος, τό (φλέγω), *a conflagration, a flame, a fire,* Il. 21, 237. †

Φλεγναὶ and Φλέγνες, οἱ (from which Φλεγνῶν, h. Ap. 278), *the Phlegyes*, a warlike and predatory people, who dwelt, accord. to Strab., Steph., and the Schol. Ven., near Gyrtion in Thessaly; from hence they subsequently emigrated to Beotia, Il. 13, 302.

* φλεγνάς, ον, ὁ, son of Mars, king of the Lapithae, father of Coronis, Il. 15, 8.

φλέγω, poet. φλεγέθω. 1) *Trans. to burn, to singe, to scorch, πῦρ φλέγει, sc. ἄκριδας,* Il. 21, 13. 2) *Pass. πυρὶ φλέγεσθαι, to burn in the fire,* * Il. 21, 365: aor. pass. optat. φλεγθεῖη, Ep. 14, 13.

φλέψ, βός, ἡ (φλίω), *a vein, a blood-vessel,* Il. 13, 546. †

φλά, ἡ, ep. *a door-pillar, a door-post, elsewhere σταθμός,* Od. 17, 221. †

φλόγεος, η, ον (φλόξ), *flaming, sparkling, flaming, accord. to Eustath. = ὅξια, rapid, ὅχεα,* * Il. 5, 745. 8, 389.

φλοιός, ὁ (φλέω), *bark, the bark of a tree,* Il. 1, 237. † h. Ven. 272.

φλοϊσθος, ὁ (φλέω, φλοιω), *roaring, noise, espec. the tumult of battle, (the storm of battle, V.),* * Il. 5, 322. 469. 10, 416. 20, 377.

φλόξ, φλογός, ἡ (φλέγω), *a flame, fire, Ἡφαιστοῖο, the flame of Vulcan, i.e. a great fire, in oppos. to the flame of Vesta, Il. 17, 88. 23, 33; and often as an image of swiftness, Il. 13, 39. 20, 423; in Od. 24, 71; often in the Il., only once in the Od.*

φλύω, *to overflow, in tmesis, see ἀναφλύει.*

φοβέω (φόβος) aor. ἐφόβησα, poet. φόβησα, fut. mid. φοβήσουμαι, aor. pass. ἐφόβηθηται, 3 plur. ἐφόβηθεται, perf. pass. πεφόβημαι, 3 plur. plurperf. ep. and Ion. πεφοβήσατο. 1) *Act. to scare away, to put to flight, (fugare), (so always in Hom. accord. to Aristarch.), τινά,* Il. 11, 173. 406. 13, 300. 16, 689; δουφι, Il. 20, 187; and often. b) *to terrify, to put in fear,* Il. 15, 91; αἰγίδη, v. 230, cf. Il. 17, 547.

2) Mid. with aor. pass. *to be frightened, to flee in terror,* Il. 5, 140; ἵπο τινος, Il. 8, 149; and ἵπο τινι Il. 15, 637; also τινά, to flee any one, Il. 22, 250. In the Od. it occurs only once, 16, 163. (The signif. to fear, is un-

known to Hom., hence μῆ never follows it, cf. Lehr's Aristarch. p. 90.)

φόβονδε, adv. for εἰς φόβον, see φόβος.

φόβος, ὁ (φέβομαι), *terror, fright,* Il. 9, 2; [see the close], espec. *fright from terror, oft.* Il., in Od. only 24, 57. μησταφ φόβοιο, Il. 5, 272. 8, 108. φόβον ἀρης φορέειν, to excite the flight of Mars, Il. 2, 767. φόβον ποιεῖν Ἀχαιῶν, Il. 12, 438. φόβονδε ἔχειν ἐππονος, to direct to flight, Il. 8, 139; τρωπᾶσθαι, Il. 15, 666. φόβονδε ἀγορεύειν, to advise to flight, to speak of flight, Il. 5, 252. [Accord. to Jahrb. J. and Klotz, p. 286, φόβος always means *fright*. So in Il. 9, 2, where φύκα means *terror*.]

Φόβος, ὁ, personified: son and companion of Mars, brother of Terror [*Δεῖμος*], Il. 4, 440. 13, 299; mentioned as his charioteer, Il. 15, 119.

Φοῖβος, ὁ, epith. of Apollo, comm. Φοῖβος Ἀπόλλων, sometimes Ἀπόλλων Φοῖβος, Il. 20, 68. Accord. to the Schol. *pure, beaming* (καθαρός) akin to φάος, on account of his bright youthful beauty; accord. to others, *the enlightened, in regard to prophetic gifts.* The more correct deriv. is prob. from φεβω, *Februus*, i. e. *removens noxia*, Hermann de Myth. Græc. Op. II. p. 376. cf. Κοῖος.

φοινίεις, εσσα, ετ = φοινίκεος, *blood-red, blood-coloured* = δαιφορός, epith. of a serpent, * Il. 12, 202. 220.

Φοινίκεος, ὁ, sing. Φοινίξ, ἕκος, ὁ, *the Phœnicians, inhabitants of the country of Phœnicia in Asia,* Il. 23, 744. Hom. even knows them as a trafficking people, distinguished by navigation, art, and piracy, Od. 4, 84. 13, 272 seq. 14, 288.

Φοινίκη, ἡ, (φοινίξ, prop. Date-land) *Phœnicia*, a maritime country in Asia, between the river Eleutherus and Mount Carmel, with Sidon as capital, Od. 4, 83. 14, 291.

φοινικίεις, εσσα, ετ, = φοινίκεος, *(φοινίξ), purple, shining with purple, χλαῖνα,* Il. 10, 133. Od. 14, 500; σμάδιγγες αἴματι φοινικίεσσαι, Il. 23, 717.

φοινικοπάρηγος, ον (παρειά), *having purple cheeks, with red sides, νῆτη,* * Od. 11, 124. 23, 271; cf. μιλιτοπάρηγος; (V. red-beaked.)

Φοῖνιξ, ἕκος, ὁ, *a Phœnician, see Φοινίκεος.* 2) son of Agenor, brother of Cadmus and Europa; accord. to Hom. Il. 14, 321, the father of Europa, if it is not rather to be taken as the name of a people. 3) son of

Amyntor, the foster-father and faithful companion of Achilles before Troy. Being cursed by his father on account of a forbidden passion, he fled to Peleus in Phthia, who named him as ruler of the Dolopians, Il. 9, 448 seq. 16, 196. 17, 555 seq. 19, 311.

φοίνιξ, ἵκος, ὁ, as appell. 1) *purple*, the color of purple, because the discovery of this was ascribed to the Phoenicians, Il. 4, 141. 6, 219. 7, 305. Od. 23, 201. 2) *the palm, the date-palm*, Od. 6, 163. h. Ap. 117. 3) As adj. *purple-red*, gener. *dark-red, brownish-red*, spoken of a horse, Il. 23, 454.

φοίνιος, η, ον, poet. (**φοινός**), *blood-red, dark-red, aīma*, Od. 18, 97. †

φοίνιστα, ḥ, a *Phoenician woman*, Od. 15, 416. 425.

φοινός, ḥ, ὄν (**φόνος**), *bloody, dark-red, aīma*, Il. 16, 159. † b) *murderous*, h. Ap. 362.

φοιτάω (**φοῖτος**), aor. 1 *ἐφοιτησα*, ep. 3 dual imperf. *φοιτήτην* for *ἐφοιτάτην*, Il. 12, 266; *to go here and there, to stride*, always with the implied idea of a frequent, restless or rapid movement, Il. 2, 779. 12, 266. 13, 760. Od. 10, 119; διὰ τῆς, to walk through the ship, Od. 12, 420; also spoken of birds: *to move about, ἵν' αὐγὰς Ἡέλιοι*, Od. 2, 181.

***φοιτίζω**, poet. = **φοιτάω**, h. 25, 8.

φολκός, ὁ, Il. 2, 217; † epith. of Thersites, accord. to the old Gramm. *squinting*, in deriv. from φάτα and Σλιεύ; hence φάολκος, φολκός. More correct, if we may judge from the connection, is the signif. given by Buttm. Lexil. I. p. 246; *crooked-legged* (valgus), since the poet commences the description with the feet. He derives it from Σλιχω, prop. ὀλκός and with the digamma φολκός, as φοῖτος and οῖτος.

φορεύς, ἡσ, ὁ (**φορεών**), *a slayer, a murderer, καστιγνήτοι φορῆσ*; *Wolf* elsewhere **φόνοιο**, cf. *καστιγνήτος*, Il. 9, 632. 18, 335. Od. 24, 434.

φορῆ, ḥ (**ΦΕΝΩΣ**), *slaughter, homicide, only plur. dat. φορῆσι*, *Il. 10, 521. 15, 633; (the Gramm., see Ven. Schol., explain it in part: *a place of slaughter*; this is contradicted by Heyne, it being only a form of φόνος).

φόνος, ὁ (**ΦΕΝΩΣ**), 1) *slaughter, homicide*, in connect. with *Κήρ*, Il. 2, 352. Od. 4, 273; hence, *bloodshed, massacre, promiscuous slaughter*, in connection with νίκης, Il.

10, 298; plur. Il. 11, 612. Od. 22, 376. 2) Poet. it stands, a) for the instrument of slaughter, spoken of the spear, Il. 16, 144. 19, 391; and for the cause, Od. 21, 24. b) For blood shed in slaughter, *gore, κεῖσθαι ἐν φόνῳ*, Il. 24, 610; like φόρος αἴματος, *bloody slaughter*, Il. 16, 162.

φοξός, ḥ, ὄν, Il. 2, 219. † *φοξός ἔην κεφαλήν*, *having a conical head*, accord. to the Gramm. i. q. ὀξυκέραλος. The nat. deriv. is from ὀξύς with the digamma; accord. to Buttm. Lexil. I. p. 242, with Etym. Mag. from φούειν, *to dry*, prop. φοξός, that which is warped by the fire.

Φόρβας, αὐτος, ὁ, 1) king of the island Lesbos, father of Diomede, Il. 9, 665. 2) The father of Ilioneus, a Trojan, Il. 14, 490. 3) Son of Triopas, father of Pellen, h. Ap. 211. Paus. 7, 26.

φορβῆ, ḥ (**φορβῶ**), *pasturage, food, nourishment*, *Il. 5, 202. 11, 562.

φορεύς, ἡσ, ὁ (**φέρω**), *a carrier in the harvest*, Il. 18, 566. †

φορέω, a form of φέρω, aor. 1 *ἐφόρησα*, ep. φορησα, pres. subj. ep. 3 sing. φορέσαι for φορῇ, infin. optat. 3 sing. φοραὶ, Od. 9, 320; pres. infin. φορῆται, φορίμεναι for φορεῖν, prop. to bear continually or commonly; then gener. to bear, to bring, with accus., often spoken of clothes, arms, etc., Il. 4, 137. 144. 7, 149. Od. 9, 10. a) Impropt. of horses, of wind, and of ships, Il. 5, 499. 8, 89. Od. 2, 390. b) Metaph. ἀγλαῖας φορεῖν, to cherish ostentation or pride, Od. 17, 245.

φορήμεναι, φορῆται, see φορέω.

Φόρκυνος λιμήν, ὁ, *Phorcys-port* in Ithaca, according to most critics, it lay on the eastern coast of the island, in the middle of it, Od. 13, 96. 17, 35; see *Iθάκη*.

Φόρκυς, ὑπος and νος, 1) son of Pontus, and Gaea [Terra]; by his sister Ceto he begat the Graeae and Gorgons, father of Thoosa, Od. 1, 72. 2) Son of Phœnops, a Phrygian, Il. 2, 862. 17, 312 seq.

φόρμυξ, ἵγρος, ḥ, *a lute, a lyre, a harp*, a stringed instrument, differing from the cithara perhaps only in size, see *κιθαρίς*. Hom. mentions Il. 9, 187, the *cross-bar* (ζυγόν), by which the two arms were connected, and Od. 21, 406. 407, the *pege* by which it was tuned, (κόλλωπες). He calls it γλαφυρόν, Od. 23, 144. It is pre-eminently the instrument of Apollo, Il. 1, 603. 24, 63. h. Ap. 185.

505; Achilles uses it, Il. 9, 186; and the minstrel, Od. 8, 67 seq. (Accord. to Hesych. from φορίω: κιθαρα τοῖς ὄμοις φερομένη, the portable lute.)

φορμίζω (φόρμιγξ), *to play upon the lyre or cithara*, Il. 18, 605; spoken of the κιθαρις, Od. 1, 155. 4, 18.

φορτίς, ιδος, ἡ (φόρτος), sc. τηῦς, *a transport ship, a freight ship*, * Od. 5, 250. 9, 323.

φόρτος, ὁ (φέρω), *a load, a burden, espec. a cargo*, * Od. 8, 163. 14, 296.

φορθνω (φύεω), prop. to stir or knead together, comm. *to stain, to defile*, pass. Od. 22, 21. †

φορύσσω = a form of φορίω, aor. 1 φορύσσεις αἴματι, having stained him with blood, Od. 18, 336. †

φώας, τό, ep. expanded from φᾶς = φάος, q. v.

φώασθε, adv. *to the light*, see φάος.

φραδής, ἔς, gen. ἔος; poet. (φράζω), *intelligent, wise, discreet, νόος*, Il. 24, 354. †

* φραδμοσύνη, ἡ (φραδμων), *understanding, prudence, intelligence*, h. Ap. 99.

φράδμων, ον, gen. ονος, poet. (φράζω), *intelligent, sagacious, wise, skilful*. Thus Voss, accord. to the Schol. Ven. ὁ ἐμπειρος; accord. to Eustath. ἐπιστήμων, γνωστός, *an acquaintance*, Il. 16, 638. †

φράζω, mostly poet. aor. 1 ἐφρασα, Od. 11, 22. † h. Ven. 122. h. Merc. 442; ep. aor. 2 πέφραδον and ἐπίφραδον (the last accord. to Thiersch. Gram. § 232. p. 406, from ἐπίφράζω), often 3 sing. πέφραδε and ἐπέφραδε, opt. πεφράδοι, infin. πεφραδέειν and πεφραδίμεν, Od. 7, 49. (Of the act. Hom. never uses the pres.), mid. fut. φράσομαι, aor. 1 ἐφρασάμην (σσ), and φρασάμην (σσ), aor. pass. ἐφράσθη, Od. 19, 485. 23, 260; ep. iterat. imperf. φραζέσκετο, h. Ap. 346. I) Act. accord. to Aristarch. in Apoll. Lex. always, *to indicate, to show, to cause to observe, to point out*, (never prop. *to say*, although it sometimes inclines to that sense, as Od. 1, 273. cf. Lehrs de Aristarch. p. 93. Thiersch Gram. § 232. p. 406.), τι τιν, Il. 14, 335; to show any thing to any one, Il. 14, 500; ὁδόν, Od. 1, 444. 11, 22; μῆθος πᾶσι, to lay the word before all, Od. 1, 273; ἀοιδήν, h. Merc. 442. b) *to indicate, δόμον*, Od. 7, 49; σῆματα, Od. 19, 250. 23, 206; *to signify, to bid*, with infin. Il. 10, 127. Od. 8, 68. II) Mid. prop. to show any thing to oneself, hence: 1) *to consider, to*

contemplate, to deliberate upon, often with the adjuncts, θυμῷ, ἐνὶ φρεσί, κατὰ φρένα, κατὰ θυμόν; with accus. and with a following εἰ, whether, Il. 1, 84; η, η, Il. 9, 619; for the most part with ὅπως, Il. 4, 14. 9, 680; with ὡς, Od. 1, 205; φράζεσθαι, with μή following, like the Lat. *videre ne*, Il. 5, 411. 15, 163. 16, 446; ἀμφὶς φράζεσθαι, to be of different opinions, Il. 2, 14. 2) *to devise, to project, to plan, to resolve, to machinate*, with accus. ἐσθλά, Il. 12, 212; βουλὴ, μῆτιν, Il. 18, 313. 17, 634; or, κακά τινι, Od. 2, 367; ὀλεθρον, Od. 13, 373. 16, 371; θάνατον, Od. 3, 242; τινὶ ηρῶν, to think to prepare a monument for any one, Il. 23, 75. 3) Gener. *to observe, to perceive, to regard, to understand*, with accus. Il. 10, 339. 15, 671. 23, 450. Od. 4, 71. 17, 161; also ὁφθαλμοῖσιν, Od. 24, 217; in connection with ιδεῖν, ιδέσθαι and ιστεῖσθαι; Od. 19, 501. 21, 222. h. Ap. 415; λαυρῆν, to keep the street in the eye, Od. 22, 129. With infin. οὐ γάρ εἴ̄ ἄλλον φράζετο τοῦδε τι μοι χαλεπώτερον εἶναι ἀεθλον, for he perceived, there is no contest more difficult than this, Od. 11, 624.

φράσσω, aor. 1 ep. φράξα, part. φράξας, aor. mid. ἐφρασάμην, ep. φραξάμην, aor. pass. ἐφράχθην; (Hom. has only the aor.), *to encompass, to inclose, to shut in*, espec. for protection, *to shelter, σχεδίην φέπεσσι*, a raft with osier-work, Od. 3, 256; ἐπαλξεις φίνοισι βῶν, to encompass the battlements with shields, so that they formed, as it were, shelter; (Ernesti strangely imagines that they were, according to a later custom, real ox-hides stretched out), Il. 12, 263; hence pass. φραχθέτες σάκεισιν, encompassed with shields, Il. 17, 268; φράστεις δόρυ δονρί, to crowd spear upon spear, Il. 13, 130. Mid. with reference to the subject, *τῆς ἔρχεται*, to inclose the ships with a wall, Il. 15, 566.

φρέαρ, ατος, τό, ep. φρεῖαρ, *a well, φρείατα*, Il. 21, 197; † the prose form, h. Cer. 99. φρείαρ, see φρέαρ.

φρήν, gen. φρέος, plur. φρέες, 1) in Hom. and the earliest writers, *the diaphragm, the midriff (præcordia)*, which separated the heart and lungs from the remaining entrails, comm. plur. Il. 10, 10. 16 481. 504. Od. 9, 301; because the most ancient Greeks regarded this as the seat of the collected spiritual life; it signifies, 2) *soul, spirit*, often like our *heart*, still closely bordering on

the first signif.: θυμός, ἡ τορ, κραδίη ἐν φρεστοῖς, Il. 8, 202. 413. 16, 242. 435. a) Spoken of the faculty of thought, often: φρεσὶ νοεῖν, φράσσεσθαι, κατὰ φρένα εἰδέναι, μετὰ φρεσὶ βάλλεσθαι, μερμηρίζειν, ἐν φρεσὶ γνῶναι, θεῖναι τινὶ τι ἐν φρεσὶ and ἐπὶ φρεσὶ, to put any thing into any one's mind, Il. 8, 2. 18. 16, 83. Od. 1, 89. φρένες ἑσθλαῖ, wise thoughts, an intelligent mind, Il. 17, 470; wise invention, spoken of female works, Od. 2, 117. 7, 111. φρένας βλάπτειν τινὶ, to injure one's understanding, to infatuate him, Il. 15, 724; also ἔλειν, Il. 16, 805; ἔξελένθαι, Il. 6, 234. b) Spoken of the will: *mind, resolution, will*, φρένας τρέπειν and πειθεῖν. Αἵος ἐτράπετο φῆτη, the mind of Jupiter changed, Il. 10, 45. *κεχρῆσθαι φρεσὶν ἀγαθῆσιν*, Od. 3, 266; c) Spoken of the feelings: *the heart, feelings*, φρεσὶ χαιρεῖν, κατὰ φρενὰ δεδοκίναντα, ὅχος μιν φρένας ἀμφιβέβηκε, Od. 8, 541. 3) Gener. the principle of life, *the vital power, vis vitalis* (Voss, recollection), which the shades lacked, Il. 23, 104. Od. 10, 493; also the brutes have φρένες, Il. 4, 245. 16, 157.

φρήτρη, ἡ, Ion. for φράτρα, ep. dat. φρήτρων, a division of a people by the relationship of families, *a family, a clan, a race, a subdivision of the φύλον*, * Il. 2, 362. 363. (Accord. to the ancient critics, κατὰ φρήτρας, according to their localities.) Later, it was a mere political subdivision of the φύλη.

Φρέτκων, ωνος, ὁ, the founder of Cyme in Asia (Asia), Ep. 4.

φρέξ, φρεῖκός, ἡ, prop. the roughening of a smooth surface, espec. [always in Hom.] of the sea, or of water, *a restless wave, the crisp-wave, Boötes*, Il. 23, 692. μέλανα φρέξ, Il. 21, 126. Od. 4, 402. οἴη Ζεφύρου χείνατο πόντον ἐπι φρέξ, as under the Zephyr the crisp-wave spreads itself upon the sea, Il. 7, 63.

φρίστων (akin to φύεσαι), aor. 1 ἔφριξα, perf. πέφρικα, 1) *to be rough and uneven, to be stiff, to bristle (horrere)*, τινὶ, with any thing, or τι, in any thing; gener. spoken of the motion of the surface of an agitated body, thus of a corn-field, φρίστουσιν ἄφουραι, the corn-fields bristle up, Il. 23, 599; spoken of warlike troops: μαχῇ ἔφριξεν ἔγχειροι, Il. 13, 339; ἔγχειρις καὶ σάκεσι, Il. 4, 282. 7, 62. b) With accus. as if trans. in the pres. and aor. 1, spoken of a raging boar: νῶτον, to bristle on the back, Il. 13, 473; λοφίην, Od. 19, 446. 2) Metaph. *to shiver from cold; to*

shudder, to tremble at, to fear, τινά, Il. 11, 383. 24, 775.

φρονέω (φρήν), only in the pres. and imperf.; it indicates the various operations of the mind, espec. of the faculties of thought and desire; hence 1) *to think, i. e. to have understanding, intelligence, to be wise, intelligent, discreet*, in Hom. rarely; opposed to μάχοσθαι, Il. 6, 79; absol. φρονέων, intelligent, Il. 23, 343, and v. 305; (accord. to Wolf, εἰς ἀγαθὰ φρονέων, considerate in regard to good things;) poet. = ζῆται. οὐδὲ ξει φρονίοντας, while I yet have sense, Il. 22, 59. b) With accus. *to comprehend, to understand*, Od. 16, 136. 17, 193. 281. 2) *to think, i. e. to have an opinion or sentiment, to mean, to have an opinion, to think, to will, often with ἀνὰ θυμόν, ἐνὶ θυμῷ, ἐνὶ φρεσὶ*. a) With infin. Il. 9, 608. 17, 286; *to be of opinion, to hope, with accus. and infin.* Il. 3, 98. b) *τι τινὶ, to have any thing in mind in regard to any one; ἀγαθά τινι, to be well disposed toward any one, also to have a noble soul, Il. 6, 162; φιλά, to cherish friendly sentiments*, Il. 4, 219. 15, 116. Od. 6, 313; *κακά τινι, to cherish evil thoughts against any one, Il. 10, 486. 22, 264; ὀλοά, Il. 16, 701; ἀταλά, to have a child-like, joyous disposition, Il. 18, 567; πύκα, to be intelligent, wise, Il. 14, 217. Od. 9, 445; ἵσορ τινι, to be like minded, to have the same mind with any one, Il. 15, 50. τὰ φρε, to think that, often, Il. 4, 361. τὰ ἡ φρονέων, *sua cogitationes*, following his own opinion, Il. 8, 430; μέγα, to be proud, Il. 8, 553. c) With adv. εἰς φρονέειν τινι, to be well disposed to any one, in opposition to κακάς, Od. 18, 168; ἀμφίς, to think differently, Il. 13, 345; ἀλλη, h. Ap. 469; ἴσθις, to think straight on, Il. 12, 124. 13, 135. (Accord. to Voss, ισθίς is to be construed with ἔχει, cf. ισθίει.) d) Poet. spoken of animals: μέγα φρονέειν, to be spirited, proud, Il. 11, 325. 16, 758. 22, 264.*

Φρόντις, ων, ἡ = φρόνησις, 1) *prudence, intelligence*, Od. 3, 244. 2) *knowledge, information*, κατὰ δὲ φρόντις ἡγαγε πολλάν, he brought back much information (viz. from Troy, into which he had gone by stealth), * Od. 4, 258.

Φρόντις, ωνος, ὁ, wife of Panthous, Il. 17, 40.

Φρόντις, ιος, ὁ (appell. φροντίς), son of Onetor, pilot of Menelaus, Od. 3, 279 seq.

Φρόγυες, ων, οἱ, sing. **Φρόγυς**, τρόγος, ὁ, a *Phrygian*; they resided, in the time of Homer, on the river Sangarius in Asia Minor, Il. 2, 862. 3, 185. Accord. to Hdt. 7, 73, they had emigrated from Thrace.

Φρυγίη, ἡ, *Phrygia*, a country in Asia Minor; it embraced in part a district on the Hellespont (*Φρυγίη καθύπερθε*, Il. 24, 545), and in part a portion of the later Bithynia, on the river Sangarius, and of the greater Phrygia, Il. 3, 184. 16, 719. 18, 291. It was subsequently divided into Great Phrygia, a country in the interior of Asia Minor, and Lesser Phrygia, a district on the Hellespont.

*φρύγω, fut. ξω, aor. 1 pass. *ἀφρύγεθη*, to dry, to bake, spoken of potters' vessels: to burn, Ep. 14, 4.

φύ, ep. for ἔρν, see φύειν.

φύγαδε, adv. (φυγή), into flight, in flight, as if from ΦΤΞ, like οἰκαδε, Il. 8, 157. 11, 446. 16, 697.

φυγή, ἡ (φεύγω), flight, *Od. 10, 117. 22, 306; in the Il. φύκα, except φύγαδε.

φυγοπόλεμος, ον, ep. for φυγοπόλεμος (πόλεμος), flying war, cowardly, Od. 14, 213. †

φύξα, ἡ, poet. for φυγή (Wolf, less readily, φύξα), flight, Il. 9, 2 [see close], φύξαν ἐνορίναι, Il. 15, 62; ἐμβάλλειν, Od. 14, 269. (Accord. to Aristarch. in Apoll. Lex., φύξα and φόβος are distinguished by the circumstance that the former has the implied idea of cowardice.) [Accord. to Jahrb. J. and K., p. 286, φύξα in Il. 9, 2, means *terror, panic*; see φόβος.]

φύγανικός, ἡ, ὁ, poet. (φύξα), fugitive, timorous, ἔλαφος, Il. 13, 102. †

ΦΤΖΑΩ or **ΦΤΖΩ**, from which πεφυζότει, q. v.

φυνή, ἡ (φύειν), the growth, the shape, the form of the body, the appearance, connected with δέμας, Il. 1, 115. Od. 5, 212; μύεθος, Il. 2, 59; εἶδος, Il. 22, 370. Od. 6, 16.

φυκίσιεις, εσσα, εν (φύκιον), abounding in sea-grass or sea-weed, θλι, Il. 23, 693. †

φύκος, εος, τό, sea-weed, sea-grass (*fucus*), Il. 9, 7. †

φυκτός, ἡ, ὁ, verb. adj. (φεύγω), prop. fled; then, that may be fled. οὐκέτι φυκτά πιλονται, it is no longer to be escaped, Il. 16, 128. Od. 8, 299. 14, 489.

[φυλαδόν, see παταφυλαδόν, by some separated.]

φυλακή, ἡ (φυλάσσω), a watch, a guard.

1) As an action, φυλακας ἔχειν, Il. 9, 1; espec. the night watch, Il. 7, 371. 18, 299. 2) Spoken of persons, Il. 10, 416. b) Spoken of place, Il. 10, 416.

Φυλάκη, ἡ, pr. n. of a town in Thessaly Phthiotis on mount Othrys, belonging to the dominion of Protesilaus, Il. 2, 695. Od. 11, 289.

Φυλακίδης, ον, ὁ, son of Phylacus = *Iphiclus*, Il. 2, 705.

φύλακος, ὁ, a form of φύλαξ, accus. plur. Il. 24, 566; † (accord. to Aristarch. φυλακός.)

Φύλακος, ὁ, son of Deion and Diomede, father of Iphiclus, founder of the town Phylace in Thessaly, Il. 2, 705. Od. 15, 231. 2) a noble Trojan, Il. 6, 35.

φυλακῆρ, ἥρος, ὁ = φύλαξ, *Il. 9, 66. 80, 244. 445; always plur. φυλακῆρες.

φύλαξ, ακος, ὁ (φυλάσσω), dat. plur. poet. φυλακεσσι, a watch, a guard, in the plur. οἱ φύλακες, the watchers in war, also φύλακες ἄνδρες, *Il. 9, 477.

Φύλας, αντος, ὁ, father of Polymele and Astyche, king of Ephyra in Thesprotia, Il. 16, 180 seq.

φυλάσσω, ep. infin. pres. φυλασσίμεναι, fut. ξω, aor. 1 poet. φύλαξα, subj. 1 plur. φυλάξομεν, with shortened vowel, perf. pass. πεφύλαυμαι, Il. 23, 343; aor. 1 mid. imperat. φύλαξαι, h. Ap. 544. 1) Intrans. to watch, to keep watch, to be sleepless, Il. 10, 192. Od. 20, 53; περὶ μῆλα, Il. 12, 304. νύκτα φυλάσσειν, to watch through the night, Od. 5, 466; espec. in war, excubias agere, Il. 10, 312. 399. 2) Trans. to watch, to guard, to keep, to preserve, with accus. στρατόν, Il. 10, 417; pass. Il. 10, 309; τινά, Il. 5, 809. Od. 13, 301; ἀνον, to preserve the wine, Od. 2, 350. cf. 348.

b) to observe, to watch for, τινά, Od. 4, 670; νόστον, to watch for the return, Il. 2, 261; metaph. to keep, to preserve, χόλον, Il. 16, 30; ὄρκια, Il. 3, 280; ἄπος, Il. 16, 686. Mid. to watch for oneself, i. q. φυλάσσω, Il. 10, 188: φρεσι, h. Ap. 544. 2) to be on one's guard, to take care. πεφυλαγμένος οὐραι, to be careful, Il. 23, 343.

Φύλειδης, ον, ὁ, daughter of Phyleus = *Meges*, Il. 2, 628. 15, 528.

Φόλευς, ἡ, and **Φυλέως**, ὁ, Il. 10, 110, son of Augeas and father of Meges of Elia.

When his father would not give to Hercules the reward for cleaning the stables, he, as the selected arbiter, decided in favor of Hercules. For this reason, he was banished by his father from Elis and fled to Dulichium, Il. 2, 628. 23, 637.

*φυλή, ἡ, the wild olive-tree, Apoll. ἄγριος λαός, accord. to others *lentiscus* or *rhamnus alaternus* Linn., Od. 5, 477. †*

φύλλον, τό (φύω), a leaf, always in the plur. φύλλων γενεῖ, Il. 6, 146. 21, 464. Od. 5, 483; and often.

φυλομέδουσα, see Φιλομέδουσα.

φύλον, τό (φύω), 1) a stock, a race, a species, in the broader sense, φύλον θεῶν, Il. 5, 441; mostly in the plur. spoken of a multitude belonging to the same race, φύλα θεῶν, ἀνθρώπων, γυναικῶν, Il. 9, 130. 14, 361. 15, 54. Od. 3, 282; spoken of insects: φύλα μυλᾶς, Il. 19, 30. 2) In a stricter sense, a nation, a people, Πελασγῶν, Il. 2, 480; Γιγάντων, Od. 7, 206. 3) In the strictest sense, a tribe, a clan, a family, κατὰ φύλα, Il. 2, 382; φύλον Ἐλίνης, Od. 14, 68.

φύλοπις, ιδος, ἡ, ep. accus. φυλόπιδα, Od. 11, 364, † and φύλοπιν, 1) the battle-cry, the tumult of battle, a battle, also φύλοπις πολέμοι, Il. 13, 635. Od. 11, 314; elsewhere πόλεμός τε καὶ φύλοπις, Il. 4, 379. 2) an army equipped for battle, Il. 4, 65. (Accord. to the Gramm. from φύλον and ὥψ, cry.)

φύλω, οὐς, ἡ, a handmaiden of Helen, Od. 4, 125. 133.

φύξηλις, ιος, ὁ, ἡ, poet. (φύξις), fugitive, fearful, cowardly, Il. 17, 143. †

φύξιμος, ον, poet. (φύξις), to which one may fly, τό φύξιμον, an asylum, a refuge, Od. 5, 359. †

*φύξις, ιος, ἡ, poet. form for φυγή, flight, *Il. 10, 311. 398. 447.*

φύω, fut. φύσω, perf. pass. περιφυγα, to mingle together, to stir; espec. to mingle with a fluid, hence to moisten, to defile, τι τινα, any thing with any thing, δάκρυσιν εἰματα, Il. 24, 162; also τι τινος; στῆθος αἴματος, Od. 18, 21; and pass. περιφυμάνος αἴματα, Od. 9, 397; δάκρυσι, Od. 17, 103. 18, 173.

*φύσα, ἡ (φύω), prop. wind, breath; hence a bellows, *Il. 18, 372. 409. 412. 468. 470.*

*φύσασιν (φύσει), only in the pres. and imperf. to blow, spoken of the bellows, Il. 18, 470; of the wind, *Il. 23, 218.*

φυσάσ (φυσάει), to blow vehemently, to

*ραντ, to puff, spoken of steeds, only part. φυσάσθεται, ep. for φυσιάντει, *Il. 4, 227. 16, 508.*

** φύσιγγαθος, ον (γνάθος), Cheek-blower, Puff-cheek, a frog's name, Batr. 17.*

φύσιζος, ον, poet. (ζωή), life-producing, life-giving or supporting, γαῖα, Il. 3, 243. Od. 11, 301.

φύσις, ιος, ἡ, prop. production, comm. nature, i. e. the natural quality of a thing, φύσημακον, Od. 10, 303. † Batr. 32.

*φύταλι, ἡ (φυτόν), a plantation, a place where trees and grapes are planted, in distinction from arable land, *Il. 6, 195. 12, 314. 20, 185.*

*φυτεύω (φυτόν), aor. 1 ἐφύτευσα, to plant, prop. spoken of plants, πτελίας, δέρδρα, Il. 6, 419. Od. 9, 108. 18, 359. 2) Metaph. to procure, to prepare, to *κακόν, πῦμά τινι*, Il. 15, 134. Od. 4, 668; φύον καὶ Κῆρα τινι, Od. 2, 165; κακά τινι, Od. 5, 340.*

φυτόρ, τό (φύω), a plant, a tree, Il. 14, 123. Od. 9, 106; and elsewhere.

φύω, fut. φύσω, aor. 1 ἐφύσα, aor. 2 ἐφύν, 3 sing. φύ for ἐφν, and 3 plur. φύγι, perf. πεφύκα, 3 plur. πεφύστη, Od. 7, 128; part. fem. πεφυτία, Il. 14, 288; πεφύτας for πεφύκετας, Od. 5, 477; pluperf. πεφύκειν. 1) Trans.: pres. (once intrans. Il. 6, 149), fut. and aor. 1, to beget, to produce, to let grow, to put forth, with accus. φύλλα, ποιήγ, Il. 1, 235. 6, 148. 14, 347. Od. 7, 119; τρίχας, to let the hair grow, Od. 10, 393; hence also, ὁ φύσας, the begetter, Batr. 23; φύσα τινα δόλον, h. Cer. 8. 2) Intrans.: mid. together with aor. 2 and perf. to be produced, to grow, to spring, primar. spoken of plants, Od. 9, 109; once pres. act. intrans. ἀνθρώπων γενεῖ ἡ μήρ φύει (nascitur), Il. 6, 149; espec. perf. and pluperf. Il. 4, 483. 484. 14, 288. cf. Od. 5, 63. 7, 114. 128; also κέρα περιφύει, Il. 4, 109; the aor. 2 only Od. 5, 481. 23, 190; metaph. often in the phrases, ἐν δ' ἄρα οἱ φῦ χειρὶ, and ἐν γελεσσι φύοντο; ὀδάξ ἐν γελεσσι φύεται, see ἔμφειν.

** φύκαια, ἡ, a town in Ionia (Asia), on the river Hermus, famed for traffic and navigation, now in ruins, Fukia, h. Ap. 35.*

φωκεῖς, οι, sing. Φωκεύς, φος, ὁ, the Phocians, inhabitants of the country Phocis in Hellas, Il. 2, 517. 15, 516.

*φώκη, ἡ, a seal, a sea-calf, *Od. 4, 436. 448. h. Ap. 77.*

φωτέω (φωτή), aor. 1 ἐφωτίησα, ep. φωτ-

στι, to utter or sound a tone, spoken espec. of men: *to speak, to discourse*, commonly [see close] intrans. Il. 1, 333; and often connected with other similar words, *ὅπος φάτο φωνῆσιν τα*, Od. 4, 370; or *ἀμείβετο*, Od. 7, 298; *καὶ μην φωνῆσας ἔπειτα προστύδα*, Il. 1, 201; and *προφέρη*, Il. 14, 41. (The accus. belong to the other verb.) 2) *to cause to sound, to raise, ὄπα*, Il. 2, 182. 10, 512. Od. 24, 535. [Accord. to Jahrb. J. and Klotz, p. 287, always intrans; cf. συνίημι 2), and Jahrb. J. and K., l. c.]

φωνή, ἡ (φάω), *a sound, a tone, comm. spoken of men, a voice, speech, discourse, espec. a loud voice, a cry*, Il. 14, 400. 15, 696.

b) Of animals, Od. 10, 239. 12, 86, 396; the song of the nightingale, Od. 19, 521.

* *φωρή, ἡ* (φῶρ), *theft*, h. Merc. 136.

* *φωρης, ου, ὁ*, poet. for *φωρ*, *a thief*, h. Merc. 385.

φωριαμός, ὁ (φέρω), *a chest, a coffer, a box, for keeping clothes*, Il. 24, 228. Od. 15, 104.

φώρς, gen. *φωρός, ὁ*, poet. for *ἀνήρ*, plur. *φωρις, a man*, Il. 2, 164; *παλαιός*, Il. 14, 136; *δέκτης*, Od. 4, 247; *χακός*, Od. 6, 186; also in opposit. to the gods, Il. 17, 98. b) Often, a brave man, *a hero*, Il. 4, 194. 5, 572. Od. 21, 26. (Prob. from *ΦΑΩ, φημι*, one who speaks.)

X.

X, the twenty-second letter of the Greek alphabet, hence the sign of the twenty-second rhapsody.

Χάα, see *Φειά*.

χάδε, *χαδέιν*, see *χαυδάνω*.

χάζομαι, depon. mid. fut. *χάσομαι*, ep. *στι*, aor. *χάσαμην*, ep. *χάσσαμην*, ep. aor. 2 with reduplic. *κεκάδοντο* for *κεχάδοντα*, also from the act. form *χάζω*, ep. aor. 2 *κίκαδον*, and fut. *κεκάθησω*, 1) *to retreat, to retire, to yield, to go back, to withdraw* (never in the Od.), with *ἄψ*, *ὄπιστι*, Il. 3, 32. 5, 702; with gen. of the thing, *κελεύθου, πυλάστι*, Il. 11, 504. 12, 172; *τεκροῦ*, Il. 17, 357; also with prep. *ἐκ βελέων*, without the cast of weapons, Il. 16, 122; *ὄπ' ἔγχεος*, to retire from the spear, Il. 13, 153; often *ἔτραπον εἰς ἔθνος*, Il. 3, 32; *οὐδὲ δὴ δέρα χάζετο φωτός*, and not long did the stone remain removed from the man, i. e. it smote quickly, Il. 16, 736. (V, and not slowly flew it to the man.) In this passage, accord. to Körpen, Voss, and Spitzner, the stone is the subject; accord. to Heyne, but by a forced construction, Patroclus. 2) Gener. *to cease, to remove, to rest*, with gen. *μάζης*, Il. 15, 426. *μίνυνθα χάζετο δουρός*, he rested little from the spear, i. e. he fought continually, Il. 11, 539; only Il. 3) The ep. aor. 2 *κίκαδον* and the fut. *κεκάθησω* have a trans. signif., prop. to cause one to retreat from a thing, *to deprive one of a thing, τινὰ θυμοῦ καὶ μυγῆς*, Il. 11, 334. Od. 21, 153.

170. (Passow refers it to *κύδω*;) cf. Buttum. p. 307.

χαῖρω, see *χαῖρομαι*.

χαίνω or *χάσχω* (*ΧΑΩ*), in Hom. only aor. 2 *χαίνον*, h. Cer. 16; optat. *χάροι* and part. *χανών*, of the perf. only the part. accus. *κεχαρότα*, 1) *to yawn, to gape, to open*, h. Cer. 16. *τότε μοι χάροι χθών*, then may the earth yawn for me, i. e. engulf me, Il. 4, 182; 6, 281. 8, 150. 2) Espec. *to open the mouth wide, to gape*, spoken of men and animals, Il. 16, 350. 409. 20, 168; hence *πρὸς κύμα*, to gape at the wave, i. e. to drink it, Od. 12, 350.

χαίρω, fut. *χαρίσω*, Il. 20, 363; aor. *χαρίην*, ep. *χάρην*, optat. *χαρεῖη*, Il. 6, 481; part. *χαρίντες*, Il. 10, 451; perf. *κεχάρηται*, only in the ep. part. *κεχαρηταις*, Il. 7, 312; perf. mid. *κεχάρημαι*, h. 7, 10; also the ep. forms fut. *κεχαρήσω*, infin. *κεχαρησίμεν* and *κεχαρησμέναι*, aor. 1 mid. *κηρατο*, Il. 14, 270; aor. 2 with reduplicat. *κεχάροντο*, optat. *κεχάρεσται* and *κεχαρολατο*, and iterat. imperf. *καίρεσκε*, 1) *to rejoice, to be cheerful, gay*, often with *θυμῷ, ἐν θυμῷ, φρεστὶ* and *φρέναι*, also *χαίρει μοι ητορ*, Il. 23, 347; but *νόῳ χαίρειν*, to rejoice at heart, Od. 8, 78. 2) With dat. *to rejoice at any thing, to delight oneself in*, to be pleased at, *τικῇ, ὅρνιθι, φύμῃ*, Il. 7, 312. 10, 277. Od. 2, 35; with accus. *χαίρει δέ μης* (*ἀλωνήρ*) *ὅς τις ἀθελη*, he rejoices in it who cultivates it, according to Wolf and Passow

(V. joyfully the cultivator beholds it), Il. 21, 347. (Heyne refers μιν to ἐθέλη, but cf. Il. 9, 77, and γηθίω.) 3) With part. instead of infin. χαίρε ἀκούσας, I rejoice to hear, Il. 19, 185. 18, 259. Od. 14, 377. Dat. and part. for accus. and infin. Il. 7, 54. Od. 19, 463. The part. with its prop. signif. Il. 11, 73. Od. 3, 76. 12, 380. A peculiar use is a) The fut. with the negat. οὐ χαρήσεις, thou wilt not rejoice, i. e. thou wilt rue it, Il. 20, 363. Od. 2, 249. b) The imperat. χαῖσε is a common formula of greeting: *hail to thee, health to thee, joy to thee*, at meeting, Il. 9, 107. Od. 1, 123; at departure, *farewell*, Od. 5, 205. 13, 59; to the gods, χαῖσε ἀοιδῆ, praise be to thee in the song, h. 8, 7.

χαίτη, ἡ (χάω) the disheveled hair, the streaming hair, the hair, spoken of gods and men, Il. 10, 15. 14, 175. Od. 4, 150; spoken of horses, the mane, Il. 6, 509.

χάλαζα, ḥ (χαλάω), *hail, hail-stones*, *Il. 10, 6. 15, 170.

*χαλάω (χάω), aor. ἔχαλαστε, ep. σσ, to unbend, to relax, βίστρ, τόξα, h. Ap. 6. h. 27, 12.

χαλεπαίνω (χαλεπός), aor. ἔχαλεπνη, infin. χαλεπήγαι, in Hom. only intrans., prop. to be severe, *ingravescere, to burst severely, to roar*, spoken of storms, Il. 14, 344. Od. 5, 485; for the most part of gods and men, to be angry, to be displeased, to rage, to chide, espec. to treat in a severe or hostile manner; absol. Il. 14, 256. Od. 16, 72; ὅτε ἄνδρεσσι κοτεσάμενος χαλεπήγη, when he rages, angry with men, Il. 16, 386. Od. 5, 147. 19, 83. οὖτε τι μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει (μοι belongs to ἀπεχθόμενος), the whole people is not angry, being odious to me, i. e. because I hated them, Od. 16, 114. cf. 10, 75. Accord. to the critics ἀπεχθόμενος is here transitive, (V. prefers ἀπεχθόμενων, and translates: nor has the whole people risen against me hated); ἀπί τινι, about any thing, Od. 18, 415. 20, 323.

χαλεπός, ḥ, ὄτι, comp. χαλεπώτερος, *hard, difficult*, i. e. 1) connected with pains and danger in the execution, *troublesome, dangerous, τινὶ, to any one*, Il. 1, 546. Often in the neut. with infin. χαλεπόν τοι, παισὶν ἐριζήσαντα, Il. 21, 184. Od. 4, 651: with accus. and infin. Il. 16, 620. Od. 20, 313; χαλεπὸν γάρ, ἐπιστάμενος περ ἔστα, supply from the preceding, ὑβράλλειν τινά, it is always vexatious, although one very experienced does

it, Il. 19, 80. 2) making trouble and danger, *burdensome, oppressive, hard, cruel, grievous, κεραυνός, θύελλα, γῆρας, δεσμός, ἄλγος, ἔπος, hard, threatening speech or discourse*, Il. 2, 245. χαλεπὴ φῆμις, an injurious report, Od. 14, 239. b) Spoken of persons: *severe, violent, angry, displeased*, Od. 1, 198; τινὶ, with any one, Od. 17, 388. χαλεποὶ θεοὶ ἀραγεῖς φανεσθαι, it is dangerous, when the gods appear visibly, Il. 20, 131. h. Cer. 111.

χαλεπτώ, poet. = χαλεπαίνω, *to oppress, to press, to persecute, τινά*, Od. 4, 433. †

χαλεπῶς, adv. *in a severe, harsh, or difficult manner*, *Il. 7, 424. 20, 186.

χαλίνος, ḥ, (χαλάω), *a bridle, a check, a rein*, comm. plur. Il. 19, 393. †

χαλιφρονέω, (χαλιφρων), *to be frivolous, simple, foolish*, in opposition to σαύρων, Od. 23, 13. †

χαλιφροστήν, ḥ, *frivolity, simplicity, folly*, plur. Od. 16, 310. †

χαλιφρων, ον (χαλάω, φρίν), prop. to be of a slack, negligent mind, hence, *frivolous, simple, foolish*, connected with νίπτος, *Od. 4, 371. 19, 530.

χάλκειος, ḥ, ον, poet. for χάλκεος, Il. 3, 380. 4, 461, and often.

χαλκεοθάρηξ, πχος, ḥ, ḥ, poet. (θάρηξ), *having a brazen cuirass*, *Il. 4, 448. 8, 62.

χάλκεος η, ον, poet. (χαλκός), χάλκειος, η, ον, and the Ion. form χάλκειος, only Od. 3, 433. 18, 328, (δψ χάλκεος, of two endings). Il. 18, 222. †) 1) *brazen, copper, often spoken of arms: θάρηξ, χιτών, ἔγχος, ἔντεα; also οὐδός, ἄξων, κίνδυνος, ὄπλα*, Od. 3, 433; also, covered with brass, σάρος, or coming from brass, χαλκεή αὐγή, the splendour of brass, Il. 13, 341. 2) Metaph. *as if of brass*, i. e. *hard, firm, immovable, strong, ἥτορ*, Il. 2, 490. χάλκεος Ἀρης, imperishable Mars, Il. 5, 704; or having a brazen cuirass; δψ, a strong voice, Il. 18, 222; ὑπνος, the sleep of death, Il. 11, 241. Also some explain, οὐρανὸς χάλκεος, metaph.; others, however, with Voet, take it literally, Il. 17, 425. cf. Völcker Hom. Geog. p. 5.

χαλκεόφωνος, ον (φωνή), *having a brazen voice*, epith. of Stentor, Il. 5, 795. †

χαλκεύς, ḥος, ḥ (χαλκίς) prop. *an artist in brass, a copper-smith*, connected with ἀνίρη. Il. 4, 187. 216. 15, 309; gener. *a worker in metal*, i. q. χρυσοχόος, Od. 3, 432; *an iron-smith*, Od. 9, 391.

χαλκεύω (**χαλκίς**), *to work in brass or metal*, *tι*, Il. 18, 400. †

χαλκεόν, **ῶνος**, **ὁ**, ep. for **χαλκεῖον**, *a smith's forge, a smith's shop*, Od. 8, 273. †

χαλκήσις, **η**, **ον**, Ion. for **χάλκειος**, **δόμος** = **χαλκίν**, *a smith's dwelling*, Od. 18, 328; **ὅπλα**, Od. 3, 433; see **χάλκος**. * Od.

χαλκήρης, **ες**, gen. **εος** (**ἄρω**), *joined or furnished with brass, brass-covered, brazen, epithet of various weapons*, Il. 3, 316. 13, 714. Od. 1, 262.

χαλκίς, **ἴδος**, **ἡ**, *an unknown bird of prey*. Accord. to Il. 14, 291, † it is called **χαλκίς**, in the language of the gods, and amongst men **κύριτρίς**, q. v.

Χαλκίς, **ἴδος**, **ἡ**, 1) the chief town of the island Eubœa, subsequently connected with the mainland by a bridge; an important commercial town, now *Egripo*, Il. 2, 537. 2) a town in Ætolia, at the mouth of the Evenus, at the foot of Mount Chalcis, now *Galata*, Il. 2, 640; in Strab. also, *Τροχαλκίς*. 3) a place in Elis, not far from the fountain Krunoi, h. Ap. 425; cf. Strab. VIII. p. 350. 4) a small river in southern Elis, near the village of the same name, Od. 15, 295.

χαλκοβαρής, **ές**, gen. **ἴος**, poet. (**βαρύς**), *heavy with brass, brazen, iōs*, Il. 15, 465. Od. 21, 423.

χαλκοβάρνης, **εια**, **ν** = **χαλκοβαρής**, of this Hom. uses the fem. **χαλκοβάρνηα**, **στεφάνη**, Il. 11, 96; **μελίη**, Il. 22, 328. Od. 22, 259. 276.

χαλκοβατής, **ές**, gen. **ἴος**, poet. (**βαίνως**), *going upon brass; hence, founded or standing upon brass, brazen, comm. an epith. of the dwelling of Jupiter*, Il. 1, 426. Od. 8, 321; and of Alcinous, Od. 13, 4. It has also been explained, *having a brazen floor*, cf. Od. 7, 83.

χαλκογλώχην, **ἴνος**, **ἡ** (**γλωχίν**), *brazen-roasted*, (brazen-armed, V.), **μελίη**, Il. 22, 255. †

χαλκονήμης, **ἴδος**, **ὁ**, **ἡ** (**κρημίς**), *having brazen greaves*, (brazen-booted, V.), epith. of the Greeks, Il. 7, 41. †

χαλκοκορυτής, **οῦ**, **ὁ** (**κορύσσω**), voc. **χαλκοκορυτά**, *having brazen armor, armed with brass* (brazen-mailed, V.), epith. of heroes, * Il. 5, 699; and of Mars, h. 7, 4.

χαλκοπάρογος, **ον**, ep. for **χαλκοπάρων** (**καρπά**), *having brazen cheeks* (brazen-cheeked, V.), epith. of the helmet, Il. 12, 183. Od. 24, 523.

χαλκόπους, **ὅ**, **ἥ**, neut. **πονν**, gen. **ποδος**, (**πονός**), *brazen-footed, having brazen hoofs*, (brazen-hoofed, V.), epith. of horses, * Il. 8, 11. 13, 23.

χαλκός, **ὁ**, ep. gen. **χαλκόφιν**. 1) *brass, metal*, espec. copper. Copper, compounded with zinc, tin, and lead, is called *brass*, which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for *iron*. But Hom. carefully distinguishes iron and brass, cf. Il. 4, 510. 5, 723. 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf. Köpke Kriegsw. der Gr. p. 55 seq. It is called **χαλκός ἐρυθρός**, Il. 9, 365; it is mentioned with iron, Il. 6, 48; as a purchase-price, Il. 7, 473. 2) *all furniture, weapons, equipments, made of brass*, Il. 1, 236. 5, 75.

χαλκότυπος, **ον** (**τύπτω**), *smitten with a brazen weapon*, **ώτειλαι**, Il. 19, 25. †

χαλκοχίτον, **ωνος**, **ὁ** (**χιτών**), *having a brazen cuirass*, epith. of heroes, Il. 1, 371. 2, 47. Od. 1, 286.

Χαλκωδονιάδης, **ον**, son of Chalcodon = Elephenor, Il. 2, 541.

Χαλκώδων, **οντος**, **ὁ** (*having brazen teeth, ὄδοντος*), king of the Abantes, in Eubœa, father of Elephenor, who was slain in a battle with Amphitryon, Il. 2, 541. 4, 464.

Χάλκων, **ωνος**, **ὁ**, a Myrmidon, father of Bathycles, Il. 16, 595 seq.

χαμάδης, adv. (**χαμαῖ**), poet. for **χαμᾶζη**, *upon the earth, to the ground*, Il. 3, 300. 6, 147. Od. 4, 114.

χαμᾶζε, adv. (**χαμαῖ**), *upon the earth, to the earth, ἀλλεσθαι*, Il. 3, 29. 4, 419. Od. 16, 191.

χαμαῖ, adv. 1) *upon the earth, on the ground, ἔργισθαι*, Il. 5, 442. Od. 7, 160. 2) *to the earth, πίπτειν*, Il. 4, 482. Od. 17, 490; and often, (from an obsol. word **χαμός**, **χαμῆ**)

* **χαμαιγενής**, **ές** (**γένος**), *produced upon or from the earth, earth-born*, h. Ven. 108. Cer. 353.

χαμαιεντάς, **άδος**, **ἥ** fem. of **χαμαιεντής**; **χαμ. σήνες**, * Od. 10, 243. 14, 15. (In both places *αι* is used as short.)

χαμαιεντης, **ον**, **ὁ** (**σινή**), *lying upon the ground, sleeping upon the earth*, epith. of the Selli, Il. 16, 235. †

χανδάνω, poet. (**χάνω**), sat. **χεισομαι**, aor.

χαδόν, ep. infin. aor. **χαδέσιν** for **χαδεῖν**, perf. **κέχανδα**, with pres. signif., part. **κέχανδος**, 3 pluperf. **κέχανδει**, to embrace, to encompass, to hold, to contain, with accus. spoken of vessels, οὐ μέτρα, Il. 23, 742; λέβης τέσσαρα μέτρα κέχανδώς, Il. 23, 268; ὡς οἱ χεῖρες ἔχάνδανον, Od. 17, 344; of the coast, **ῥῆσις**, Il. 14, 34; of the threshold, Od. 18, 17; improp. **ἥντειν**, δσον κεφαλή **χάδε φωτός**, he cried as much as the head of the man held, i. e. as loud as he could, Il. 11, 462. “*Ηρη οὐκ ἔχαδε στῆθος χόλον*, the breast of Juno did not contain her anger, i. e. she could not restrain it, Il. 4, 24; (old reading: *Ηρη*), also οὐκέτι μοι στόμα κείσεται, my mouth will not be able, h. Ven. 253.

χανδόν, adv. (*χαλνω*), yawning, opening the mouth, metaph. **greedy**, **ἰλεύν** **ολνον**, Od. 21, 294. †

χάριοι, see **χαλνω**.

χαράδρη, ή (*χαράσσω*), a cleft, a chasm or gorge in the earth, espec. formed by rushing water, **κοιλή**, Il. 4, 459; hence also the stream itself, a **torrent**, a **rapid stream**, *Il. 16, 390.

χαρείν, **χάρω**, see **χαλνω**.

***χαριδωτής**, ον, ὁ, poet. (*διδώμι*), **the giver of joy**, epith. of Mercury, h. 17, 2.

χαρίεις, εσσα, εν (*χάρις*), superl. **χαριστάτος**, η, ον, charming, sweet, beautiful, pleasing, spoken of parts of the human body, Il. 16, 793. 18, 24. 22, 403; of clothes, Il. 5, 905. Od. 5, 211; gener. **agreeable**, **lovely**, **joyous**, **dear**; of things: δῶρα, ἔργα, ἀποδή, ἀμοιβή, **grateful requital** [see *ἀμοιβή*], Od. 3, 58; **χαριστάτη** η^{3η}, most lovely youth, Od. 10, 279. The neut. plur. as adv. **χαριέττα**, gratefully, Il. 1, 39; and as subst. Od. 8, 167.

χαρίζομαι, depon. mid. (*χάρις*), aor. 1 **ἐχαρισάμην**, perf. pass. **κεχάρισμαι**, often part. 1) to show something agreeable to any one, to show a favor, to be agreeable, to gratify, τινι, often in the part. Il. 5, 71. 11, 23. Od. 8, 538; espec. to gratify a deity by sacrifice, Od. 1, 61; with double dat. τινι φεύδεσθαι, to please one with lies, Od. 14, 387. 2) With accus. of the thing, to give freely, to distribute, to bestow, δῶρα, Od. 24, 283; ἀπονά τινι, Il. 6, 49. 11, 139; and with gen. of the thing, to impart freely, to give a share of, ἄλλοτιν, Od. 17, 452; espec. often, παρεόντων, Od. 1, 140. 4, 56; absol. Od. 13, 15; cf. προικός. 3) In the perf. and pluperf. pass.

to be agreeable, lovely, pleasing, grateful, with dat. θυμῷ, Od. 6, 23; often part. II. 5, 243; **κεχαρισμένος** ἦλθεν, he came desired, or welcome, Od. 2, 54; **κεχαρισμένα θένει τινι**, to show kindness to any one, Od. 24, 661; or ιδίναι, Od. 8, 581.

χάρις, ιτος, ή (*χαλκω*), acc. **χάριν**, 1) grace, fascination, loveliness, agreeableness, beauty, espec. spoken of persons, **χάριν κατεχεῖν τινι**, Od. 2, 12. 6, 235. 8, 19; also **χάριτες**, charms, Od. 6, 237. b) Spoken sometimes of things, of an ear-ring, Il. 14, 183. Od. 18, 298; of words, Od. 18, 175; **ἔργουσα χάριν καὶ κύδος ὀπάζειν**, Od. 15, 320. 2) **favor**, **kindness**. a) In sentiment: benevolence, good-will, affection, espec. thanks, gratitude, obligation for favor received, **χάριν ἀφέσθαι τινι**, to receive thanks from any one, Il. 4, 95; **χάρις τινός**, thanks for any thing, Od. 4, 696. 22, 319; also with infin. οὐ τις χάρις ἦν μάρτυραθα, it was no thanks that there was fighting, Il. 9, 316. 17, 147; **δοῦναι χάριν ἀντὶ τινος**, to give thanks for any thing, to make requital for any thing, Il. 23, 650; **χάριν εἰδίναι τινι**, to feel gratitude, Il. 14, 235. b) In actions: kindness, beneficence, favor; often **χάριν φέρειν τινι**, to show favor to any one, Il. 9, 613. 5, 211. 874. Od. 5, 307; espec. also, **the pleasures of love**, Il. 11, 243; conf. *EIAΣ A.* 3) Phrases: accus. **χάριν**, with gen. for one's sake, for one's pleasure, Il. 15, 744. Batr. 184.

Χάρις, ιτος, ή, prop. n., more frequently plur., αἱ **Χάριτες**, dat. ep. **Χαριτεών**. 1) Hom. mentions a *Charis*, Il. 18, 382, as wife of Vulcan; in Hea. Theog. Aglaia is named as such. In the Od. 8, 267, Venus is his wife; in both fictions the same idea lies at the bottom, that a goddess of grace is wedded to a god skilled in art. 2) More frequently in the plur. **the Graces**, the goddesses of grace, and espec. of grateful companionship, Il. 17, 51. Od. 6, 18. Homer mentions no definite number of them, and names but one, Pasithaea, Il. 14, 269. In v. 267, younger Graces are mentioned; he recognizes, consequently, several classes; or this epith. may, accord. to Heyne, be a mere indication of perpetual youth. Hesiod (Th. 997), mentions three as daughters of Jupiter, *Aglaia*, *Euphrosyne*, and *Thalia*. They are prim. companions and handmaids of Venus, Od. 8, 364. 18, 194. h. Ven. 98; still Juno has them

in her train, Il. 5, 338. [The last citation not in point.]

χάρμα, ατος, τό (*χαλφω*), *joy, rapture, enjoyment.* a) The cause of joy, **χάρμα τινί**, Il. 14, 325. 17, 636. h. 15, 4; plur. Od. 6, 185; espec. a scandalous joy, a *snuff*, **χάρμα γλυρώσθαι τινί**, Il. 3, 51. 6, 82. 10, 193. 2) Gener. *joy, pleasure*, Od. 19, 471. h. Cer. 372.

χάρηη, ἡ, ep. (*χαλφω*), prop. *joy*, espec. *the love of contest, the love of battle, battle*, often **μήσασθαι χάρηης**, Il. 4, 222. 8, 252. Od. 22, 73; **λιθεσθαι χάρηης**, Il. 12, 203; **χάρηης κυβάλλειν τινί**, Il. 13, 82. 2) Gener. *contest, battle*, Il. 14, 101. 17, 161.

***χαρμόρρων, ῥως, ὁ, ἡ** (*φρίγη*), *glad at heart, joyful*, h. Merc. 227.

χαροπός, ἡ, ὁ, prob. (*χαρά, ὄψη*), prop. *glad-looking, spoken of the bright look of a joyful mind; hence, bright-looking, clear-eyed*, spoken of the brightness of the eyes, **λέοντες**, Od. 11, 611. h. Merc. 569; **κίνης**, h. Merc. 194; later borrowed to indicate the common color of the eyes, *light-brown*, (*Schol. φοβίστρος*; accord. to Eustath. spoken of the color of the eyes.)

Χάροπος, ὁ, with accent changed, prop. name, king of the island Syme, father of Nireus, Il. 2, 672.

Χάροψ, οπος, ὁ, son of Hippasus, a Trojan, slain by Ulysses, Il. 11, 426.

Χάριβδις, ιος, ἡ, a dangerous whirlpool in the Sicilian straits, and on the coast of Sicily, opposite Scylla, which swallowed up every thing, that approached it, Od. 12, 104 seq. 411. 23, 327. Later also a whirlpool was so called near the present *Capo di Faro*. Now it is called *Charilla, Remo, or Curofalo*. Accord. to a later tradition, *Charybdis* was the daughter of Neptune and the Earth, Serv. ad Virg. A. 111. 420. Modern travellers find no whirlpool in the above vicinity, but merely a great agitation of the waves setting from the north towards the west, which is not dangerous.

χειρέω, poet. (*ΧΑΩ*), only pres., prop. to snap at any thing; hence: 1) *to desire, to covet, to wish, abeol.* Il. 9, 518. Od. 2, 249; with infin. Od. 13, 280. 15, 376. 2) *to want, to have need, with gen. πάντες θεῶν χειρίου* θεῶν, all men stand in need of the gods, (accord. to Melanthon, the most beautiful verse in Homer), Od. 3, 48.

χειρίω, ep. == *χαρέω*, 1) *to desire, to long*

for, with gen. Il. 2, 225. Od. 8, 156. 11, 350. 2) *to need, τωάς*, Il. 17, 221. 18, 392.

ΧΑΩ, obsol. theme of *χαλφω, χαράνω*. **χείη, ἡ** (*χάω*), *a hole, a cavity, a cleft, espec. of snakes*, *Il. 22, 93, 95.

χεῖλος, εος, τό (prob. from *ΧΑΩ*), *a lip, χείλεισι γελάω*, Il. 15, 102; see *γελάω*; proverb. spoken of a miser, **χείλεα μὲν τ' ἔδιγν', ὑπερφύν δ' οὐκέ τέλιγνεν**, the lips he wet, but not the palate, Il. 22, 485. 2) Metaph. *the rim, the margin of a thing*, Od. 4, 132. 616. Il. 12, 52.

χείμα, ατος, τό (*χάω*), prop. what is poured out, *a tempest, a rain-storm*, and because in the southern countries winter consists in this, *winter, winter-cold*, Od. 11, 190. 14, 487; as a season of the year in oppos. to *θέρος*, Od. 7, 118.

χειμάρρος, ος (*φέω*), contr. *χειμάρροις*, Il. 11, 493; and ep. shortened, **χειμάρρος**, Il. 4, 452. 5, 88; *flowing or swollen with wintry waters*, i. e. with rain and melted snow, *a torrent, epith. of rapid rivers, ποταμός*, *Il. 13, 138.

χειμέρρος, ep. shortened for *χειμάρρος*.

χειμέριος, η, ος (*χείμα*), pertaining to winter, *wintery, οὐτέλλα, a winter storm*, Il. 2, 294; *νιφάδες*, winter snow-flakes, Il. 3, 222; *μαρα*, a winter day, Il. 12, 279; *ὑδωρ*, Il. 23, 420; *ῷη*, Od. 5, 485.

χειμών, ῥως, ὁ (*χείμα*), *stormy, rainy weather, a storm, rain, winter-weather*, Od. 4, 566; comm. *winter*, Il. 3, 4. 21, 283.

χείρ, ἡ, gen. **χειρός**. Besides the regular forms, there occur the Ion. forms: dat. **χειρί**, thrice; **χείρα**, h. 18, 40, and dat. plur. **χειρίσι** and **χειρίσσι** (see Thiersch § 157. 11.). 1) *the hand, the fist*, often **χειρες καὶ πόδες**, Il. 5, 422. 15, 364; the forefoot, poet. spoken of animals, Batr. 88; also as in English for *side*, **ἐπ' ἀριστερὰ χειρός**, to the left hand, Od. 5, 277; often pleonastic, **χειρὶ λαβεῖν, χερσὶν θέσθαι**; on the phrases: **χειρας ἀνασχείν θεοῖς**, **χειρας ἀτέρειν, ὀρέξαι** and **πετάσαι τινί**, see these verbs. 2) Espec. in the plur. *activity, strength, power, force*, often connected with **μέρος, βίη**, Il. 6, 502. 12, 135. a) In a good sense, **ἐπιτειν καὶ χερσὶν ἀριγεῖν**, to help with word and deed, Il. 1, 77; **χειρας ὑπερέχειρ τινί**, to hold the hand over one for protection, Il. 4, 249; **χειρες ὑμέτερειν εἰαὶ καὶ ἡμῶν**, we also have hands for protection, Il. 13, 814. b) In a hostile signif. **χειρας ἀπιφένειν τινί**, to lay the hand on any one, Il. 1, 89; **χειρες ἐφένειν τινί**, Od. 1, 254; **εἰς χειρας ἀλτεῖν** or

ἴκεσθαι τινί, to fall into any one's hands, Il. 10, 448; poet. also *χεῖρας* *ἴκεσθαι*, Od. 12, 331.

χειρίς, *ίδος*, *ή* (*χείρ*), a covering for the hand, *a glove*, Od. 24, 230. †

**χειροτέτων*, *ορτος*, *ό*, *ή* (*τελών*), stretching out the hand, *long-armed*, Batr. 299.

χειρότερος, *η*, *ον*, poet. for *χειρῶν*, * Il. 15, 513. 20, 436.

χείψων, *ον*, gen. *ονος*, prop. compar. of *χερης*; comit. irreg. comp. of *χακός*, (ep. form *χειψότερος*, and *χειφειότερος*, *χειφειν*), *meaner*, *smaller*, *worse*, *inferior*, in worth, Il. 15, 641. 14, 377; opposed to *μείζων*, in rank and race, Od. 21, 325.

Χείρων, *ωνος*, *ό*, *Chiron*, son of Saturn and Philyra, a centaur, famed for his skill in medicine and prophecy, celebrated as the teacher of *Æsculapius*, Hercules, and Achilles, Il. 4, 219. 11, 831.

χείσματα, see *χαρδάρια*.

χελιδών, *ονος*, *ή*, *a swallow*, * Od. 21, 411. 22, 240. Ep. 15, 11.

**χελῶν*, *νος*, *ή*, *a turtle, a tortoise*, from the shell of which Mercury constructed the first lyre, by drawing strings over it, h. Merc. 33. 2) *the lyre itself*; v. 25, 153.

**χελώνη*, *ή* = *χελῶν*, *a tortoise*, h. Merc. 42. 48.

χέραδος, *σος*, *τό*, poet. for the comm. *χερας*, *άδος*, *ή*, *dirty sand, gravel, pebbles*, that swollen rivers bring down, *χίρας μυγῶν*, Il. 21, 319. † (Some Grummi. accented it as gen. and connected it with *ἄδις*, cf. Apoll. Lex.)

χεριότερον, *η*, *ον*, ep. compar. for *χειρῶν*, * Il. 2, 248. 12, 270.

χεριών, *ον*, gen. *ονος*, ep. for *χειρῶν*, *inferior*, *worse*, opposed to *ἀριόν*, Il. 10, 237; with accus. *δίμας*, *φυῖν*, Il. 1, 114. Od. 5, 411. Neut. plur. *τὰ χεριῶν*, Il. 1, 576. In the neut. with infin., in which case the idea of comparison does not appear, *οὐ τι χεριών εἴη* *δεῖπνον* *ἴλεσθαι*, it is not at all bad to take food at the proper time, Od. 17, 176.

ΧΕΡΙΣΣ, an ep. defect. adj. only used in the sing. gen. *χίρος*, dat. *χίρη*, accus. *χίρην*, nom. plur. *χέρης*, accus. neut. *χίρη*, in the Od. *χίρεια*, 18, 229. 20, 310. This word, which is positive only in form, is the theme of the ep. compar. *χειρῶν*, *χεριώτερος*, pros. *χειρῶν*, but always has the signif. of the compar. *inferior*, *worse*, *weaker*, espec. *τὸ χίρην μάχη*, *worse in the battle than he*, Il. 4, 400; *χίρη* opposed to *χρισσῶν*, Il. 1, 80. Od. 15,

324; in like manner, *χίρη χειρῶν*, Il. 14, 382. (Accord. to Passow, it is to be derived from *χείρ*, and in signif. = *χειρίας*, *under any one's power*. The form *χίρεια*, in the Od. seems incorrect, see Thiersch § 202. 23, and Buttm. Gram. § 68.)

χεραδίον (*χείρ*), *a stone*, prop. as large as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121.

χερητῆς, *ίδος*, *ή*, sem. of *χερνίτης* (*χείρ*), prop. living by the labor of the hands, *γινῆ*, a female who spins for wages, Il. 12, 433. †

χέρηβον, *τό* (*νίκτω*), *a wash-basin*, *a wash-vessel*, for washing the hands before sacrifice, Il. 24, 304. †

χεριπτομαι, depon. mid. (*νίκτω*), aor. ep. to wash one's hands, espec. before a sacrifice, Il. 1, 449. †

χέρηνη, *ιβος* *ή* (*νίπτω*), *washing-water*, *sacred water*, with which the hands were washed before eating, and before religious ceremonies, always accus. *χεριβία*, * Od. 1, 136. 3, 445, and often.

Χερσιδάμας, *αρτος*, *ό*, son of Priam, slain by Ulysses, Il. 11, 423.

χέρσορδε, adv. (*χίρσος*), *on or to the mainland*, Il. 21, 238. † h. Ap. 29.

χέρσος, *ή* (akin to *σχέρος*, *ξερός*), *the shore*, *the firm land*, in oppos. to water, Il. 4, 425. Od. 10, 459; *ποιὶ χέρσον*, *to the shore*, Od. 9, 147. Il. 14, 394. (Od. 6, 95, Nitzsch reads as adj. *ποιέρχεσθος* *θύλασσα*.)

χέναι, *χένη*, *χένε*, see *χειρ*.

χένη, *ιτος*, *τό* (*χίω*), *that which is poured out*, *a casting*, *καυσιτέροιο*, *a casting of tin*, Il. 23, 561. †

χέω, fut. *χείσω*, *χείω*, Od. 2, 222; aor. 1 Att. *χέει*, only *χείει*, Il. 24, 799; † elsewhere ep. *χένειν* and *χένη*, infin. *χείει*, subj. *χείμεν*, for *χείσμεν*, Il. 7, 336; aor. 1 mid. *χειρόμητι*, always 3 sing. *χείματο*, perf. pass. *χείμαται*, aor. pass. *χειθήνη*, only opt. *χειθήη*. Also the ep. syncop. aor. 2 mid. *χείμηρ*, from which *χύτη*, *χύτο*, Od. 10, 415; *χίμερος*, Od. 8, 527. The pres. and imperf. always uncontr. except infin. *χεισθαι*, Od. 10, 518. Prim. signif. *to pour*; 1) Prop. spoken of fluids: *to pour*, *to pour out*, *to shed*, with accus. *έδωρ*, *δύκεν*; spoken of Jupiter, *χεῖ οὐδερ*, *pour out water*, i. e. causes it to rain, Il. 16, 385; absol. *χεῖ* sc. *χύτη*, Il. 12, 281. 2) Spoken of things dry: *to pour out*, *to shed*, *to scatter*, *χριεις τὸν ἔλεισιν*, Il. 9, 215; spoken of wind, *φίλλα*,

φῦκος, καρπός, Il. 6, 147. 9, 7. Od. 11, 588; espec. σῆμα, to heap up a mound, Il. 7, 86. Od. 1, 291; and τύμβον, Il. 7, 336. Od. 4, 584; poet. καλάμην χθονί, to stretch the stalks upon the ground, Il. 19, 222; ἵντα ἔραξε, to let the reins fall to the earth, Il. 17, 619; δίσματα ἀπὸ κρατός, Il. 22, 468. 3) to pour out, to emit, metaph. φωνήν, to let the voice resound, Od. 19, 521; ἄντμαντα κατά τινος, to emit the breath upon any one, Il. 23, 765; poet. often = to spread, ἀγλίν κατ' ὄφαλμῶν, to pour darkness over the eyes, Il. 20, 321; ὑπὸν ἐπὶ βλεράροισιν, Il. 14, 165. Od. 2, 395; κάλλος καὶ κεφαλῆς, Od. 23, 156. Mid. 1) with aor. 1 to pour out for oneself, with accus. χοῦρ ξεῖσθαι γενίστου, to pour out a grief-offering to the dead, Od. 10, 518. 11, 26; κόνιν καὶ κεφαλῆς, to scatter dust upon the head, Il. 18, 24. Od. 24, 317; βέλτα, to pour out his missiles, i. e. to shoot in a multitude, Il. 8, 159; ἀμφὶ νιὸν ἔχεντο πηγες, she threw her arms about her son, Il. 5, 314. 2) Mid. with perf. pass. and the syncop. aor. a) to pour itself out, to stream, prop. spoken of tears, Od. 4, 523. Il. 23, 385; of things dry; to be poured out in abundance, χιον, Il. 12, 285; κοπρός, Od. 17, 298; to lie extended, Od. 19, 539; ἀγχιστῖναι κέχυνται, Il. 5, 141; (cf. ἀγχιστῖναι); metaph. spoken of living beings, to pour out, to stream forth, to issue, ἐκ νεῶν Il. 16, 267. 19, 356. Od. 10, 415; in the sense, to spread, to extend, to spread itself, κατ' ὄφαλμῶν κέχυτ' ἀχλὺς, Il. 5, 696; spoken of death, Il. 16, 344; of sleep, Od. 19, 590; and ἀμφὶ αὐτῷ κυμένη, poured about him, i. e. embracing him, Il. 19, 284. Od. 8, 527.

χηλός, ἡ (ΧΑΠ), a chest, a box, for the preservation of clothea, Il. 16, 221. Od. 2, 339. 8, 424.

χῆν, χηρός, ὁ, ἡ (ΧΑΠ), a goose, Il. 2, 460; masc. Od. 19, 552; fem. Od. 15, 161. 174.

χηραμός, ὁ, poet. (ΧΑΠ), a cleft, a cavity, Il. 21, 495. †

χήρατο, see καίρω.

χηρεύω (χῆρος), intrans. to be emptied, bereft, deprived of, with gen. ἀνθρώπ, Od. 9, 124. †

χήρη, ἡ, a widow, prop. fem. of χῆρος, as adj. widowed, μήτηρ, Il. 20, 499; γυναικες, Il. 2, 289; as subst. χήρη σεν ἔσομαι, *Il. 6, 408. 432. 22, 484.

χῆρος, η, ον (ΧΑΠ), bereft, see χήρη.

χηρωω (χῆρος), aor. 1 ep. χηρώσα, trans. to

make empty, desolate, bare, ἀγνάς, Il. 5, 642; espec. to deprive of a husband, to reduce to widowhood, γυνάκη, Il. 17, 36.

χηρωστής, οῦ, ὁ, collateral relatives who succeed to the property of one who dies childless, only plur. Il. 5, 158. †

χήτος, εος, τό (χατίω), want, need, only in the dat. χήτει or χήτει, from want, from desire, with gen. Il. 6, 463. 19, 324. Od. 16, 35. h. Ap. 78.

χθαμαλός, ἡ, ὁ, compar. χθαμαλώτερος, superl. χθαμαλώτατος, Il. 13, 683; lying on the earth; gener. low, flat, τεῖχος, Il. 13, 683; νῆσος, Od. 9, 25. 10, 196; (from χαμαλ with epithet θά, θάντη, εὐτή, Od. 11, 194).

*χθές, adv. yesterday, h. Merc. 273.

χθιζά, neut. plur. from χθιζός.

χθιζός, ἡ, ὁ (χθίς), appertaining to yesterday, on yesterday, χθιζόν χρέος, Il. 13, 745; often instead of the adv. χθιζός ἦν, he went yesterday, Il. 1, 424. The neut. sing. and plur. as adv. χθιζόν, yesterday, Il. 19, 185. Od. 4, 656; χθιζά τε καὶ πρώτα, yesterday and day before, i. e. formerly, Il. 2, 303; an indefinite expression of the old language for any past time, like *nuper* in Lat., cf. Cic. de Divin. 1, 39. 86. Thus Herod. uses χθές καὶ πρώτη (Il. 53), for a time long past; and so often in the Bible, cf. Exod. 2, 10. If we construct these words, accord. to Wolf, with ὅτε ἐς—ἡγερθότο, the sense is: Formerly, when the ships of the Greeks assembled, and the apodosis v. 307, ἐνθεώφαντη. Others deny this *usus loqu.* to Hom., and connect these words with Κῆρες—φίρονται, v. 304, i. e. ye are all witnesses, who have not recently perished. Nägelab. explains the passage by supplying ἦπει: it was since yesterday or the day before, i. e. it was at the time of the sacrifice now some days, that the ships were gradually gathering; but τε καὶ can never be translated by or. [Cf. however, Jahrb. J. and K. p. 268.]

χθών, χθονός, ἡ, poet. earth, ground, ἐπὶ χθονί διέκεσθαι = ζῆν, Il. 1, 88; στίχον διοντες, Od. 8, 222. χθόνα διέραται, to go under the earth, i. e. to die, Il. 6, 411.

χλωρί, α, α, a thousand, χλίδιον ἴπεστη αλυτα, *Il. 11, 244; neut. with fem.

χίμαιρα, ἡ, Chimera, a frightful monster, of divine origin, in Lycia (according to Hes. Th. 321, daughter of Typhon and Echidna), which above had the form of a lion, in the

middle of a goat, and below of a dragon. From its mouth issued fire ; it was slain by Bellerophontes, Il. 6, 179 seq. 16, 328. h. Ap. 368. Accord. to Scylax, a volcano in Lycia, not far from Phaselis, or according to Strabo, a volcanic rocky valley in the Cragus, gave rise to the fable of the Chimæra.

Χίος, η, an island of the Aegean sea, on the coast of Ionia, famed for its excellent wine, now *Schio* or *Saki Andassi* (mastic-island), Od. 3, 170.

χιτών, ωνος, ὁ, a tunic, the under garment of the ancients ; it was a woollen garment, without sleeves, similar to our shirts, which was worn next to the body, both by men and women, and confined by a girdle, Il. 10, 21. Od. 15, 60. 14, 72 ; above the cloak was worn, Il. 2, 42. 2) Gener. a garment, espec. the coat of mail, the cuirass, Il. 2, 416. 5, 736 ; χάκιος, Il. 13, 439 ; στρεπτός, Il. 5, 113 (cf. that word) ; proverbial : λάινος χιτώνα διρυθεῖσα, see λάινος.

χιών, όνος, ή (χιώ), snow, Il. 10, 7. Od. 6, 44. ρυμάδες χιονος, snow-flakes, Il. 12, 278.

χιλία, η, the upper garment, the manile of the men ; accord. to Hase Gr. Alterthums-kunde p. 66, a piece of cloth, cut square or round, which was commonly passed from the left arm backwards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle, Il. 2, 183. 10, 133. This garment was worn chiefly as a protection against cold and stormy weather, hence ἀγεοσκεπτής and ἀλέξαντρος, Il. 16, 224. Od. 14, 529. It was of wool, and thick, οὐλή, χικνή, Od. 4, 50. 14, 520 ; often purple, Od. 14, 500 ; double or single, διπλῆ, ἀπλοῦς. 2) Gener. a robe, a covering, a carpet, to wrap around oneself in sleep, Od. 3, 349. 351. 4, 299. Il. 24, 646.

***χιλένη**, η, jesting, jeer, mockery, in the plur. h. Cer. 202.

***χλωρός**, η, ὁ, poet. for χλωρός, green, Batr. 161.

χλούντης, ον, ὁ, ep. epith. of the boar, σῶς ἄγρος, Il. 9, 539 ; † a word whose deriv. and signif. was not known even by the ancients. Most prob. accord. to Eustath., Apoll., and Hesych., from χλόν and σίνη, prop. χλοίσινης, ὁ ἢ χλόη σίνειζόμενος, lying in the grass, hence = εὐτραφής, well-fed, accord. to Aristarchus = μονιός, solitary ; according to the Ven. Schol. = ἀφρωτής, the foaming ; ac-

cord. to Aristot. = τομίας, castrated, whence η χλούντης, castration.

χλωρής, ίδος, η, pecul. poet. fem. of χλωρός, pale-green, yellowish, as an epith. of the nightingale, Od. 19, 518 ; † according to the Schol. Vulg. prob. from its pale color, or 'which lives in the green fields.'

Χλωρίς, ίδος, η, daughter of Amphion the son of Iasius, king of Orchomenus, wife of Neleus, who bore him Nestor, Chromius, Peritlymenus, and Pero, Od. 11, 281. (Accord. to Apd. 3, 5, 6, Χλωρίς, daughter of the Theban Amphion.)

χλωρός, η, ὁ, poet. χλωρός (χλόη), 1) greenish, a yellowish green, yellowish, of the color of young shrubbery, σέντες, Od. 16, 47 ; of honey, Il. 11, 631. Od. 10, 234 ; gener. pale, white, χλωρός ὥπαλ δελος, Il. 10, 376. 15, 4 ; espec. δέος, Il. 10, 479. 8, 77. Od. 11, 43. 450. h. Cer. 190. 2) Metaph. green, i. e. fresh, in oppos. to dry, μοχλός, φόπαλος, Od. 9, 320. 379.

χρόος, ὁ, contr. χροῦς (χράω), that is upon the surface and may be scraped off, e. g. the down upon fruits ; poet. ἀλός χρόος, the foam of the sea, Od. 6, 226. †

χόανος, ὁ (χιώ), the cavity (before the bellows' pipe) in which the metal to be melted was put (the smelting-oven, V.), Il. 18, 470. † Hesych. κολλαμα; Klopke Kriegswör. d. Gr. p. 51, understands by it a kind of crucible, of fire-proof clay, in which was put the metallic ore.

χοή, η (χέω), that which is poured out, espec. a libation, a drink-offering, in sacrifices for the dead, * Od. 10, 528. 11, 28.

χοΐνιξ, ικος, η, a corn-measure, containing four κοτύλαι, or as much as a man uses in a day ; hence food, bread. ἀπισθαι χοΐνιξ τυρος, to touch any one's corn-measure, i. e. to eat of any one's bread, Od. 19, 28. †

χοίρος, έη, εον, poet. for χοίρεος (χοίρος), belonging to young swine. χοίρεα, sc. χοίρα, swine's flesh, pork, Od. 14, 81. †

χοίρος, ὁ, prop. a porker, a pig, Od. 14, 73. †

χολάς, ἀδος, η, comm. plur. αἱ χολάδες, the entrails, the bowels, * Il. 4, 526. 21, 181. h. Merc. 123.

χόλος, ὁ, poet. for χολή (χέω, prop. that pours itself out), the gall, Il. 16, 203. 2) Metaph. anger, hatred, wrath, connected with μῆνις, Il. 15, 122. χόλος τινός, enmity

which any one cherishes, *Ζητησις*, Il. 18, 119. Od. 1, 433. 4, 583; but *τινί*, against any one, h. Cor. 351. 410; also spoken of animals: *rage*, Il. 22, 94.

χολόω (*χόλος*), fut. *χολέσω*, infin. ep. *χολάσμειν*, aor. *χόλεσα*, fut. mid. *χολώσομαι*, more frequently *χαχολώσομαι*, aor. 1 *χόλωσάμην*, perf. pass. *χεχόλωμαι*, aor. pass. *χόλωθην*, to provoke one's gall, i. e. to make angry, to enrage, to irritate, to incense, *τινά*, Il. 1, 78. 18, 111. Od. 8, 205. Mid. and pass. to become angry, to be enraged, to be irritated, to be incensed, often with the adjuncts *θυμῷ*, *ἐν τῷ φρεσὶν*, *κηρόθι*, also with accus. *θυμὸν*, *ἡ τοφ*. a) With dat. of the pers. *τινί*, at any one, Il. 1, 9. 2, 629. Od. 8, 276. b) With gen. *τινός*, on account of a person or thing, Il. 4, 494. 501. 11, 703. 21; 146. Od. 1, 69; and with prep. *εἰς τὴν γέλην*, Od. 11, 544; *ἀμφὶ τινί*, Il. 23, 59; *τὰ ἀρέαν μητρός*, Il. 9, 566; *ἐπὶ τινί*, Batr. 109.

χολωτός, *ή, ὁ*, adj. from *χολόω*, enraged, angry, *ἔπειτα*, Il. 4, 241. Od. 22, 26. 225.

χορδή, *ή, a γυῖ*, Batr. 225; a string of a musical instrument, Od. 21, 407. † Merc. 51.

**χορούθης*, *ες*, gen. *τος* (*ἡ θος*), accustomed to the choir or the dance, h. 18, 3.

χοροτεντίη, *η* (*τέντει*), the stamping of the ground in dancing, a choral dance, a dance, plur. Il. 24, 261. †

**χοροίτυπος*, struck or played for a dance, *λύρα*, h. Merc. 31.

χορόνθε, adv. (*χορός*), to a dance, Il. 3, 393. †

χορός, *ή, 1)* a choral dance, a circular dance, a dance, espec. a festal dance connected with singing, *χορόνθε* *ἔρχεσθαι* or *εἰς χορόν*, Il. 3, 393. 15, 508. Od. 6, 65. *χορός καλή*, beautiful in the dance, Il. 16, 180; *ἐν χορῷ μὲλπεσθαι*, Il. 16, 182. On *χορόν ποικίλλειν* and *ἀστεῖν*, to represent a dance, see these words. b) a choir, a troop of dancers, h. Ven. 118. h. 5, 13. 2) a dancing-place, Od. 8, 260. 264. 12, 4. 318.

χόρτος, *ό* (akin to *χορός*), prop. an enclosed place, an inclosure, an interior place (Schol. *περιφραγμα*, *τείχος*), *αὐλῆς ἐν χόρτῳ*, Il. 11, 774. Plur. Il. 24, 640. *Il. (Köppen: grass, is a later signif.)

ΧΡΑΙΣΜΕΩ, ep. an obso. pres.; from which aor. 2 *χραισμός* and *χραῖσμειν*, subj. *χραισμηγή*, *χραισμωσι*, infin. *χραισμένιν*, fut. *χραισμήσω* (*χραισμήσει* and infin. *χραισμησμένιν*), aor. 1 only *χραισμησης* and infin. *χραισμήσαι*, 1)

Prop. to repel or ward off any thing from any one; espec. *ὅλεθρόν τινι*, Il. 7, 144. 11, 120. 20, 296. 2) to help, to assist, to aid, to be of use, with the idea of protection, with dat. of the person, Il. 1, 28. 3, 54; and often. In the passage Il. 1, 566, *μην τοι οὐ χραισμωσιν—ἀσσον ιόνθ'*, the Schol. and Eustath. with Zenodot. explain *ιόντε*, and as dual for plur. all the gods, coming, could not aid thee, cf. Il. 5, 487. Thus Buttm. Lexil. I. p. 3, and Nagelsbach. Eustath. explains the dual by supposing that gods and goddesses may be meant. If we compare Il. 15, 104. 18, 62, we shall find this explanation as nom. confirmed. Others make it accus. *ιόντα* and supply *τιμέ*, although it is the only passage where a person is the object to be repelled. Thus Voss: should I approach; Köppen, Spitzner, and Wolf: *ne a te non depellant me aggredientem*.

χράομαι, depon. mid. Ion. *χρέομαι*, part. *χραισμένος*, perf. *χρήσημαι*, only part. *χεχρημένος*, 3 sing. pluperf. *χρήσητο*, Od. 3, 266. (Hom. has only the part. pres., the part. perf., and the 3 sing. pluperf.) 1) to use, to employ, only Il. 23, 834, absol. 2) to have in use, espec. in the perf. with pres. signif. to use continually, to have, only *φρεσὶ χρήσηται* *ἄγαθησιν*, she had good feelings, Od. 3, 266. 14, 422. 16, 398. b) In Hom. the perf. part. has the signif. to want, to long for, to desire, with gen. *εἰνῆς*, Il. 19, 262; *νόστον καὶ γυναικός*, Od. 1, 13. 14, 124. Absol. as adj. needy, destitute, Od. 14, 155. 17, 347.

χράω, prop. *χράFw*, Aēol. for *χράω*, prop. to touch lightly, to scratch, to graze, to wound slightly, *τινά*, only subj. aor. *χραύσῃ*, Il. 5, 138. †

χράω, a theme with the prim. signif: to approach, to draw near, in a good and bad sense, to which, besides *χράομαι*, belong the following forms of flexion:

1. *χράω*, ep. defect. only imperf. 3 sing. *ἔχρας*, 2 plur. *ἔχράσται*, Od. 21, 69; prop. to touch, to seize, espec. in a hostile signif.: to attack any one, to rush upon any one, to set upon any one, with dat. *στυγερός οἱ ἔχρας δαλμῶν*, Od. 5, 396. 10, 64. b) absol. with infin. to strive, to endeavour, to exert oneself, Il. 21, 369; where the infin. *κήδειν* must be construed with *ἔχων*, (see Thiersch Gr. § 232. 162); in like manner Od. 21, 69, *δῶμα* with *ἴσθιέ με*, and not with *χράω*.

2. χρέω, Ion. χρίω, ep. χρεῖω, from which only part. pres. χρεῖων, Od. 8, 79. h. Ap. 396; χρέων, h. Ap. 253; fut. χρήσω, h. Ap. 132; fut. mid. χρῆσομαι, only part.; prop. to present that which is desired, espec. spoken of an oracle: *to give an answer, to communicate an oracle or divine response*, Od. 8, 79. h. Ap. 396; βουλήν τινι, h. Ap. 132. Mid. to cause an oracle to be given to oneself; hence, *to consult an oracle or a deity, to ask counsel*, absol. Od. 8, 81. h. Ap. 252. 292; with dat. τινι, to inquire of a god, or ask a god: ψυχῆ τινος, * Od. 10, 492. 565. 11, 165.

3. As the theme of μίχημη, q. v.

χρεῖος, ἔος, τό, ep. for χρέος, q. v
χρεῖων, ep. for χρέω, see χρέω.

χρεῖων, οὐς, ἡ, ep. for χρέω.

χρεμετίζω (ΧΡΕΜΩ), *to neigh*, spoken of a horse, Il. 13, 51. †

χρέος, τό, ep. χρέος, only in the nom. and accus. sing., and χρέος only in Od. 1) *want, need, necessity*; gener. *affair, business, έμοιν αὐτοῦ χρέος, my own affair*, Od. 2, 45. κατὰ χρέος τινὸς ἐλθεῖν, to come for any one's sake, prop. after any one's need, Od. 11, 479. 2) what one must fulfil, *a debt*, what one has borrowed or lent, χρέος ὀφείλειν τινὶ, to owe a debt to any one, Il. 11, 688. Od. 21, 17. Pass. χρέος ὀφείλεται μοι, a debt is due to me, Il. 11, 686. Od. 3, 367. χρέος ἀποστήσθαι, see ἀφίστημι, Il. 13, 746. 3) Metaph. *obligation, property, κατάχρεος*, h. Merc. 138.

χρέος, ἡ, ep. χρεῖον (χρή), gen. χρεοῦς, dat. χρείοι, Il. 8, 57; *need, want, necessity, distress*, Il. 10, 172. 9, 197. Od. 4, 312. 11, 164; χρεῖοι ἀναγκαῖην, Il. 8, 57. 1) With gen. χρεῖων ἐμεῖο γίγνεται, there is need of me, Il. 1, 341. χρέω πείσματός ἔστιν, Od. 9, 136; with infin. Il. 23, 308. 2) χρεῖων ἵκανεται, ἵκει, necessity comes, there is need, Il. 10, 118. 142. 11, 610. Od. 6, 136; and with accus. of the pers. ἐμὲ χρεῖων τόσον ἵκει, necessity presses me so exceedingly, Od. 5, 189; cf. 2, 28. This accus. stands even with γίγνεσθαι and εἶναι: ἐμὲ δὲ χρεῖων τόσος, I need a ship, Od. 4, 634; οὐδὲ τι μιν χρεῶ ἔσται τυμβοχοῖς, Il. 21, 322; from this is explained, 3) The elliptic use of χρεώ with accus. of the pers., which is employed entirely like χρή: τίπτε δέ σε χρεώ, sc. γίγνεται or ἵκανει (accord. to Herm. ad Viger. ἕχει), wherefore needest thou this? Od. 1, 225. Il. 10, 85. a) With gen. of the thing: οὐτὶ με

ταύτης χρεὼ τιμῆς, I need not this honor, Il. 9, 608; βουλῆς, Il. 9, 75. 10, 43. 11, 606. b) With infin. τὸν μάλα χρεὼ ἁπτάμεναι χρεταφῶς, there is great need that he shold stand firmly, Il. 11, 409. 18, 406. Od. 4, 707. (Hom. uses χρεώ only in the elliptic. phrase, and every where as a monosyllable.)

χρέωμενος, Ion. for χρώμενος, see χράμεναι.

χρῆ, only 3 sing. pres. indic. (χράω), imperat. *it is necessary, there is need, must, should*. 1) With infin. Il. 1, 216. Od. 3, 209. 2) With accns. of the pers. and infin. χρῆ σε πόλεμον παῖσαι, thou must let the battle cease, Il. 7, 331. 9, 100. Od. 1, 296. Sometimes the infin. is wanting, and must be supplied from the foregoing: οὐδέ τι σε χρῆ, for thou must not, underst. ἀποταύεσθαι, Il. 16, 721. 19, 420. Od. 19, 500. 2) With accus. of the pers. and gen. of the thing: χρῆ μι τινος, I need a thing, I want any thing. ὅτεο σε χρῆ, Od. 1, 124. οὐδέ τι σε χρῆ ἀφροσύνης, thou needest not folly, i. e. folly becomes thee not, Il. 7, 109. cf. Od. 3, 14. 21, 110.

χρῆται, ep. for χρῆται (χράω), *to need, to want, to stand in need of*, with gen. Il. 11, 835. Od. 17, 121; absol. part. *needy*, Od. 11, 340.

χρήμα, ατος, τό, (χράμαι), 1) prop. *a thing which is wanted*, hence in the plur. χρήματα, *property, possessions, goods*, Od. 2, 78. 203. 13, 203, and often, * Od. 2) Gener. *a thing, any affair, an occurrence*, h. Merc. 332.

* χρησαμένη, see μίχημη, Batr. 187.

* χρηστήριον, τό (χράω), *an oracle*, prim. the place where an oracle is communicated, h. Ap. 81. 214.

* χρηστός, ἡ, όν (χράμαι), *useful, profitable, agreeable, good*, μελιτώμα, Batr. 39.

χρημπτω, poet. strengthened from χρέω, aor. 1 mid. χρεμψαμην, h. Ap., and part aor. pass. χρεμφθεις; prop. to glance upon the upper surface of a body; mid. with aor. pass. *to approach very near a thing, to press upon*, absol. χρεμφθεις πέλας, Od. 10, 516; † with dat. spoken of a ship, ἀμάθοισιν, h. Ap. 439.

χρῖω, aor. ἔχριστα and χρῖστα, imperat. χρῆσος, fut. mid. χρῆσομαι, aor. 1 ἔχρισαμην, prop. to rub upon the surface of a body; hence, comm. 1) *to anoint*, often with λούω, because it was done after bathing, τινὰ ἔλατο, Od. 3, 466. 4, 252. 10, 364. h. Ven. 61; also spoken of the dead, Il. 23, 186. 24, 587;

ἀμφροσίη, Il. 16, 670. Mid. to anoint oneself, έκαινε, Od. 6, 96. 220; κάλλι, Od. 18, 194; (cf. κάλλος.) b) Gener. to rub over, to besmear, with accus. ιόν (φραγμάτω), to poison one's arrows, Od. 1, 262; comic, to smear, μίτωπον, Batr. 241.

χροιή, ἡ, Ion. for χροιά (χρώς), the surface of a body; espec. the skin of the human body; hence, the body, Il. 14, 164. †

χρόμαδος, ὁ (ΧΡΕΜΩ), a creaking noise, a gnashing or grinding of the teeth, γεύων, Il. 23, 688. †

Χρομίος, ὁ, 1) son of Priam, slain by Diomedes, Il. 5, 160 seq. 2) son of Neleus and Chloris, Od. 11, 296. 3) a Lycian, Il. 5, 677. 4) a Trojan, Il. 8, 275. 5) a Trojan, Il. 17, 218. 494. [6) an Epean, a companion of Nestor, Il. 4, 295.]

Χρόμις, ιος, ὁ, son of Midon, leader of the Mysians before Troy, Il. 2, 858.

χρόνιος, ἵη, ιον, (χρόνος), in time, i. e. after a long time, χρόνιος ἐλθών, coming late Od. 17, 112. †

χρόνος, ὁ, time, duration, (whether a longer or a shorter time); peculiar phrases: πολὺν χρόνον, a long time, Il. 3, 157; ὀλύγον χρόνον, Il. 23, 418; χρόνον, a while, Od. 4, 599. 6, 296. 9, 138; ἐτι χρόνον, for a time, Il. 2, 299. Od. 14, 193; ἵνα χρόνον, at one time, once, Il. 15, 511.

χρώς, χροί, χρόα, Ion. and ep. cases of χρώς, q. v.

χρυσάμπυξ ωκος, ὁ, ἡ, poet. (ἄμπυξ), with a golden head-band or bracelet, ἄποι, *Il. 5, 358. 720; Τηραι, h. 5, 12.

χρυσόδορος, ὁ, ἡ (and χρυσάωρ, ορος, ὁ, h. Ap. 123), from ἀρο, having a golden sword, comm. an epith. of Apollo, *Il. 5, 509. 15, 256. h. Ap. 123; but of Ceres, h. Cer. 4. Thus Etym. Mag. χρυσοῦν ἀρο ἔχων, ὁ ἔστι φάσγανος. Accord. to some Gramm. we should understand by ἀρο gener. equipment, armor, so that in the case of Apollo, it refers to his bow and arrows, and even to his cithara (Suid. χρυσοκιθαρις), cf. Schol. B. ad Il. 15, 256; in the case of Ceres, it refers to the sickle. Still this signif. is not usual in Hom.; on the other hand, the gods of the ancients are often armed, Hdt. 8, 77; cf. Mitscherl. in h. Cer. 4; Heyne ad Apd. p. 698; and Kämmerer ad h. in Cer. 4. Herm. on the contrary considers the word χρυσαόρον as an interpolation for χρυσοθάρον.

χρύσειος, είη, ειον, ep. for χρύσεος.

*χρύσεοπήληξ, τηκος, ὁ, ἡ, poet. (πήληξ), having a golden helmet, h. 7, 1.

χρύσεος, ἡ, εον, ep. χρύσεος, 1) golden, of gold, made of gold, or adorned with gold; espec. spoken of every thing which belongs to the gods, cf. Il. 4, 2, 5, 724. 8, 44 seq. χρυσέη Αρροβίη, decorated with gold, Il. 3, 64. Od. 8, 337. 2) of the color of gold, a golden yellow, golden, ἔθισκαι, Il. 8, 42. 13, 24; νέφεα, Il. 13, 523. 14, 351. (Hom. uses both forms accord. to the necessity of the metre; ν is always long; hence χρυσέη, χρυσέη, χρυσίφ, and similar forms must be read with synizesis.)

Χρύση, ἡ, a town on the coast of Troas, near Thebes, with a temple of Apollo Smintheus, and a port, Il. 1, 37. 390.

Χρύσης, ιδος, ἡ, 1) daughter of Chryses= Astynome, see Αστυνόμη, Il. 1, 111. 2) a Nereid, h. Cer. 421.

χρύσηλάκατος, ον, poet. (ἡλακάτη) having a golden distaff, comm. an epith. of Diana, Il. 16, 183. 20, 70. Od. 4, 122. h. Ven. 16, 116. Most ancient Gramm. (Eustath., Ven. Schol., Apoll.), explain it: χρυσῷ βίλει χρωμένη, carrying golden arrows. It has been, however, justly suggested that in Hom. ἡλακάτη never signif. arrow, cf. Il. 6, 191; cf. Spitzner ad Körpen Il. 16, 183.

Χρύσης, ον, ὁ, voc. Χρύση, a priest of Apollo in Chryse, father of Astynome, who came into the camp of the Greeks to redeem his daughter. Agamemnon, to whom she had been allotted, dismissed him with harsh language. Then Apollo avenged the priest by sending a pestilence. Agamemnon restored her, Il. 1, 11 seq. 430 seq.

χρύσήνιος, ον, poet. (ἡρία), having golden reins, epith. of Mars, Od. 8, 285; of Diana, Il. 6, 205.

*χρύσοζυγος, ον, poet. (ζυγόν), having a golden yoke, h. 31, 15.

Χρύσοθεμις, ιδος, ἡ, daughter of Agamemnon and Clytemnestra, Il. 9, 145. 287.

χρύσόθροος, ον, poet. (θρόνος), upon a golden throne, golden-throned, epith. of Juno, Il. 14, 153; of Diana, Il. 9, 533; of Aurora, Od. 10, 541. 12, 102.

χρύσοπεδιος, ον, poet. (πεδιλον), having golden soles or sandals, epith. of Juno, Od. 11, 604. †

*χρύσοπλόκαιμος, ον (πλόκαμος), with golden locks, having goldentresses, h. Ap. 205.

χρυσόπτερος, ον (πτερόν), *having golden pinions*, *golden-winged*, epith. of Iris, * Il. 8, 398. 11, 185. h. Cer.

χρυσόφλαμις, ιος, ὁ (φασίς), *having a golden rod or staff, with a golden wand*, * Od. 5, 87. 10, 331. h. Merc. 539.

χρυσός, ὁ, *gold*, often in Homer, not only wrought, but also unwrought, being weighed in exchange and traffic, **χρυσοῖ τάλαντα**, Il. 9, 122. 264. 19, 247. Od. 4, 129. 2) that which is made of gold, Il. 6, 48. 8, 43; espec. are the utensils of gods and heroes made of gold, as goblets, drinking-cups, girdles, neck-chains; also particular arms, as sword-belts, girdles, cuirasses, etc., are adorned with golden nails and studs, Il. 1, 246. 2, 268 seq.

* **χρυσοστέφανος**, ον (στέφανος), *having a golden crown*, h. 5. 1.

χρυσοχόος, ὁ (χίω), *a gold-smelter, a goldsmith*, Od. 3, 425. † The reference is not here to proper casting, but it is an artist who covers the horns of the victim with gold plate.

χρώς, ὁ, gen. **χρωτός**, Il. 10, 575; accus. **χρωτα**, Od. 18, 172. 179; comm. ep. and Ion. gen. **χρώος**, dat. **χροῦ**, accus. **χρόα**, Il. 4, 137. 5, 354. 7, 207. 1) Prop. the surface of a body, espec. of the human body; *the skin*, Il. 4, 210. Od. 16, 145. 19, 204; hence 2) *the color*, **τρίπτεται χρώς**, their color changes, spoken of those who become pale from fear, Il. 13, 279. 17, 733. Od. 21, 412. 3) Poet. *the body*, Il. 4, 137. 8, 43. 14, 170. 21, 568.

χυμένη, **χύντο**, see **χίω**.

χύνσις, ιος, ἡ (χίω), *the act of pouring out*; that which is poured out, *a heap, a multitude*; **φύλλον**, the fall of leaves, * Od. 5, 483. 19, 443.

χυτλόω (**χύτλω**), aor. mid. optat. **χυτλόσατο**, *to purify, to wash, to bathe*. Mid. *to bathe oneself*; also to *anoint oneself* after bathing, Od. 6, 80. †

χυτός, ἡ, ὁ (χίω), *poured out, spoken*

of things dry: **χυτὴ γῆ**, *cast-up earth, a mound*, * Il. 6, 464. 14, 114. Od. 3, 258.

* **χύνεται**, ἡ, *an earthen pot*, Batr. 41.

χωλεων (**χωλός**), *to be lame, to limp*, part. pres. * Il. 18, 411. 417. 20, 37.

χωλός, ἡ, ὁ, *lame, halting, limping, πόδα*, Il. 2, 217. 9, 503. 18, 397. Od. 8, 308. 332.

χωμαται, ep. depon. mid. aor. **ἐχωμάτην** and **χωμάτην**, subj. 3 sing. **χωμαται** for **χωμάται**, Il. 1, 80; the pres. always uncontr., *to be enraged, to be angry, to be displeased, to be grieved*, often with **τική**, **θυμόν**, **κατὰ θυμόν**, etc. a) With dat. of the person with whom one is angry, Il. 1, 80. 9, 555. 21, 306. b) With gen. of the person and thing on whose account one is angry, Il. 1, 429. 2, 639. 13, 165. 14, 266; rarely **περὶ τινι**, h. Merc. 236. c) With accus. only with pron. **μή μοι τόδε χάσει**, be not angry with me on this account, Od. 5, 215. 23, 213. (An act **χάσει** is not to be found.)

χωρέω (**χώρη**), fut. **χήσω**, aor. **ἐχωρήσα**, ep. **χωρήσα**, prop. *to give place, i. e. to make room, to yield, to retire, γῆν ὑπορέων χώρην*, the earth yielded from beneath, h. Cer. 430; espec. spoken of persons: *to yield, to go away, to retire*. a) With gen. of place or thing, **τράκτιος**, from the breast-work, Il. 12, 406; **νεῶν**, Il. 15, 655; also with prep. **ἀπὸ τηγῶν προτὶ Πλοιον**, Il. 13, 724. b) With dat. of the person from whom one retires, **Ἄχιλῆι**, * Il. 13, 324. 17, 101.

χώρη, ἡ (**ΧΑΙΛ**), 1) *the space which any thing occupies, a place*, Il. 6, 516. Od. 16, 352. 2) *a region, a country*, **χῶραι ἀνθρώπων**, Od. 8, 573.

χωρίς, adv. (**χωρός**), *separated, apart, separate, aside*, Il. 7, 470. Od. 4, 130; **χωρὶς δέ**, Od. 9, 221. 222.

χῶρος, ὁ (**ΧΑΙΛ**) = **χώρη**, *space, place*, Il. 3, 315. 4, 446. Il. 8, 491. Od. 1, 426; see **διαρρήν**. 2) *a region, a district, ἔλησις*, Od. 14, 2.

Ψ.

ψι, the twenty-third letter of the Greek alphabet; hence the sign of the twenty-third rhapsody.

* **ψαλιδόστομος**, ον (στόμα), *having shears on the mouth*, comic epith. of a crab, Batr. 297.

ψάμαθος, ἡ (**ψάω**) = **ἄμαθος**, *sand, espec. the sand of the sea-shore, the sea-shore itself, the downs*; also in the plur. Il. 7, 462. Od. 3, 38; as a periphrasis for a great number, Il. 2, 800. 9, 385.

*ψαμαθώδης, ἐς (εἴδος), sandy, abounding in sand, h. Merc. 73, 347.

ψάμμιος, ἡ (ψάω), sand, dust, loose earth, Od. 12, 243. †

ψάρος, ὁ, Ion. and ep. ψήφ, a starling (sturnus), φαρν, Il. 17, 755; ψῆφας, * Il. 16, 583.

ψάνω (ψάω), prop. φαῖνε, with digamma, imperf. without augm. φαῖνον, aor. 1 ἐψαννα, subj. φεύσῃ, to touch, to graze, to glance upon, with gen. ἀπισσώτερον, Il. 23, 519. 806; σέης, h. Ven. 125. φαῖνον ἵππονόμοι: πόρνθες; λαμπροῖσι φάλαισι νεύόντων, Il. 13, 132. 16, 216. Construct. with Damm: φαῖνον κενόντων, prop. a poet's brief expression for φαῖνον ἵππον, κόρ. νεύόντων λακτρ. φάλαισι φάλαιον νεύόντων, the horse-hair helmets of those nodding touched the glittering cones. Passow in Lex. constructs, not well: φαῖνον φάλαισι, and translates: helm struck on helm, although later φαίνω with dat. occurs, Quint. Smyrn. 7, 349.

*ψαφαρότριχος, ον (θρίξ), with dirty, rough hair, μῆλα, h. 18, 32.

ψεύδος, ἡ, ὄν (ψάω), prop. scraped off, then thin, scanty, λάχνη, Il. 2, 219. †

ψευδάγγελος, ον (ἄγγελος), a faithless messenger, a false messenger, Il. 15, 159. †

ψευδής, ἐς, gen. ὁς (ψεύδω), lying, false, deceptrix, οὐ γὰρ ἐπὶ ψευδέσσον πατήρ ἔστει ἀργός, ed. Wolf after Aristarch., the father will not be an auxiliary to liars, Il. 4, 235. † The earlier reading was ψεύδεσσον, as if from ψεῦδος, and is followed by Botho and Voss: the father will not be an abettor of falsehoods.

ψεύδομαι, depon. mid. (ψεῦδος), fut. ψεύσομαι, aor. 1 part. ψευτάμενος, to lie, to tell an untruth, to deceive, Il. 4, 404. 10, 534. Od. 4, 140. h. Merc. 369; in the part. Il. 5, 635. 6, 163. b) With accus. to cheat, to deceive, δῆμα, to falsify a league, Il. 7, 352.

ψεύδος, εος, τό, a lie, untruth, deception, deceit, Il. 2, 81. 349. Od. 3, 20. οἵτι ψεύδος ἔπος ἐμὸς πεπλέκεσ, not untruth (as a falsehood) hast thou related my offences, Il. 9, 115; often in the plur. Il. 22, 576. Od. 11, 368.

ψευστέας (ψεύστης), fut. ψευστήσω, to be a liar, to lie, Il. 19, 107. †

ψευστής, ον, ὁ (ψεύδω), a liar, a deceiver, Il. 24, 261. †

ψηλαράω (ψάω), ep. part. ψηλαρόω, expanded for ψηλαράν, to touch, to handle, χερσί, Od. 9, 416. †

ψῆφος, ηρός, ὁ, ep. for ψάφ, q. v.

ψηφίς, ἴδος, ἡ, dimin. of ψῆφος, a little stone, a pebble, fem. Il. 21, 280. †

ψιάς, ἄδος, ἡ, poet. (ψιε) = φανάς, a drop, in the plur. Il. 16, 459. †

ψιλός, ἡ, ὄν (ψιω), prop. rubbed off, hence bare, bald, naked, empty, spoken of hair and other objects: δίφια, a smooth hide, Od. 13, 437. ψιλὴ ἄροσις, a bare, i. e. an unplanted piece of plough-land, Il. 9, 580. ψιλὴ τρόπις, the bare keel (separated from the remaining timbers), Od. 12, 421; πόδας, Ep. 15.

Ψιγάρπαξ, αγος, ὁ (ψιξ, ἄρπαξ), that steals crumbs, Crumb-thief, a mouse's name, Batr. 24.

ψολόεις, εσσα, εγ (ψόλος), prop. sooty, then smoking, flaming, fiery, κεραυνός, * Od. 23, 330. 24, 539. h. Ven. 289.

*ψόφος, ὁ, a sound, a noise, h. Merc. 285.

Ψυρίη, ἡ (τὰ Ψύρα, Strab.), a little island between Lesbos and Chios, in the Aegean sea, now Ipsara, Od. 3, 172.

ψυχή, ἡ (ψύχω), prop. the breath, and because this is the index of life, it signifies also, 1) life, the vital power, the soul, the spirit, τὸν ἔλατο ψυχή, the spirit left him, i. e. he swooned, Il. 5, 696; but also the life, Od. 14, 426 (where it is used of animals); also often connected with μίας, Il. 5, 296. 8, 123; αἰών, Il. 16, 453; with θυμός, Il. 11, 334; also in the plur. ψυχὰς παρθίμενοι, staking their life, Od. 3, 74. Il. 1, 3. 13, 763. This vital principle was conceived of as a real substance; when the man died, it left the body through the mouth, Il. 9, 409; or through a wound, Il. 14, 518. 16, 503; hence 2) the soul of the departed in the lower world, a spirit, ψυχὴ Ἀγαμέμνονος, Αἴαντος, which was indeed destitute of a body, but still retained the form of the body, Od. 11, 207. Il. 23, 65; to this were wanting the φρένες, see φρήν, Il. 23, 103; it was consequently only a shade, εἴδωλος, Od. 11, 601; hence also both together, ψυχὴ καὶ εἴδωλος, Il. 23, 103. Od. 24, 14; and in this sense ψυχή often stands opposed to the body, which the ancient Greeks called Ι, Il. 1, 3. Od. 14, 32. (For states of mind it does not occur in Hom.) Worthy of note is the construct. κατὰ σύνασσα, ψυχὴ Τυρρεσία—σκῆπτρον ἔχων, for ἔχουσα, Od. 11, 90; cf. Kühner § 365. 2.

ψύχος, εος, τό (ψύχω), <i>coolness, cold</i> , Od. 10, 555. †	ψύχω, aor. 1 ἔψυχα, <i>to breathe, to blow, ξηρά ψύξασσα</i> , Il. 20, 440. †
ψυχρός, ḡ, ὁ (ψύχω), <i>cold, cool, fresh, ὅδωρ</i> , Od. 9, 392; χαλκός, Il. 5, 75; χάλαζα, χιών, Il. 15, 171. 22, 152.	ψωμός, ḡ (ψώω), <i>a bit, a morsel, a mouthful, ψωμοὶ ἀνθρώποις</i> , <i>morsels of human flesh</i> , Od. 9, 374. †

Ω.

Ω, the twenty-fourth letter of the Greek alphabet, and hence the sign of the twenty-fourth book.

ὦ and ὦ, interj. *O!* 1) Simply to strengthen the address in the voc., in which case it is to be accented ὠ: ὠ *Mērīkē*, Il. 4, 189. 17, 716. 2) As an exclamation of astonishment or of lamentation it is accented ὠ: ὠ *πόνοι*, Il. 1, 254; often ὠ *μοι*, as an exclamation of lamentation with nom. following, ὠ *μοι ἔγώ, ah me!* Il. 11, 404. 16, 433. Od. 5, 299.

Σεργίη, ḡ, an island of mythic geography, the abode of Calypso, Od. 1, 85. 6, 172. 7, 244 seq. If the course of Mercury is connected with the voyage of Ulysses, and in this way an attempt is made to fix the situation of the island, it must be sought in the south-western sea. The ancients found it in the island *Gaulus* now *Gozzo*, near Malta, Strab. I. p. 26. Voss, *Alte Weltkunde* XV., places it in the great bay between Lybia and the Atlas, and Grotosend, *Geograph. Ephem.* 48. Bd. 3. St. p. 277, in the neighborhood of Atlas; Völcker *Hom. Geog.* S. 120, seeks, on the other hand, to prove the north-western situation of the island.

ἄδε, adv. (from ὄς). 1) An adv. of manner: *thus, so, in this way*. a) Prim. referring to something following, Il. 1, 181. 3, 297. 18, 266, and often; but also to something preceding, Il. 7, 34. b) In complete sentences correlate: ἄδε—ώς, *so—as*, Il. 3, 300. Od. 19, 312; or ὡς—ἄδε, Il. 6, 477. c) Like αὐτὸς: ἄδε θέεις, thou runnest thus, i. e. in vain, Il. 17, 75; *thus, directly, upon the spot, just*, Il. 18, 392. Od. 1, 182. 2, 28; [see the close of the article]. 2) Adv. of place: *hither, here*, h. Ap. 471. In Hom., as the ancient Gramm. with Aristarch. maintain, ἄδε never has the local signif. (cf. Schol. Ven. ad Il. 3, 297. Apoll. Lex.) There are however some

passages, which admit of no other easy explanation, as Il. 18, 392. Od. 1, 182. 17, 545. Il. 12, 346. Od. 2, 28; in which it signifies *hither*; and Il. 2, 258. 24, 398, where it means *here*; cf. Buttm. Gr. Gram. § 116. Anm. 24. With the view of Aristarch. agree among the modern critics Heyne, Hermann ad *Orph.* p. 692; Nitzsch ad Od. 1, 182; and Lehrs Aristarch. p. 84.

φέδε, see οἴδειν.

*ἄδη, ḡ, contract from ἀσιδή (ἀειδεῖ), *a song, a hymn*, h. Ap. 20. Cer. 494.

ἄδινω, poet. (ἀδίς), only part. pres. *to have the pangs of parturition, to bear*, Il. 11, 269. 2) Gener. *to have violent pains, ὀδύργων*, Od. 9, 415.

ἀδίς, ḡ, *a pain of travail*, comm. in the plur. *the pangs of parturition*, Il. 11, 271. † h. Ap. 92.

ἄδιστο, see ὀδύσσομαι.

ἄθεω, ep. iterat. imperf. ἀθεσκε, Od. 11, 596; aor. 1 ἀσσα (ἄσσα, only 16, 410. h. Merc. 305); iterat. aor. ἀσσασκε, Od. 11, 599; aor. 1 mid. ἀσάμην. Act. 1) *to thrust, to press, to drive*, and accord. to the relation indicated by the prep. *to thrust away, to push forward, to drive along, τινά or τι*, prim. spoken of men, mostly in a hostile signif. *τινὰ ἀφ' ἵππων*, to thrust any one from the chariot, Il. 5, 19. 835. 11, 143. 320; *τινά ἐκ Πύλου*, to expel any one from Pylos, Il. 2, 744; *ἀπὸ σφελῶν*, Il. 4, 535. 5, 626; *ἰθὺς τάφροιο*, Il. 8, 336. b) Without a hostile sense: *ξίφος ἐς κοιλάνον*, to thrust the sword into the scabbard, Il. 1, 220; *λαῖν ποτὶ λόφον*, to thrust the stone up the hill, Od. 11, 596. Also for any one's benefit: *δόρν ἵππες διφροῖο*, to thrust away the spear from the chariot, Il. 5, 854; *ἐκ μηροῦ δόρν*, Il. 5, 194; *ἀπὸ ὄφθαλμῶν νέφος ὄχλον*, Il. 15, 668. c) Spoken of the force of wind and waves, Il. 13, 138. Od. 3, 295. Mid. 1) *to thrust oneself forth, to press forwards*, Il.

16, 592. 2) With accus. *to thrust any thing, to push along, to drive away* (away from oneself or apart), *τινά*, Il. 5, 691; *ἀπὸ ξύνειν*, Il. 6, 62; *τινὰ ἀπὸ τεῖναι*, Il. 11, 803; also with gen. alone *τείχος*, Il. 12, 420; *τινὰ προτίθενται*, to drive any one to Ilium, Il. 8, 295. 16, 655.

ώλετο, ωλεθηρ, see οἴομαι.

ώκα, adv. ep. (*ώκυς* for *ώκεια*), *quickly, hastily*, Il. 1, 402. Od. 2, 8; and often.

'Ωκαλέη, ἡ, a village in Boeotia, between Haliartus and Alalcomene, Il. 2, 501.

**'Ωκεανότει,* adv. *to the Ocean*, h. Merc.

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'Ωκεανός, ὁ (accord. to the Schol. from *ώκυς* and *νῶν*, *swift-flowing*, accord. to Hermann, from *ώκυς* and *τείνειν*, i. e. *ἰστανειν*, *Celerivena*). 1) the mighty stream which encompasses the earth. It is always distinguished from the sea (*Ὥλασσον, πότιος, ἄλς*); Hom. calls it a river, *ποταμός*, Il. 18, 607. 20, 7. φόος *'Οκεανοῦ*, Il. 16, 151. That it encompasses the whole earth appears from the epith. *ἄγρόφοος*, and espec. from the description of the shield of Achilles, where Vulcan so represents it, Il. 18, 609. It is also mentioned in the four quarters of the world: in the east, Aurora, Helios, and the constellations rise from it, Il. 7, 422. 19, 1. Od. 22, 197; in the west, they sink into it at their setting, Il. 8, 485. On its southern margin dwell the Pygmies, Il. 3, 2-7; and of the northern bear it is said, that he alone is not immersed in the ocean, Il. 18, 489. Od. 5, 275. It coincides also with the limits of the earth, Il. 14, 200. Od. 4, 563. Beyond the ocean in the west, is the gloomy Hades, Od. 10, 508; on this side, the blissful Elysium, Od. 4, 568. 2) As a god, he is inferior in power only to Jupiter, Il. 20, 7. 14, 245. 21, 195. His wife is Tethys, and his daughters, Thetis, Eurydice, Perse, Il. 14, 302. 18, 398. Od. 10, 139. He is the origin of all rivers and fountains, and indeed the father of all the gods, Il. 21, 196. 14, 201. 244. In Hes. Th. 133, he is the son of Uranus and Gea [Caelus and Terra], cf. Völcker Hom. Geog. § 45 seq.

**'Ωκυμίδης, ον, ὁ* (from *ώκυμον*, basil, *οἰκισμόν basilicum*), prop. name of a frog, *basil-lover*, Batr. 213.

ώκιστος, η, ον, Ion. superl. from *ώκυς*, q. v. *ώκτειρα, see οικτείρω.*

ώκυλος, ον, poet. (ἄλς), fleet in the sea,

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swift sailing, epith. of a ship, Il. 15, 705. Od. 12, 182. [Accord. to Jahrb. J. and K., *ἄλς* does not enter into the composite, but it is a mere paragogic form of *ώκυς*, as *εὐρύαλος* for *εὐρύτης*. So Schol. Bekk. ad Il. 15, 705; and Hezych.]

'Ωκύλαος, ὁ, a Phœcian, Od. 8, 111.

ώκυμορος, ον, poet. (μόρος), superl. ὠκυμορότατος, η, ον, Il. 1, 505; of a quick fate or death, i. e. 1) Pass. *dying a speedy death, dying early*, Il. 1, 417. 18, 95. Od. 1, 266. 2) Act.: bringing a speedy death, *quick-slaying, ιόι*, Il. 15, 441. Od. 22, 35.

*ώκυπέτης, ον, ὁ, poet. (πέτομαι), quick-flying, fleet-rushing, epith. of horses, *Il. 8, 42. 13. 24.*

ώκυπορος, ον, poet. (πόρος), fleet-going, swift-sailing, epith. of ships, Il. 1, 421. 2, 351. Od. 4, 709.

ώκυπονς, ὁ, ἡ, gen. πόδος (πούς), swift-footed, epith. of horses, Il. 2, 383; often in the Il.; once Od. 18, 263. h. Ap. 265.

ώκυπτερος, ον, poet (πτερόν), having fleet pinions, swift-flying, ἵρη, Il. 13, 62. †

**'Ωκυρόη, ἡ,* daughter of Oceanus and Tethys, h. Cer. 420.

*ώκυροος, ον, ep. for ὠκύφοος (φίω), swift-flowing, ποταμός, *Il. 5, 598. 7, 133.*

ώκυς, ωκεῖα, ωκύ, poet. and ep. fem. ὠκεία, in the Il. always in connection with Ιητεία, Il. 2, 786; in Od. 12, 274, only with Lampetia. Superl. ὠκυστος, η, ον, also regular ὠκύτερος, Od. 8, 331; fleet, quick, active, hasty. 1) Spoken of animated beings: with accus. πόδας ωκύς, Il. 1, 58. 84; without πόδας, Od. 8, 329; also ἵρη, Il. 15, 238; ἵππος, Il. 3, 263. 2) Of inanimate things: βίλος, διστός, Il. 5, 112. 395. 11, 478; νόμημα, h. Merc. 43; νίσις, Il. 8, 197. Od. 9, 101. The neut. plur. ὠκυστα, as adv., very quickly, Od. 22, 77. 133.

**ώλενη, ἡ, the elbow,* h. Merc. 388.

'Ωλευηή, ἡ, πέτρη, the Olenian rock, accord. to Strab. the summit of the mountain Scollis in Achaia, on the borders of Elis, Il. 2, 617. 11, 756.

'Ωλευος, ἡ (ὁ, Strab. VIII. p. 386), a town in Aetolia, on the Aracynthus, even in antiquity destroyed, Il. 2, 639. Strab. X. p. 386.

ώλεσίκαρπος, ον (κάρπος), losing the fruit, epith. of pastures whose fruits fall before maturity, Od. 10, 510. †

ώλη, ἡ, only accus. sing. ὠλη, poet. syncop.

for ἀλας = αὐλας, a furrow, Il. 3, 707. Od. 18, 375.

ἀμηστής, οῦ, ἡ (ἀμός, ἰσθλος), eating raw flesh (flesh-devouring, V.), οἰαροι, κύνες, ἕρθες, Il. 11, 454. 22, 67. 24, 78; hence blood-thirsty, inhuman, ἀνηρ, Il. 24, 207; (not ἀμηστῆς according to Apion, cf. Spitzner ad Il. 11, 504.

ἀμογέρων, οτρος, ὁ, ἡ (γίρων), a fresh, vigorous old man, whom age has not unstrung; one who enjoys a green old age. So Antilochus calls Ulysses, Il. 23, 791. †

*'Ωροδάμαος, ὁ (δαμάω), that subdues rawness, a deity of the potters, Ep. 14, 10.

ἀμοθετέω, poet. (ἀμός, τιθημι), aor. 1 ἀμοθίτησα; mid. to place raw pieces of flesh (V., to cover the limbs with pieces), a part of the ceremony of sacrifice; pieces of flesh were cut from all the limbs and laid upon the thigh-bones enveloped in the caul (ἐπ' αὐτῶν), thus to sacrifice them to the gods, conf. Od. 14, 427; always ἐπ' αὐτῶν ἀμοθίτησα, Il. 1, 461. Od. 3, 458. 12, 361. Mid. = act. ἀμοθετεῖτο—ἔς πλοα δημόν, Od. 14, 427.

ἀμος, ὁ (οἷος = φέρω), a shoulder, the part of the body from the neck to the upper arm, γελατος ἀμος, Il. 15, 341; πρυμός, Od. 17, 504; often in the dual and plur.

ἀμός, ἡ, ὁ, 1) raw, uncooked, espec. spoken of flesh, Il. 22, 347. Od. 12, 346; ἀμόν βαθρώθειν τινά, proverbial, spoken of the greatest cruelty, Il. 4, 35. Adv. ὡμά δάσσασθαι, to swallow raw, Il. 23, 21. Od. 18, 87. 2) unripe, untimely, spoken of fruits: metaphor. γέρας, a too early age, Od. 15, 357.

ἀμοφάγος, ον (φαγεῖν), eating raw, espec. eating raw flesh, epith. of wild beasts, * Il. 5, 782. 11, 479. h. Ven. 124.

ἀμοξα, see οἰκοία.

ἀνάμηρ, ἄνησα, see ὄντητη.

ἀνητός, ἡ, ὁ, verb. adj. (ἀνίουμαι), purchased, bought, Od. 14, 202. †

ἀνος, ὁ, purchase-money, the price of any thing, Il. 21, 41. 23, 746; gain, Od. 14, 297. 15, 388. 2) the act of purchasing, ἀνος ὑδατεύω, the procuring of return freight, Nietsch, Od. 15, 445.

ἀνοσάμηρ, see ὄντητη.

ἀνοχόεσ, see οἰνοχόεσ.

ἀνές, see οἴγυημι.

[ἀπλασα, see ὀπλάζω.]

ἄρ, ἡ, contr. for ὄρη, of which the dat.

plur. ἄρεσσω, to the wives, Il. 5, 486.; see ὄρη.

ἄρετο, see ὄρηνη.

ἄρη, ἡ, Ion. for ἄρα, prop. any definite time, a portion of time, hence 1) a season, comm. in the plur. to indicate the course of the year, ἐπήλιανθος ἄραι, Od. 2, 107. 10, 469; espec. spring, Il. 2, 468. Od. 9, 51. Homer mentions four seasons: ἔαρ, or εἰαρος ἄρη, Il. 6, 148; or ἄρη εἰαρινή, Il. 2, 471. Od. 18, 367; θέρος, ὀτάρη, χειμών and ἄρη χειμερίη, Od. 5, 485. 2) the time of the day, the hour, ρυκτὸς ἐν ἄρῃ, h. Merc. 65, 158; (not in the Il. and Od.) 3) Gener. the proper time, the time in which any thing is to be done, ἄρη κατοικου, Od. 3, 334; μύθων, νῆπον, Od. 11, 379; δέρποιο, Od. 14, 407; with infin. ἄρη τεῦδειν, Od. 11, 330. 373; and accus. with infin. Od. 21, 428; ἐν ἄρῃ, Od. 17, 176; τις ἄρης, Od. 14, 294.

*Ωραι, αἱ, Horæ, the Hours; in Homer, who mentions neither the number nor the names, they are the door-keepers of Olympus, whose cloudy gate they open and shut, i. e. they preside over the weather, giving rain and clear weather, Il. 5, 749 seq. 8, 393. Because a regular change of weather marks the seasons of the year, they are the goddesses also of the seasons and their change, Od. 10, 469. With the change of time they bring many blessings, Il. 21, 430; in connection with the Graces, h. in Apoll. 194. Also as handmaids of Juno, they are named, Il. 8, 433. Accord. to Hea. Th. 901, they are the daughters of Jupiter and of Themis, three in number, Eunomia, Dike, and Irene, cf. Jacobi Mythol. Wörterb. p. 465.

*Ωρείθνια, ἡ (Θύνοντα, ὄρος, furens in monte), daughter of Nereus and Doris, Il. 18, 48.

* ἀργητόρος, ον (φέρω), bringing the seasons of the year, bringing maturity, epith. of Ceres, h. Cer. 54, 192.

ἀριζεσκε, see ὄρειζε.

ἀριος, ἡ, ιος, poet. (ἄρη), that the season brings or ripens, hence timely, ripe, ἄρη πάντα, the fruits of each season, Od. 9, 131. †

ἀριστος, Ion. for ὁ ἀριστερ. q. v.

*Ωρίων, ονος, ὁ, son of Hyrieus of Hyria in Boetia, of uncommon strength and beauty, and an excellent hunter, a lover of Aurora, Od. 5, 121 seq. 11, 310. He was slain by Diana in Delos; he preserved his love of the

chase even in Hades, Od. 11, 572. We also find him as a constellation, Il. 18, 486. 488. 22, 29. Od. 5, 274. Accord. to later writers, a son of Neptune and Euryale, daughter of Minos; he received from his father the power to go through the sea. Diana slew him, because he challenged her to hurl the discus, or because he dishonored Opis, her companion, Apoll. 1, 403. (Strab. X. p. 416, derives the name from Ληρός, a town in Eubaea; accord. to another tradition, his name is prop. Οὐρίας, see Palaeoph. 5, 4.)

οὐρός, see ὄρνυμι.

Ὥρος, ὁ, a Greek, slain by Hector, Il. 11, 303.

Ὥρος, ὥρος, see ὄρνυμι.

Ὥρωρει, see ὄρνυμι.

Ὥρωρχαται, see ὄρέια.

ὣς, adv. of the demonstrat. pronoun (from the old demonstrat. ὅς), only poet., often in Hom. 1) *in this way, thus*; καὶ ὡς, even thus, i. e. still, nevertheless, Il. 1, 116. 3, 159. οὐδὲ ὡς, μηδὲ ὡς; even thus not, i. e. still not, Il. 7, 263. 9, 351. Od. 1, 6. ἀλλ' οὐ μόνον οὐδὲ ὡς, not even thus indeed, Il. 23, 441. 2) In comparisons; often ὡς—ὡς, so—as, or ὡς—ὡς, as—so, spoken not only of likeness in kind, but also of contemporariness, ὡς ἡμέρα γενέσθαι, ὡς ἡγετέρη δικαιερία, Il. 1, 512. cf. Il. 14, 291. Often in wishes, Il. 4, 319. 8, 538. Od. 3, 218. 3) *therefore, for that reason*, in assigning a reason, Od. 2, 137. 9, 306. 24, 93. Il. 9, 444; Nitzsch ad Od. 2, 137, prefers this to ὡς. 4) *thus*, i. e. for example, Od. 5, 121. 125. 129. h. Ven. 219. Herm. on the last passage, and Nitzsch ad Od. 5, 121, justly prefer ὡς, as. 5) ὡς for ὡς, as, when it stands after its substantive, cf. ὡς.

ὣς, adv. from the relative pronoun ὃς. A) adv. of *manner* and *comparison*. It stands, I) With substantives, adjectives, adverbs, and participles: *as, just as, like*. a) With a subst. it stands in Hom. a) Before the subst.: ὡς κίματα θαλάσσης, Il. 2, 144. cf. 19, 403. 21, 282. 23, 430. Od. 5, 371. 15, 479. β) After the subst., and is then accented; θεός ὡς, like a god, Il. 5, 78. 10, 33; Buttm. Lexil. I. p. 236 is mistaken in supposing that ὡς always follows the subst. except in elliptical cases, as Od. 14, 441. b) With adj. and adv. Il. 22, 425. 2, 344. c) With partic. ὡς οὐκ ἀπορεῖ δούσες, Il. 23, 430. II) In introducing entire clauses: 1) In relative clauses:

es of the *manner*: *as, quomodo*, cf. on the construct. ὥστε. a) With indic. Il. 1, 276. 2, 10. 409; ὡς ἴστησεν, Il. 23, 871, accord. to Bothe: as if he were taking aim; Krause takes ὡς for ταῦτα: until he directed it; we find ταῦτα also in the Schol. The conjecture of Voss is however to be preferred: ὡς ἴστησεν, that he might aim it. b) With the subjunct. only with ἢν, in the frequently recurring sentence: ἀλλ' ἤγειρ' ὡς ἢν ἤγειρ' εἴκα, πιθαίμεθα, as I (if ye will listen) shall say, Il. 2, 139. 12, 75. c) With optat. after πειθῶ, Il. 9, 181. 2) In clauses of comparison, *as, like*, where ὡς, ταῦς, οὐτῶς often correlate to the ὡς. In comparisons it stands a) With indic. pres. when any thing is compared with that which is real or has taken place, Il. 5, 499. 9, 4. β) Aorist, when it is taken as a single case from the past, for illustration, Il. 2, 326. γ) The future, when it relates to an event which can always happen in the future, Il. 10, 183. conf. δυσαρέσ. Od. 5, 368. Still Nitzsch ad Od. 1. c. and Thiersch § 346. 10, require the subjunct. in the passages quoted. b) With subjunct. pres. or aorist without ἢν, when the declaration is represented as something that can happen, Il. 5, 181. 10, 485. 22, 93. c) With optat. only after εἰσα, q. v. Longer comparisons Homer often introduces with ὡς ὄτε; cf. ὄτε and Herm. ad Viger. p. 910, de usu modorum apud Homer. in comparationibus, Thiersch § 346. 8, 9. Kuhner § 690. 3) In independent clauses which contain an exclamation of interest or admiration: *how*. a) With adj. and adv. ὡς ἀνερ χραδίην ἔχεις, how senseless a heart hast thou! Il. 21, 441. cf. Od. 3, 196. 24, 194. b) In introducing whole clauses: *how, ὡς μειδέστας κακού ἐξ κακοῦ αἰσι*, how evil upon evil always follows me, Il. 19, 290. Thus Il. 21, 273. 441. 17, 328. Od. 3, 196. B) Conj. 1) Of time: *as, when (ut)*, always spoken of past things with indicat. Il. 1, 600. 2, 321. ὡς οὖν, Il. 3, 21. ὡς τά πρώτα, h. Cer. 80. 2) For ταῦτα, until, Il. 23, 871, see A. II. a) II) Spoken of the cause: *as thus, because*, Il. 1, 276. 10, 116. Od. 4, 373 (conf. Thiersch § 317. 5.) Il. 6, 109; *wherefore*, Od. 2, 137. 4, 93. conf. Nitzsch. III) In introducing explanatory clauses, like ὥστε, *how, that, ὡς δή*, Il. 10, 110. 7, 402. 15, 201. Od. 1, 217. IV) In assigning the design or purpose: *so that, that, in order that*, conf. on the

constr. ὅπερ. 1) With subj. Il. 1, 558. 2, 3. 363; with which is joined ἄν or καί, Il. 1, 32. 16, 84. 2) With optat. Il. 2, 281. 23, 361; also with καί, Od. 8, 21. 13, 402. cf. Thiersch § 341. 5. 6. Kühner § 644 seq. V) In sentences which express a wish, and properly belong as elliptical clauses to sentences denoting design: *O that! would that!* (*utinam*). ὡς ἀπόλοιτο καὶ ἄλλος, would that another also might perish, Od. 1, 47. cf. Il. 18, 197; also with καί: ὡς κε οἱ αὐθι γαῖα χάσοι! O that the earth might yawn for him, Il. 6, 282; also ὡς μὴ θάνος, Od. 15, 359. 2) ὡς ὄφελον, see ὄφελον. c) Prepos. with accus. *to (ad)*, indicating only motion to persons, Od. 17, 218. †

ὡς ἄγ, see ὡς.

ὡςαντός, adv. (ὡς αὐτῶς), *just so, in the same way*, always separated by δέ: ὡς δ' αὐτῶς, Il. 3, 339; in the Od. ὡς δ' αὐτῶς stands, Od. 6, 166. 9, 31; cf. αὐτῶς.

ὡςει or ὡς εἰ, adv. *as if, as though*, with optat. Il. 2, 780. 22, 410. b) With subjunct. Il. 9, 481. cf. Thiersch § 346. 8. 2) as ὥσπερ, *as, just as*, Il. 16, 59. 23, 598: with part. h. Cer. 238; also ὥστε τε or ὡς τε, Od. 10, 420; and ὥστε περ, h. Cer. 215.

ὡς κα and ὡς κεν, see ὡς.

ὡςπερ, adv. (ὡς πέρ), cf. ὥσπερ, *just as, even as*, often separated: ὡς τὸ πάρος περ, Il. 5, 806; ὡς νύ περ ἄδε, Il. 2, 258. h. Cer. 116. 2) Also in introducing entire clauses, Il. 1, 211. Od. 21, 212.

ὡςτε, adv. (ὡς τε), cf. ὥστε. 1) *as, just as, like, rather* ep. Il. 2, 289; and also *in the quality of, as* (*ut pote*), Il. 3, 381; also separated, Il. 17, 61. 3, 381. b) In introducing

whole clauses: a) With indicat. Il. 2, 459. 17, 434. β) With subjunct. Il. 2, 474. 16, 428. cf. Thiersch § 346. 8; Kühner § 690. 2) as conjunc. *so that, that*, to indicate an immediate consequence or effect from the preceding: with infin. only twice, Il. 9, 42. Od. 17, 21.

Ωτος, ὁ, 1) son of Neptune and Iphimedia, one of the Aloides, brother of Ephialtes, Il. 5, 385; see Ἐφιάλτης. 2) a Cyllonian, a companion of Megea, Il. 15, 518.

ώτειλή, ἡ (Dor. for οὐτειλή), *a wound*, espec. an open wound: οὐταμένη ὠτειλή, Il. 14, 518. 17, 86. Od. 19, 456.

ώτωεις, εσσα, εν, (οὐς), *eared, handled, furnished with handles, τρίπους*, *Il. 23, 264. 513.

ώντός, Ion. and ep. for ὁ αὐτός, Il. 5, 396. cf. Buttm. § 27. N. 11; Rost Dial. 13. p. 388; Kühner § 15.

ώφελλον and ὄφελος, see ὄφελλον.

ώχραώ (ώχρός), fut. ἤσω, *to become white or pale, to pale, ὠχρίσαται*, Od. 11, 529. †

*ώχρός, ἡ, ὄν, *pale, pallid*, espec. a palish green, spoken of a frog, Batr. 81.

ώχρος, ὁ, *paleness, pallor*, espec. of the countenance, Il. 3, 35 † (Accord. to Buttm. Ausf. Spr. II. p. 325, prob. a neut. τὸ ὠχρός.)

ώψ, ἡ, gen. ὠπός (ὅπτω), *only accus. always εἰς ὄψα, the eye, countenance, aspect, εἰς ὄψα ἴδεσθαι τινὲς, to look at any one's face*, Il. 9, 373; also τιρός, Il. 15, 147; εἰς ὄψα ἵστεν, she appears similar in countenance. Il. 3, 158. cf. Od. 1, 411.

Ωψ, ὠπος, ὁ, pr. n., son of Pisenor, father of Euryklea, Od. 1, 429. 2, 347. On the accent, see Eustath. ad. Od. 1, 429. Etym. Mag.

CORRECTIONS AND ADDITIONS.

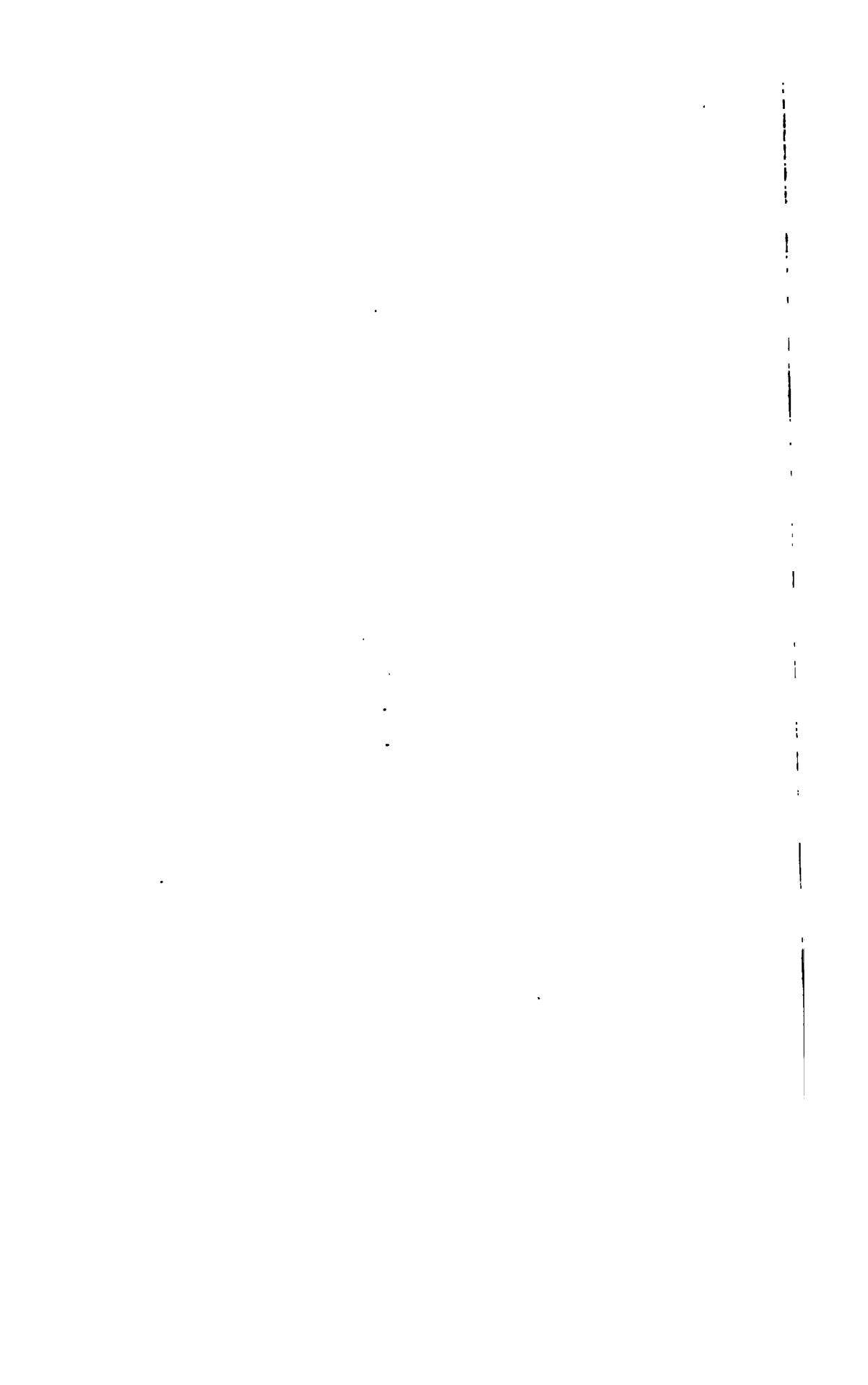
- Page 2, A, art. *Ἄβας*, line 2, for Nabito read Nebito.
- P. 3, A, art. *ἄγαμαι*, l. 4, for *ἀγαστάμεν* read *ἀγαστάμην*.
- P. 3, B, l. 9, for *ἌEgesthus* read *ἌEgisthus*.
- P. 4, A, l. 7 fr. bottom, read the art. *ἄγγελη*.
- P. 4, B, same art., l. 4 fr. the end, for *comest* read *camest*.
- P. 7, B, art. *ἄγορί*, l. 3 fr. the end, commence the clause included in brackets with the words, Among the Trojans.
- P. 9, A, l. 18, dele the accent on the second syllable of *Ἀγχισιάδης*.
- P. 11, B, art. *ἄεθλον*, l. 1, for *τό* read *τό*.
- P. 12, A, art. *ἄειδω*, l. 5 fr. end, for *etc.*, read *and*.
- P. 13, A, art. *ἄενάειν*, l. 2, for *ἄενάοντο* read *ἄενάοντα*.
- P. 15, B, l. 1, read the art. *ἄθηρηλοιγός*.
- P. 18, B, l. 6, also l. 24, for Cerebus r. Cerberus.
- P. 21, B, art. *αίματόσις*, l. 3, for wall r. wale.
- P. 23, A, l. 13, write *πλωτη* with the oxytone.
- P. 23, A, l. 20, read the art. *αἰόλω*.
- P. 24, A, write the index of the column with the proparoxytone.
- P. 26, A, art. *αἴτιος*, l. 4, for blameable read blamable.
- P. 27, A, between *ἀκερσεκόμης* and *Ἀκεστάμενος* insert art. *ἀκεσμα*, adopted by Spitzner, II. 15, 394, for *ἀκημα*, as the reading of Aristarch. after Cod. Ven.
- P. 28, B, art. *ἀκονάζε*, at the end of l. 4, insert the word *the*.
- P. 30, B, art. *ἀλαστος*, l. 4, after Od. insert 14, 176.
- P. 45, B, l. 4, for resounded read resounds.
- P. 51, B, l. 9 fr. bottom, dele the parenthesis.
- P. 53, A, art. *ἀναπρήθω*, l. 3 and 4, dele the words, to shed hot tears.
- P. 54, B, l. 4, read the art. *ἀναπαρδά*.
- P. 56, B, l. 14, dele the comma between the words *apart* and *from*.
- P. 59, B, art. *ἄντα*, l. 2, for *στῖ* read *στῖ*.
- P. 61, A, l. 3, for Antolycus read Autolycus.
- P. 66, A, art. *ἀπειφίσιος*, l. 4, for ll. 1, 1, read ll. 1, 13.
- P. 72, A, art. *ἀποξίνω*, l. 1, for *ἀνόξυνα* read *ἀπόξυνα*.
- P. 76, B, l. 5 fr. bott., for *and not once* read *and not at once*.
- P. 77, B, l. 19 fr. bott., for fishes read pales.
- P. 79, B, art. *ἄργός*, write the neut. with the oxytone.
- P. 89, A, l. 4, for awaited read awaits.
- P. 90, B, l. 6, for 451 read 431.
- P. 101, A, l. 9, write *τιλ* with the orthotone.
- P. 101, B, l. 4, depress the accent on *τινά*.
- P. 106, A, l. 12 fr. bott., r. the art. *βορειόδορ*.
- P. 111, A, l. 7 fr. bott., for *γενόμενι* read *γενόμενοι*.
- P. 112, B, l. 9 fr. bott., read the art. *γίρων*.
- P. 113, B, l. 12 fr. bott., for *πόθη* r. *ποθῆ*.
- P. 122, A, l. 11, for 108 read 109.
- P. 141, B, between *δυσωρίους* and *δύω*, insert art. *δυσωρίω*, act. ed. Spitzn. cf. *δυσωρίους*, at the close.
- P. 145, B, l. 5 fr. bott., for *μεμωρημένοις* read *μεμωρημένοις*.
- P. 156, A, l. 11 fr. bott., after Od. insert 3, 47.
- P. 161, B, bott. line, for sailor read suitor.
- P. 170, B, art. *ἔτινα*, l. 1, for imperf. read imper.
- P. 181, B, l. 20, fr. bott., r. the art. *Ἐτείγεις*.
- P. 183, B, l. 12, for *ἐπεισβολή* read *ἐπεισβολή*.
- P. 183, art. *ἐπεισβόλος*, l. 5, for *laceocens* read *laceocene*.
- P. 213, A, art. *τύμπαλής*, l. 3, for *aspen* read *ashen*.
- P. 213, B, art. *εὐεστος*, l. 9, for 25 read 225.
- P. 215, B, art. *Ζέλεια*, at the end, insert [cf. *Ζάκυνθος*, at the close.]

- P. 237, B, art. Ἡριδανός, l. 7, for Rhodamus
read Rhodanus.
- P. 239, B, art. Ἡώς, l. 2 fr. the close, for προ-
κόπεπλος read προκόπεπλος.
- P. 244, B, l. 27 fr. bott., r. the art. *θεράπηνη.
- P. 249, B, l. 4 fr. bott., after κυάνοιο insert
Od. 7, 87.
- P. 250, B, art. θρωμός, l. 9, after still less is,
insert the word it.
- P. 259, B, art. ἵκρια, l. 7, for 282 read 252.
- P. 261, B, l. 4, for 841 read 821.
- P. 272, A, l. 7 fr. bott., for γέγοντα read γέ-
γοντα.
- P. 275, B, l. 9 fr. bott., after κακών insert ll.
23, 760.
- P. 304, B, bott. line, for 338 read 388.
- P. 318, B, l. 5 fr. bott., for λεγεντοῖς read λε-
γεντοῖς.
- P. 366, A, art. οἰκτρίχης, l. 2, for commissary
read commiserate.
- P. 366, A, l. 9 fr. bott., read the art. οἰκ-
and in the following line, for commis-
sion read commiseration.
- P. 375, A, art. ὄρνξ, transfer the para-
in [] to the close of the following art.
- P. 382, B, art. ὄρχος, dele the paroxytone.
- P. 388, B, art. οὐς, l. 2, for οὐασις read οὐ-
- P. 411, B, art. περιττεναχίζει, l. 8, for ει
read εῖλε.
- P. 416, A, l. 24, read the art. περιον.
- P. 429, B, art. Ποσειδάνιον, l. 3, for potabilis
read potabilis.
- P. 438, A, art. προσπίκτα, for 95 read 98.
- P. 464, A, art. στίρπαρος, l. 6, for turns r. burs
- P. 481, B, art. τεῦχος, l. 8, for 780 read 781.
- P. 484, B, l. 18, for 346 read 146.

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